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THE
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Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με.

My doctrine is not mine, but his that sent me.

JOHN vii. 16.

Modern Science insists upon the doctrine of *evolution*, so do human reason and the *Secret Doctrine*, and the idea is corroborated by the ancient legends and myths, and even by the *Bible* itself, when it is read between the lines. We are a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual*, forces which gradually develop its form, colour, and odour? The word *evolution* speaks for itself. The germ of the present human race must have pre-existed in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent flower; the parent may be but *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "*giants*" of the *Vedas*, the *Völuspa*, and the *Book of Genesis*? While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the Evolutionists, it is but natural to think that each genus, beginning with the mollusca and ending with monkey-man, has modified from its own primordial and distinctive form. - ISIS UNVEILED, I, 152-3.

PRELIMINARY NOTES

ON

THE ARCHAIC STANZAS, AND THE FOUR PREHISTORIC CONTINENTS

Facies totius universi, quamvis infinitis modis variet,
manet tamen semper eadem.—*Spinoza.*[1]

THE STANZAS, with the Commentaries thereon, in this volume, are drawn from the same Archaic Records as the STANZAS on Cosmogony in Volumes 1 and 2. As far as possible a verbatim translation is given: but some of the STANZAS are too obscure to be understood without explanation, and therefore, as in those volumes, they are first given in full as they stand, and then, when taken verse by verse with their Commentaries, an attempt is made to make them clearer, by words added in footnotes, in anticipation of the fuller explanation of the Commentary.

As regards the Evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas. It teaches: (*a*) the simultaneous evolution of seven human Groups on seven different portions of our globe; (*b*) the birth of the *astral*, before the *physical* body, the former being a model for the latter; and (*c*) that man, in this Round, preceded every mammalian the anthropoids included—in the animal kingdom.[2]

[1] ["The face (appearance) of the whole universe, though it varies in infinite modes yet remains always the same." *Spinoza's Letters*, lxiv, See *The Correspondence of Spinoza*, by A. Wolf, p. 308.]

[2] See *Genesis* ii, 19. Adam is formed in verse 7, and in verse 19 it is said: "Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them." Thus man was created *before* the animals; for the animals mentioned in chapter i are the signs of the Zodiac, while the *man*, "male and female," is not man, but the Host of the Sephiroth, *FORCES*, or Angels, "made in his [God's] image and after his likeness." The Adam, man, is not made in that likeness, nor is it so asserted in the *Bible*. Moreover, the Second Adam is esoterically a septenary which represents seven men, or rather groups of men. For the first Adam, the Kadmon, is the synthesis of the *ten* Sephiroth. Of these, the upper Triad remains in the Archetypal World as the future "Trinity," while the seven lower Sephiroth create the manifested material world; and *this septennate is the Second Adam*. *Genesis*, and the mysteries upon which it was fabricated, came from Egypt. The "God" of the 1st chapter of *Genesis*, is the *Logos*, and the "Lord God" of the 2nd chapter the Creative *Elohim*, the *lower* Powers.

The Secret Doctrine is not alone in speaking of primeval Man born simultaneously on the seven divisions of our Globe. In the *Divine Pymander* of Hermes Trismegistus, we find the same seven primeval Men [illegible] from Nature and the Heavenly Man, in the collective sense of the word, namely, from the Creative Spirits; and in the fragments of Chaldean tablets, collected by George Smith, on which is inscribed the Babylonian Legend of Creation, in the first column of the Cutha tablet, seven human Beings "with the faces of ravens," that is to say, of black swarthy complexions, whom "the [seven] Great Gods created," are mentioned. Or, as explained in lines 16, 17 and 18

> In the midst of the earth they grew up and became great,
> And increased in number,
> Seven kings, brothers of the same family.[1]

These are the seven Kings of Edom to whom reference is made in the *Kabalah*; the First Race, which was *imperfect*, that is to say, was born before the "balance" (sexes) existed, and which was therefore destroyed.[2]

> Seven Kings, brothers, appeared and begot children, [illegible] in number were their peoples. The God Nergal [death] destroyed them. "How did he destroy them?" By bringing into equilibrium [or balance] those who did not yet exist.[3]

They were "destroyed," as a Race, by being merged in their own progeny (by evolution); that is to say, the sexless Race reincarnated in the (potentially) bisexual, the latter, in the androgynous; these again, in the sexual, the later Third Race. Were the tablets less mutilated, they would be found to contain word for word the same account as is given in the Archaic Records and in Hermes, at least as regards the fundamental facts, if not as regards minute details, for Hermes is a good deal disfigured by mutilations.

It is quite certain that the seeming supernaturalism of these teachings, although allegorical, is so diametrically opposed to the dead-letter statements of the *Bible*[4] as well as to the latest hypotheses of science,

[1] Thus saith Pymander: "This is the mystery that to this day was hidden. Nature being mingled with the Heavenly Man [Elohim or Dhyanis] brought forth a wonder [illegible], seven Men, all males and females [illegible] according to the nature of the seven Governors" (ii, 27) or the seven Elohim (the Pitris or Elohim, who projected or created him). This is very clear, but yet, see the interpretation of it given by modern theologians, men supposed to be intellectual and learned. In the *Theosophical Works of Hermes Trismegistus Christian* [?] *Supplement*, a work compiled by John David Chambers of Oriel College, Oxford, the translator wonders "for whom these seven Men are intended?" He solves the difficulty by concluding that, as "the original pattern Man [Adam Kadmon of Genesis] was masculine-feminine, . . . the seven may signify the successive [illegible] mentioned in Genesis" (p. 9). A truly theological way of cutting the Gordian knot.

[2] George Smith's *Chaldean Account of Genesis*, p. 103.

[3] Compare *Zohar, Siphra Dzenioutha, Idra Suta*, 290B, French, *La Kabbale*, p. 264.

[4] [illegible] *Dzenioutha*.

[4] As it is now asserted that the Chaldean tablets, which give the allegorical description of [illegible] the Flood, even to the legend of the Ark of Bulrushes, were written "before the time of Moses" (Smith's *Chaldean Account of Genesis*), how can the Pentateuch be called a "revelation"? It is simply another version of the same story.

that it will evoke passionate denial. The Occultists, however, know that the traditions of Esoteric Philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty. Besides, we have the Egyptian *Books of Thoth*, and *Book of the Dead*, and the Hindu *Purānas* with their seven Manus, as well the Chaldeo-Assyrian accounts, whose tiles mention seven primitive Men, or Adams, the real meaning of which name may be ascertained by means of the *Kabalah*. Those who know anything of the Samothracian Mysteries will also remember that the generic name of the Kabiri was the "Holy Fires," which created on seven localities of the island of Electria, or Samothrace, the "Kabir born of the Holy Lemnos"—the island sacred to Vulcan.

According to Pindar, this Kabir, whose name was Adamas [1]; was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind.[2] If, coupling with this the fact that Samothrace was colonized by the Phœnicians, and before them by the mysterious Pelasgians who came from the East, we also remember the identity of the *mystery* Gods of the Phœnicians, Chaldeans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian Deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them from the Egyptians, compiled their Genesis and first cosmogonic traditions, when rewritten by Ezra and others, from the Chaldeo-Akkadian account. It is, therefore, sufficient to examine the Babylonian and Assyrian cuneiform and other inscriptions to find also therein, scattered here and there, not only the original meaning of the name Adam, Admi, or Adami, but also the creation of the seven Adams or roots of Men, born of Mother Earth, physically, and of the *Divine Fire* of the Progenitors, spiritually or astrally. The Assyriologists, ignorant of the Esoteric Teachings, could hardly be expected to pay any greater attention to the mysterious and ever-recurring number *seven* on the Babylonian cylinders, than they pay to it on finding it in *Genesis* and the rest of the *Bible*. Yet the numbers of the ancestral spirits and their seven groups of human progeny are on the cylinders, notwithstanding the dilapidated condition of the fragments, and are to be found as plainly as they are in *Pymander* and in the *Book of the Concealed Mystery* of the *Kabalah*. In the latter, Adam Kadmon is the Sephirothal TREE, as also the "Tree of the knowledge of Good and Evil." And that TREE, says verse 32, "hath around it seven columns," or palaces, of the seven creative Angels operating in the Spheres of the seven

[1] *Philosophumena*, v, 7; Miller's edition, p. 98.

[2] Ibid., p. 108.

Planets on our Globe. As Adam Kadmon is a *collective* name, so also is the name of the man Adam. Says George Smith, in his *Chaldean Account of Genesis*:

> The word Adam used in these legends for the first human being is evidently *not a proper name, but is only used as a term for mankind.* Adam appears as a proper name in *Genesis* but certainly in some passages is only used in the same sense as the Assyrian word.[1]

Moreover, neither the Chaldean nor the biblical Deluge, with their stories of Xisuthrus and Noah, is based on the universal or even on the Atlantean Deluges, recorded in the Indian allegory of Vaivasvata Manu. They are the *exoteric allegories based on the Esoteric Mysteries of* Samothrace. If the older Chaldeans knew the esoteric truth concealed in the Purānic legends, the other nations were aware only of the Samothracian Mystery, and allegorized it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known *historically* to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very suddenly by waters from the Euxine, which had been regarded up to that time as a lake.[2] But the Israelites had, moreover, another legend upon which to base the allegory, the legend of the Deluge that transformed the present Gobi Desert into a sea *for the last time*, some 10,000 or 12,000 years ago, and which drove many Noahs and their families to the surrounding mountains. As the Babylonian accounts are only now restored from hundreds of thousands of broken fragments—the mound of Kouyunjik alone having yielded from Layard's excavations upwards of twenty thousand fragments of inscriptions—the proofs here cited are comparatively scanty; yet such as they are, they corroborate almost every one of our teachings; three most certainly, at the very least. These are:

(1) That the race which was the first to fall into generation was a dark race (zalmat-qaqadi), which they call the Adamu or Dark Race, and that Sarku, or the Light Race, remained pure for a long while subsequently.

(2) That the Babylonians recognized *two principal Races* at the time of the Fall, the Race of the Gods, the Ethereal Doubles of the Pitris, having preceded these two. This is Sir H. Rawlinson's opinion. These Races are our Second and Third Root Races.

(3) That these seven Gods, each of whom created a *Man*, or Group of men, were "the Gods imprisoned or incarnated." These Gods were: the God Zi; the God Zi-ku (Noble Life, Director of Purity); the God Mir-ku,

[1] P. 86.

[2] See Pliny, iv, c. 12; Strabo, 10; Herodotus, vii, c. 109; Pausanias, vii, c. 4, etc.

(Noble Crown), "Saviour from death of the Gods [later on] *Imprisoned*," and the creator of "the dark races which his hand has made", the God Libau, "wise among the Gods"; the God Nisu; the God Sabbab, and Hea or Sa, their synthesis, the God of Wisdom and of the Deep, identified with Cannes Dagon, at the time of the fall, and called, collectively, the *Demiurge*, or Creator.[1]

There are two "Creations" so called, in the Babylonian fragments, and as Genesis has adhered to this, we find its first two chapters distinguished as the Elohim and the Jehovite Creations. Their proper order, however, is not preserved in these or in any other exoteric accounts. Now these "Creations," according to the Occult Teachings, refer respectively to the formation of the primordial seven *Men* by the *Progenitors*, the *Pitris*, or Elohim, and to that of the human Groups after the Fall.

All this will be examined in the light of science and comparisons drawn from the scriptures of all the ancient nations, the *Bible* included, as we proceed. Meanwhile, before we turn to the Anthropogenesis of the prehistoric Races, it may be useful to agree upon the names to be given to the continents on which the four great Races, which preceded our Adamic Race, were born, lived, and died. Their archaic and Esoteric names were many, and varied with the language of the nation which mentioned them in its annals and scriptures. That which in the *Vendīdād*, for instance, is referred to as Airyana Vaēǰō[2] wherein was born the original Zoroaster,[3] is called in the Purānic literature Shveta Dvīpa, Mount Meru, the Abode of Vishnu, etc.; and in the Secret Doctrine is simply named the "Land of the Gods," under their chiefs, the "Spirits of this Planet."

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first continent, or rather the first *terra firma* on which the First Race was evolved by the divine Progenitors:

1. The Imperishable Sacred Land.

The reason for the name is that it is stated that: this "Imperishable Sacred Land" never shared the fate of the other continents, because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and

[1] *Chaldean Account of Genesis*, p. 82.

[2] See *Bundahish*, 79, 12.

[3] By "original" we mean the Amshaspend, called "Zarathushtra, the lord and ruler of the Vara made by Yima in that land." There were several Zarathushtras or Zertusts, the *Dabistān* alone enumerating thirteen; but these were all reincarnations of the first one. The last Zoroaster was the founder of the Fire-temple of Azareksh, and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.

the dwelling of the last divine mortal, chosen as a Shishta for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the "*Pole-star has its watchful eye upon it, from the dawn to the close of the twilight of a Day of the GREAT BREATH.*"[1]

2. The Hyperborean.

This will be the name chosen for the second continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo, the Hyperborean, travel every year. *Astronomically*, Apollo is, of course, the Sun, who abandoning his Hellenic sanctuaries, loved to visit annually his far-away country, where the Sun was said never to set for one half of the year. "Ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι," says a verse in the *Odyssey*.

But *historically*, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted God of snows and hurricanes, who loved to slumber heavily on the chain of Mount Rhipæus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube.[3] It was a real continent, a *hot* land, which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the "Land of the Gods," the favourite abode of Apollo, the God of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetized *fiction* now; but it was poetized *truth* then.

3. Lemuria.

The third continent we propose to call Lemuria. The name is an invention, or an idea, of Mr. P. L. Sclater, who, between 1850 and 1860, asserted on zoological grounds the actual existence, in prehistoric times, of a continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic continent, which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and

[1] In India called a "Day of Brahmā."

[2] [" So near are the outgoings of the night and of the day." Butcher and Lang's translation.]

[3] See Volcker, *Mythological Geography*, pp. 145 to 170.

there only some of its highland tops which are now islands. Mr. A. R. Wallace, the naturalist, writes Mr. Charles Gould:

> Extends the Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji, and from its marsupial types infers a connection with the northern continent during the Secondary period.[1]

The subject is treated at length elsewhere.[2]

4. Atlantis.

Thus we name the fourth continent. It would be the first historical land, were the traditions of the Ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great continent.[3]

5. Europe.

The fifth continent was America; but as it is situated at the Antipodes, [illegible] Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Āryan Occultists as the fifth. If their teaching followed the appearance of the continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the [illegible]ents is made to follow the order of evolution of the Races, from the First to the Fifth, our Āryan Root Race, Europe must be called the fifth great [illegible]ntinent. The Secret Doctrine takes no account of islands and peninsulas, [illegible] does it follow the modern geographical distribution of land and sea. [illegible] the day of its earliest teachings and the destruction of the great Atlantis, [illegible] of the Earth has changed more than once. There was a time when [illegible] delta of Egypt and Northern Africa belonged to Europe, before the [illegible]mation of the Straits of Gibraltar and a further upheaval of the continent [illegible]tirely changed the face of the map of Europe. The last serious change [illegible]urred some 12,000 years ago,[4] and was followed by the submersion of

[1] *Mythical Monsters*, p. 47.

[illegible] to be remarked, however, that Mr. Wallace does not accept Mr. Sclater's idea, and even [illegible] Mr. Sclater supposes a land or continent formerly uniting Africa, Madagascar, and India [illegible] Australia and India; and Mr. A. R. Wallace shows, in his *Geographical Distribution of Animals* [illegible] that the hypothesis of such a land is quite uncalled for on the alleged zoological [illegible] But he admits that a much closer proximity of India and Australia did certainly exist, and [illegible] very remote that it was "certainly pre-tertiary," adding in a private letter that "no [illegible] has been given to this supposed land." Yet the land did exist, and was of course "pre-tertiary," [illegible], if we accept this name for the third continent, had perished before Atlantis fully deve[illegible] Atlantis had sunk and its chief portions disappeared before the end of the Miocene period.

[2] *Esoteric Buddhism*, pp. 66-7, 8th ed.

[3] One more "coincidence":

"[illegible] is proved that in geologically recent times, this region of North Africa was in fact a [illegible]nsula of Spain, and that its union with Africa (proper) was effected on the North by the rupture [illegible] and on the South by an upheaval to which the Sahara owes its existence. The shores [illegible] sea of Sahara are still marked by the shells of the same Gastropoda that live on the [illegible]ores of the Mediterranean." (Prof. Oscar Schmidt, *Doctrine of Descent and Darwinism*, p. 244.)

Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the Mysteries, in days of old. Says the *Zohar*:

> These secrets [of land and sea] were divulged to the *men of the secret science*, but not to the geographers.[1]

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatus* of biologists will turn away from the conception of this Third Race Titan of the Secondary Age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototypes of the Atlantean—had little need to fear that which could not hurt them. The modern anthropologist is quite welcome to laugh at our Titans, as he laughs at the biblical Adam, and as the theologian laughs at the former's pithecoid ancestor. The Occultists and their severe critics may feel that they have pretty well mutually squared their accounts by this time. Occult Sciences claim less and give more, at all events, than either Darwinian anthropology or biblical theology.

Nor ought the Esoteric chronology to frighten anyone; for, with regard to figures, the greatest authorities of the day are as fickle and as uncertain as the Mediterranean waves. As regards the duration of the geological periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five hundred millions of years with the utmost ease, as will be seen more than once during this comparison.

Take one instance for our present purpose—the calculations of Dr. James Croll, F. R. S. Whether, according to this authority, "2,500,000 years represents the time since the *beginning* of the Tertiary Age," or the Eocene period, as an American geologist makes him say;[2] or whether again Dr. Croll "allows fifteen millions since the beginning of the Eocene period," as quoted by an English geologist,[3] both sets of figures cover the claims made by the Secret Doctrine.[4] For, assigning as the latter does, from four to five

[1] iii, fol. 10*a*.

[2] A. Winchell, *World-Life*, p. 399.

[3] Mr. Charles Gould, former geological surveyor of Tasmania, in *Mythical Monsters*, p. 84.

[4] Sir Charles Lyell, who is credited with having "happily invented" the terms Eocene, Miocene, and Pliocene, to mark the three divisions of the Tertiary Age, ought really to have settled upon some approximate length for his "mind-offspring." Having left the duration of these periods, however, to the speculations of specialists, the greatest confusion and perplexity are the result of that happy thought. It seems like a hopeless task to succeed in quoting a single set of figures from one work, without the risk of finding it contradicted by the same author in an earlier or a subsequent volume. Sir William Thomson, one of the most eminent among the modern authorities, has changed his opinion about half-a-dozen times upon the age of the Sun and the date of the consolidation of the Earth's crust. In Thomson and Tait's *Natural Philosophy*, we find only ten million years allowed since the time when the temperature of the Earth permitted vegetable life to appear on it. (App. D *et seq.*; also *Trans. Roy. Soc. Edin.*, xxiii, pt. 1, 157, 1862, where 847 is cancelled.) Mr. Darwin gives Sir William Thomson's estimate as "a minimum of ninety-eight and a maximum of two hundred

million years between the incipient and the final evolution of the Fourth Root Race, on the Lemuro-Atlantean Continents; one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis—all this may have easily taken place within the 15,000,000 years conceded by Dr. Croll to the Tertiary Age. But, chronologically speaking, the duration of the period is of secondary importance, as we have, after all, certain American scientists to fall back upon. These gentlemen, unmoved by the fact that their assertions are called not only dubious but absurd, yet maintain that man existed so far back as in the Secondary Age. They have found human footprints on rocks of that formation; and furthermore, M. de Quatrefages finds no valid scientific reason why man should not have existed during the Secondary Age.

The ages and periods in geology are, in sober truth, purely conventional terms, as they are still barely delineated, and, moreover, no two geologists or naturalists agree as to the figures. Thus, there is a wide margin for choice offered to the Occultist by the learned fraternity. Shall we take for one of our supports Mr. T. Mellard Reade? This gentleman, in a paper on "Limestone as an Index of Geological Time," read by him in 1878 before the Royal Society, claims that the *minimum* time required for the formation of the sedimentary strata and the elimination of the calcareous matter is in round numbers 600 million years.[1] Or shall we ask support for our chronology from Mr. Darwin's works, wherein, according to his theory, he demands for the organic transformations from 300 to 500 million years? Sir Charles Lyell and Prof. Houghton were satisfied with placing the beginning of the Cambrian Age at 200 and 240 millions of years ago, respectively. Geologists and zoologists claim the maximum time, though Mr. Huxley, at one time, placed the beginning of the incrustation of the earth at 1,000 million years ago, and would not surrender a millennium of it.

But the main point for us lies not in the agreement or disagreement of the naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one. They all agree that during the Miocene Age—whether one or ten million years ago—Greenland and even Spitzbergen, the remnants of our second or

[illegible] years since the consolidation of the crust." (See Ch. Gould, op. cit., p. 83.) In the same [illegible] *Nat. Phil.*) eighty millions are given from the time of incipient incrustation to the present state of [illegible] And in his last lecture, as shown elsewhere, Sir William Thomson declares (1887) that the [illegible] is not older than fifteen millions of years! Meanwhile, basing his arguments as to the limits of the [illegible] the Sun's heat on figures previously established by Sir William Thomson, Dr. Croll allows sixty [illegible] years since the beginning of the Cambrian period. This is hopeful for the lovers of *exact* [illegible]. Thus, whatever figures are given by Occult Science, they are sure to be corroborated by [illegible] one among the modern men of science who are considered as authorities.

[1] See *Proceedings*, Royal Society, London, xxviii, 281.

Hyperborean Continent, "had an almost tropical climate." Now the pre-Homeric Greeks had preserved a vivid tradition of this "Land of the Eternal Sun," whither their Apollo journeyed yearly. Science tells us:

> During the Miocene age, Greenland (in N. Lat. 70°) developed an abundant vegetation, in which the vine, the Redwood, a Sequoia allied to the Californian species, Nyssa, plane, willows, oaks, poplars, and walnuts, as well as a Magnolia and a Cinnamon.[1]

In short Greenland had southern plants unknown to northern regions.

And now arises this natural question. If the Greeks, in the days of Homer, knew of a Hyperborean land, *i.e.*, a blessed land beyond the reach of Boreas, the God of winter and of the hurricane, an ideal region which the later Greeks and their writers have vainly tried to locate beyond Scythia, a country where nights were short and days long, and beyond that a land where the Sun never set and the palm grew freely – if they knew of all this, who then told them of it? In their day, and for ages previously, Greenland must certainly have been already covered with perpetual snows, with never-thawing ice, just as it is now. Everything tends to show that the land of the short nights and the long days was Norway or Scandinavia, beyond which was the blessed land of eternal light and summer. For the Greeks to know of this, the tradition must have descended to them from some people more ancient than themselves, who were acquainted with those climatic details of which the Greeks themselves could know nothing. Even in our day, science suspects that beyond the Polar seas, at the very circle of the Arctic Pole, there exists a sea which never freezes and a continent which is ever green. The Archaic Teachings, and also the *Puranas*—for one who understands their allegories—contain the same statements. Suffice, then, for us the strong probability that, during the Miocene period of modern science, at a time when Greenland was an almost tropical land, there lived a people, now unknown to history.

NOTE

The reader is requested to bear in mind that the following Sections are not strictly consecutive in order of time. In this Volume, in Part 1, the Sections which form the skeleton of the exposition are given, and certain important points commented upon and explained. In Volume 4, in the supplementary Sections of Parts 2 and 3, various additional details are gathered, and further explanation of the subject is attempted.

[1] [illegible] p. [illegible].

PART I

ANTHROPOGENESIS

SEVEN STANZAS, COMPRISING FORTY-NINE SHLOKAS,
TRANSLATED FROM THE SECRET

BOOK OF DZYĀN

WITH COMMENTARIES

In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of heaven.

. . . . . .

Seven hundred years she wandered,

. . . . . .

Seven hundred years she laboured
Ere her first-born was delivered.

. . . . . .

Ere a beauteous duck descending,
Hastens toward the water-mother,

. . . . . .

Lightly on the knee she settles,
Finds a nesting-place befitting,
Where to lay her eggs in safety.

. . . . . .

Lays her eggs within, at pleasure,
Six, the golden eggs she lays there,
Then a seventh, an egg of iron.

Kalevala, Rune I. (CRAWFORD)

ANTHROPOGENESIS

FROM

THE STANZAS OF DZYÂN[1]

STANZA 1

1. The Lha which turns the Fourth is Servant to the Lha(s) of the Seven, they who revolve, driving their Chariots around their Lord, the One Eye [of our World]. His Breath gave Life to the Seven. It gave life to the First.

2. Said the Earth: "Lord of the Shining Face, my House is empty. . . . Send thy Sons to people this Wheel. Thou hast sent thy Seven Sons to the Lord of Wisdom. Seven times doth he see Thee nearer to himself, seven times more doth he feel Thee. Thou hast forbidden thy Servants, the small Rings, to catch thy Light and Heat, thy great Bounty to intercept on its passage. Send now to thy Servant the same."

3. Said the Lord of the Shining Face: "I shall send thee a [illegible] when thy work is commenced. Raise thy voice to other [illegible]; apply to thy Father, the Lord of the Lotus, for his Sons. Thy People shall be under the rule of the Fathers. Thy Men shall be mortals. The Men of the Lord of Wisdom, not the Sons of Soma, are immortal. Cease thy complaints. Thy Seven Skins are [illegible] on thee. . . . Thou art not ready. Thy Men are not ready."

[1] [illegible] ty-nine Shlokas out of several hundred are here given, and not every verse is trans- [illegible] n, [illegible] being sometimes used for the sake of clearness and intelligibility, [illegible] l translation would be quite unintelligible

4. After great throes she cast off her old Three and put on her new Seven Skins, and stood in her first one.

STANZA 2

5. The Wheel whirled for thirty crores more. It constructed Rocks and Stones that hardened, hard Plants that softened. Visible from invisible, Insects and small Lives. She shook them off her skin whenever they overran the Mother. . . . After thirty crores she turned round. She lay on her back: on her side. . . . She wrote call to Sons of Heaven, she would ask no Sons of Darkness. She created from her own Bosom. She evolved Water-men, terrible and bad.

6. The Water-Men, terrible and bad, she herself created from the remains of others. From the dross and slime of her First, Second, and Third, she formed them. The Dhyāni came and moved . . . the Dhyāni from the bright Father-Mother, from the white Regions they came, from the Abodes of the Immortal Worlds.

7. Displeased they were. "Our Flesh is not there. No fit Bodies for our Brothers of the Fifth. No Dwellings for the Lords. Foul Waters, not turbid, they must drink. Let us dry them."

8. The Flames came. The Fires with the Sparks: the Night-Fires and the Day-Fires. They dried out the turbid dark Waters. With their rays they quenched them. The Lhas of the High, the Lhamas of Below came. They slew the Forms which were two- and four-faced. They fought the Goat-Men, and the Dog-Headed Men, and the Men with fleshy bodies.

9. Mother-Water, the Great Sea, wept. She arose, she [illegible] to the Worlds which had lifted her, which had given her birth.

10. When they were destroyed, Mother Earth remained bare. She ceased to be dried.

STANZA 3

11. The Lord of the Lords came. From her Body he separated the Waters, and that was Heaven above, the First Heaven.

12. The great Chohans called the Lords of the Moon, of the Airy Bodies: "Bring forth Men, Men of your nature. Give them their Forms within. She will build Coverings without. Males-Females will they be. Lords of the Flame also. . . ."

13. They went each on his allotted Land; Seven of them, each on his Lot. The Lords of the Flame remain behind. They would not go, they would not create.

STANZA 4

14. The Seven Hosts, the "Will-Born Lords," propelled by the Spirit of Life-Giving, separate Men from themselves, each on its own Zone.

15. Seven times seven Shadows of Future Men were born, each of his own Colour and Kind. Each inferior to his Father. The Fathers, the Boneless, could give no Life to Beings with Bones. Their progeny were Bhūta, with neither Form nor Mind. Therefore they are called the Chhāyā Race.

16. How are the Mānushya born? The Manus with minds, how are they made? The Fathers called to their help their own Fire, which is the Fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These Three produced in their joint efforts a good Rūpa. It could stand, walk, run, recline, or fly. But it was still but a Chhāyā, a Shadow with no Sense. . . .

17. The Breath needed a Form; the Fathers gave it. The Breath needed a Gross Body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its Form. The Breath needed a Mirror of its Body; "We gave it our own!" said the Dhyānis. The Breath needed a Vehicle of Desires; "It is it!" -said the Drainer of Waters. But Breath needs a Mind

to embrace the Universe; "We cannot give that!"—said the Fathers. "I never had it!"—said the Spirit of the Earth. "The Form would be consumed were I to give it mine!"—said the Great Fire. . . . Man remained an empty senseless Bhūta. . . . Thus have the Boneless given Life to those who became Men with Bones in the Third.

STANZA 5

18. The First were the Sons of Yoga. Their sons, the children of the Yellow Father and the White Mother.

19. The Second Race was the product by budding and expansion, the A-sexual from the Sexless.[1] Thus was, O Lanoo, the Second Race produced.

20. Their Fathers were the Self-born. The Self-born, the Chhāyā from the brilliant Bodies of the Lords, the Fathers, the Sons of Twilight.

21. When the Race became old, the old Waters mixed with the fresher Waters. When its Drops became turbid, they vanished and disappeared in the new Stream, in the hot Stream of Life. The Outer of the First became the Inner of the Second. The old Wing became the new Shadow, and the Shadow of the Wing.

STANZA 6

22. Then the Second evolved the Egg-born, the Third. The Sweat grew, its Drops grew, and the Drops became hard and round. The Sun warmed it; the Moon cooled and shaped it; the Wind fed it until its ripeness. The White Swan from the Starry Vault overshadowed the big Drop. The Egg of the Future Race, the Man-swan of the later Third. First male-female, then Man and Woman.

[1] The idea and the spirit of the sentence only is here given, as a verbal translation would convey very little to the reader.

23. The Self-born were the Chhāyās, the Shadows from the Bodies of the Sons of Twilight. Neither water nor fire could destroy them. [Their sons were.]

STANZA 7

24. The Sons of Wisdom, the Sons of Night, ready for rebirth, came down. They saw the vile forms of the First Third. "We can choose," said the Lords, "we have wisdom." Some entered the Chhāyās. Some projected a Spark. Some deferred till the Fourth. From their own Rūpa they filled the Kāma. Those who entered became Arhats. Those who received but a Spark, remained destitute of knowledge; the Spark burned low. The Third remained mind-less. Their Jivas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. "In these shall we dwell," said the Lords of the Flame [and of the Dark Wisdom].

25. How did the Mānasa, the Sons of Wisdom, act? They rejected the Self-born. They are not ready. They spurned the Sweat-born. They are not quite ready. They would not enter the first Egg-born.

26. When the Sweat-born produced the Egg-born, the twofold, the mighty, the powerful with bones, the Lords of Wisdom said: "Now shall we create."

27. The Third Race became the Vāhan of the Lords of Wisdom. It created "Sons of Will and Yoga," by Kriyāshakti it created them, the Holy Fathers, Ancestors of the Arhats. . . .

STANZA 8

28. From the drops of sweat, from the residue of the substance, matter from dead bodies of men and animals of the Wheel before, and from cast-off dust, the first animals were produced.

29. Animals with bones, dragons of the deep, and flying Sarpas were added to the creeping things. They that creep on the ground got wings. They of the long necks in the water became the progenitors of the fowls of the air.

30. During the Third, the boneless animals grew and changed: they became animals with bones, their Chhāyās became solid.

31. The animals separated the first. They began to breed. The twofold man separated also. He said: "Let us as they; let us unite and make creatures." They did. . . . .

32. And those which had no Spark took huge she-animals unto them. They begat upon them dumb races. Dumb they were themselves. But their tongues untied. The tongues of their progeny remained still. Monsters they bred. A race of crooked red-hair-covered monsters going on all fours. A dumb race to keep the shame untold.

STANZA 9

33. Seeing which, the Lhas who had not built men, wept, saying:

34. "The Amānasa have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen." They did. . . .

35. Then all men became endowed with Manas. They saw the sin of the mindless.

36. The Fourth Race developed speech.

37. The One became Two; also all the living and creeping things that were still one, giant fish, birds and serpents with shell-heads.

STANZA 10

38. Thus, two by two, on the Seven Zones, the Third Race gave birth to the Fourth; the Sura became A-sura.

[illegible] The First, on every Zone, was moon-coloured; the [illegible] yellow like gold; the Third red; the Fourth brown, which [illegible] black with sin. The first seven human shoots were all of [illegible] complexion. The next seven began mixing.

[illegible] Then the Third and Fourth became tall with pride. We are the kings; we are the gods."

[illegible] They took wives fair to look upon. Wives from the [illegible] the narrow-headed. They bred monsters, wicked demons, [illegible] and female, also Khado (dākinī), with little minds.

[illegible] They built temples for the human body. Male and [illegible] they worshipped. Then the Third Eye acted no longer.

STANZA 11

[illegible] They built huge cities. Of rare earths and metals they [illegible] Out of the fires vomited, out of the white stone of the moun- [illegible] of the black stone, they cut their own images, in their [illegible] and worshipped them.

[illegible] They built great images nine yatis high, the size of their [illegible] Inner fires had destroyed the land of their Fathers. The [illegible] threatened the Fourth.

[illegible] The first Great Waters came. They swallowed the Seven [illegible] lands.

[illegible] All Holy saved, the Unholy destroyed. With them most [illegible] large animals, produced from the sweat of the Earth.

STANZA 12

[illegible] Few men remained. Some yellow, some brown and black, [illegible] red remained. The Moon-coloured were gone for ever.

[illegible] The Faith produced from the Holy stock remained; it [illegible] by the first Divine Kings.

[illegible] . . . [The Serpents] who re-descended, who made peace [illegible] Faith, who taught and instructed it. . . .

COMMENTARIES

ON THE TWELVE STANZAS AND THEIR TERMS, ACCORDING TO THEIR NUMERATION, IN STANZAS AND SHLOKAS

STANZA 1

BEGINNINGS OF SENTIENT LIFE

1. The Lha, or Spirit of the Earth. 2. Invocation of the Earth to the Sun. 3. What the Sun Answers. 4. Transformation of the Earth.

1. THE LHA (*a*) WHICH TURNS THE FOURTH [1] IS SERVANT TO THE LHA(S) OF THE SEVEN [2] (*b*), THEY WHO REVOLVE, DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE [3] OF OUR WORLD. HIS BREATH GAVE LIFE TO THE SEVEN.[4] IT GAVE LIFE TO THE FIRST (*c*).

"*They are all Dragons of Wisdom,*" adds the Commentary (*d*).

(*a*) "Lha" is the ancient term in Trans-Himālayan regions for "Spirit," a celestial or *super-human* Being, and it covers the whole series of heavenly hierarchies, from an Archangel, or Dhyāni, down to an Angel of darkness, or terrestrial Spirit.

This expression shows in plain language that the Spirit-Guardian of our Globe, which is the fourth in the Chain, is subordinate to the chief Spirit God of the Seven Planetary Genii or Spirits. As already explained, the Ancients had, in their Kyriel of Gods, seven chief Mystery-Gods, whose Chief was, *exoterically*, the visible Sun, or the eighth, and, *esoterically*, the Second or the Demiurge. The Seven—who have now, in the Christian religion, become the "Seven Eyes of the Lord"—were the Regents of the seven *chief*

[1] The Fourth Globe, or our Earth. All the glosses on the translation of the text of the STANZAS are the writer's. In some places they may be incomplete and even inadequate from the Hindu standpoint; but in the meaning attached to them in Trans-Himālayan Esotericism [illegible] In every case the writer takes any blame upon herself. As she has never claimed [illegible]al infallibility, that which is given on her own authority may leave much to be desired, par[illegible]rly in the very abstruse cases where too deep metaphysic is involved. The teaching is offered [illegible] understood; and seeing that there are seven keys of interpretation to every symbol and alle[illegible] meaning which may not be suitable from, say, the psychological or astronomical aspect, will [illegible]theless be found quite correct from the physical or metaphysical.

[2] The Planetary Spirits. [3] Loka Chakshus. [4] The Planets.

planets. But these were not reckoned according to the enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real Mystery, and included neither the Sun, the Moon, nor the Earth. The Sun was the chief, esoterically, of the twelve Great Gods, or zodiacal constellations; and, esoterically, the Messiah, the Christos—the subject *anointed* by the Great Breath, or the ONE—surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven "Mystery-Gods" of the planets.

"*The Seven Higher make the Seven Lhas create the world,*" states a Commentary, which means that our Earth—to leave aside the rest—was *created* or fashioned by Terrestrial Spirits, the "Regents" being simply the supervisors. This is the first germ of that which grew later into the Tree of Astrology and Astrolatry. The Higher Ones were the *Cosmocratores*, the fabricators of our Solar System. This is borne out by all the ancient cosmogonies, such as those of Hermes, of the Chaldeans, of the Aryans, of the Egyptians, and even of the Jews. The Signs of the Zodiac—the "*Sacred Animals*" or "Heaven's Belt"—are as much the B'ne Alhim—Sons of the Gods or the Elohim—as the Spirits of the Earth; but they are prior to them. Soma and Sin, Isis and Diana, are all lunar Gods or Goddesses, called the Fathers and Mothers of our Earth, which is subordinate to them. But these, in their turn, are subordinate to their "Fathers" and "Mothers"—the latter being interchangeable and varying with each nation—the Gods and their Planets, such as Jupiter, Saturn, Bel, Brihaspati, etc.

"His Breath gave Life to the Seven," refers as much to the Sun, who gives life to the planets, as to the "High One," the *Spiritual Sun*, who gives life to the whole Kosmos. The astronomical and astrological keys, opening the gate leading to the mysteries of Theogony can be found only in the later glossaries, which accompany the STANZAS.

In the apocalyptic Shlokas of the Archaic Records, the language is as symbolical, if less mythical, than in the *Purānas*. Without the help of the later Commentaries, compiled by generations of Adepts, it would be impossible to understand the meaning correctly. In the ancient cosmogonies, the visible and the invisible worlds are the double links of one and the same chain. As the Invisible Logos, with its Seven Hierarchies—each represented or personified by its chief Angel or Rector—form one POWER, the inner and the invisible; so, in the world of Forms, the Sun and the seven chief planets constitute the visible and active potency; the latter "Hierarchy" being, so to speak, the visible and objective Logos of the Invisible and—except in the lowest grades—ever-subjective Angels.

Thus, to anticipate a little by way of illustration—every Race in its evolution is said to be born under the direct influence of one of the planets; Race the First receiving its breath of life from the Sun, as will be seen later while the Third Humanity—those who fell into generation, or from [illegible] became separate entities, one male and the other female—is [illegible] under the direct influence of Venus, "*the 'little sun' in which the* [illegible] *its light.*"

[illegible] Summing Up of the STANZAS in Volume I [1] showed the genesis [2] of [illegible] men taking rise in, and from, one and the same Point, which is the [illegible]versal, Immutable, Eternal, and Absolute UNITY. In its primary [illegible] aspect we have seen it become: (1) in the sphere of objectivity and [illegible] PRIMORDIAL SUBSTANCE and FORCE—centripetal and centrifugal, posi[illegible]ative, male and female, etc.; (2) in the world of metaphysics, the [illegible] THE UNIVERSE, or Cosmic Ideation, called by some the LOGOS.

[illegible] Logos is the apex of the Pythagorean Triangle. When the Triangle [illegible] it becomes the Tetraktys, or the Triangle in the Square, and is [illegible] symbol of the four-lettered Tetragrammaton in the manifested [illegible]nd of its radical triple Ray in the unmanifested—its Noumenon.

[illegible]t more metaphysically, the classification given here of Cosmic Ulti[illegible] more one of convenience than of absolute philosophical accuracy. [illegible]mmencement of a great Manvantara, Parabrahman manifests as [illegible] and then as the Logos. This Logos is equivalent to the "Un[illegible] Universal Mind," etc., of Western Pantheists. It constitutes the [illegible] SUBJECT-side of manifested Being, and is the source of all manifes[illegible] individual consciousness. Mūlaprakriti or Primordial Cosmic Sub[illegible] foundation of the OBJECT-side of things—the basis of all objective [illegible] and Cosmogenesis. Force, then, does not emerge with Primor[illegible] from Parabrahmanic latency. It is the *transformation into energy* [illegible] *thought of the Logos*, infused, so to speak, into the objecti[illegible] latter out of potential latency in the One Reality. Hence spring [illegible] laws of Matter; hence the "primal impress" so vainly discussed [illegible]. Force thus is *not synchronous with the first objectivation of* [illegible] Nevertheless as, apart from it, the latter is absolutely and neces[illegible] *a mere abstraction*—it is unnecesary to weave too fine a cobweb of [illegible] to the order of succession of the Cosmic Ultimates. Force *succeeds*

[illegible]s, et seq.

[illegible] Wilder's learned definition, Genesis, γένεσις, is not generation, but "*a* [illegible] the Cosmos and Time"; "a coming from *esse* into *existere*," or from Be[illegible] Theosophist would say.

Mūlaprakriti; but, minus Force, Mūlaprakriti is for all practical intents and purposes non-existent.[1]

The "Heavenly Man" or Tetragrammaton, who is the Protogonos, Dikkoun, the First-born from the passive Deity and the first manifestation of that Deity's Shadow, is the Universal Form and Idea, which engenders the Manifested Logos, Adam Kadmon, or the four-lettered symbol, in the Kabalah, of the *Universe itself*, also called the Second Logos. The Second springs from the First and develops the Third Triangle;[2] from the last of which (the lower host of Angels) MEN are generated. It is with this third aspect that we shall deal at present.

The reader must bear in mind that there is a great difference between the Logos and the Demiourgos, for one is *Spirit* and the other is *Soul*; or as Dr. Wilder has it:

> Dianoia and Logos are synonymous, Nous being superior and closely in affinity with Tò ἐνιαυτόν, one being the superior apprehending, the other the comprehending—one noetic and the other phrenic.

Moreover, Man was regarded in several systems as the Third Logos. The esoteric meaning of the word *Logos*—Speech or Word, *Verbum*—is the rendering in objective expression, as in a photograph, of the concealed thought. The Logos is the mirror reflecting DIVINE MIND and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the Logos reflects all in the Universe of Pleroma, so Man reflects in himself all that he sees and finds in *his* Universe, the Earth. It is the Three Heads of the Kabalah—"*unum intra alterum, et alterum super alterum.*"[3] "Every Universe (world or planet) has its own Logos," says the Doctrine. The Sun was always called by the Egyptians the "Eye of Osiris," and was himself the Logos, the First-begotten, or Light made manifest to the world, "which is the Mind and divine Intellect of the Concealed." It is only by the sevenfold Ray of this Light that we can become cognizant of the Logos through the Demiurge, regarding the latter as the "Creator" of our planet and everything pertaining to it, and the former as the guiding Force of that "Creator"—good and bad at the same time, the origin of good and the origin of evil. This "Creator" is neither good nor bad *per se*, but its differentiated aspects in Nature make it assume one or the other character. With the invisible and the unknown Universes disseminated through Space, none of the Sun-Gods had anything to do. The idea is expressed very clearly in the Books of Hermes, and in every

[1] For a clearer explanation of the origins, as contained in the Esotericism of the *Bhagavad Gitā*, see the Notes thereon published in *The Theosophist* for February, March, April and July, 1887.

[2] See the Sephirothal Tree.

[3] *Qabbalah*, Sec. VII. [One within the other and each above the other.]

[illegible] folk-lore. It is symbolized generally by the Dragon and the Serpent [illegible] Dragon of Good and the Serpent of Evil, represented on Earth by the [illegible] and the left-hand Magic. In the epic poem of Finland, the *Kalevala*,[1] [illegible] of the Serpent of Evil is given: it is born from the spittle of [illegible]vatar, and endowed with a Living Soul by the Principle of Evil, Hisi. A [illegible] is described begween the two, the "thing of evil," the Serpent or [illegible], and Ahti, the Dragon or the white magician, Lemminkainen. The [illegible] one of the seven sons of Ilmatar, the virgin "daughter of the air," [illegible] who fell from heaven into the sea," before Creation, *i.e.*, Spirit trans[illegible]d into the matter of sensuous life. There is a world of meaning and [illegible] thought in the following few lines, admirably rendered by Dr. J. M. [illegible]rd. The hero Lemminkainen

> Hews the wall with might of magic,
> Breaks the palisade in pieces,
> Hews to atoms seven pickets,
> Chops the serpent-wall to fragments.
>
> . . . . . .
>
> When the monster, little heeding,
>
> . . . . . .
>
> Pounces with his mouth of venom
> At the head of Lemminkainen;
> But the hero, quick recalling,
> Speaks the master-words of knowledge,
> Words that came from distant ages,
> Words his ancestors had taught him. . . .

[illegible] In China the men of Fohi, or the "Heavenly Man," are called the [illegible]n-Hoang, the twelve Hierarchies of Dhyānis or Angels, with human [illegible] dragon bodies; the Dragon standing for *Divine Wisdom* or Spirit;[2] [illegible] create men by incarnating themselves in seven figures of clay—

[illegible] 26, pp. 432-4.

[illegible] repeatedly stated that the Serpent is the symbol of wisdom and of Occult knowl[illegible] serpent has been connected with the god of Wisdom from the earliest times of which [illegible] historical notice," writes C. Staniland Wake. "This animal was the especial symbol of [illegible] . . . and of all those gods, such as Hermes [?] and Seth who can be connected with [illegible] true also of the third member of the primitive Chaldean triad, Héa or Hoa." According [illegible] Rawlinson, "the most important titles of this deity refer to, 'his functions as the source of [illegible] and science.' Not only is he 'the intelligent fish,' but his name may be read as signify[illegible] also a 'serpent' [an initiated Adept], and he may be considered as 'figured by the [illegible] which occupies so conspicuous a place among the symbols of the gods on the black [illegible] Babylonian benefactions'." Esculapius, Serapis, Pluto, Esmun and Kneph are all [illegible] attributes of the serpent, says Dupuis. They are all *healers*, givers of health, spiritual [illegible] and *enlightenment*. The crown formed of an asp, the Thermuthis, belongs to Isis, [illegible] Life and Healing. The *Upanishads* have a treatise on the *Science of Serpents*—in other words, [illegible] of Occult Knowledge; and the Nāgas of the exoteric Buddhist are not the "fabulous [illegible] the nature of serpents . . . beings superior to man, and regarded as protectors of the [illegible] as Schlagintweit believes, but real living men, some superior to men by virtue [illegible] and the *protectors of Buddha's law*, inasmuch as *they interpret his metaphysical* [illegible] inferior *morally* as being "black magicians." Therefore it is truly declared [illegible] Buddha" is said to have taught them a more philosophical religious system than to [illegible] sufficiently advanced to understand it at the time of his appearance." [illegible] pp. 72-5, etc.)

earth and water—made in the shape of these Tien-Hoang, a third allegory.[1] The twelve Æsers of the Scandinavian Eddas do the same. In the Secret Catechism of the Druses of Syria—a legend which is repeated word for word by the oldest tribes about and around the Euphrates—men were created by the "Sons of God," who descended on Earth, and after gathering seven *Mandragoras*, they animated the roots, which forthwith became men.[2]

All these allegories point to one and the same origin—to the dual and triple nature of man; dual, as male and female; triple, as being of spiritual and psychic essence *within*, and of a material fabric without.

2. SAID THE EARTH, "LORD OF THE SHINING FACE,[3] MY HOUSE IS EMPTY . . . SEND THY SONS TO PEOPLE THIS WHEEL.[4] THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM (*a*). SEVEN TIMES DOTH HE SEE THEE NEARER TO HIMSELF; SEVEN TIMES MORE DOTH HE FEEL THEE (*b*). THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME!"

(*a*) The "Lord of Wisdom" is Mercury, or Budha.

(*b*) The modern Commentary explains the words as a reference to a well-known astronomical fact, that Mercury receives seven times more light and heat from the Sun than the Earth, or even the beautiful Venus, which receives but twice the amount falling on our insignificant Globe. Whether the fact was known in antiquity may be inferred from the prayer of the "Earth Spirit" to the Sun as given in the text.[5] The Sun, however, refuses to people the Globe, as it is not ready to receive life as yet.

[1] Compare the *Symbols of the Bonzes.*

[2] The Mandragora is the *mandrake* of the *Bible*, of Rachel and Leah. The roots of the plant are fleshy, hairy, and forked, representing roughly the limbs, the body, and even head of a man. Its magical and mysterious properties have been proclaimed in fable and play from the most archaic ages. From Rachel and Leah, who indulged in witchcraft with them, down to Shakespeare [*Romeo and Juliet*, Act IV, Scene 3], who speaks of "shrieking"—

"Like mandrakes torn out of the earth
That living mortals, hearing them, run mad"

—the mandragora was *the* magic plant *par excellence.*

These roots are without any apparent stalk, large leaves growing out of the head of the root, like a gigantic crop of hair. They present little similitude to man when found in Spain, Italy, Asia Minor, or Syria, but on the Isle of Candia, and in Karamania [formerly a territory in Asia Minor], near the city of Adan, they have a wonderfully human form, and are very highly prized as amulets. They are also worn by women as a charm against sterility, and for other purposes. They are especially effective in *Black Magic.*

[3] The Sun. [4] Earth.

[5] Copernicus wrote his theories on the "Revolution of the Heavenly Bodies" in the sixteenth century, and the *Zohar*, even if compiled by Moses de Leon in the thirteenth century, states that:

"In the Book of Hammannunah, the Old (or, the Ancient), we learn . . . that the earth turns upon itself in the form of a circle; that some are on top, the others below; that . . . there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night, and there are countries in which it is constantly day, or in which at least the night continues only some instants." (*Zohar*, iii, fol. 10*a*, quoted in Myer's *Qabbalah*, p. 139.)

Mercury, as an astrological planet, is still more Occult and mysterious than Venus. It is identical with the Mazdean Mithra, the Genius, or God, "established between the Sun and the Moon, the perpetual companion of the 'Sun' of Wisdom." Pausanias (Bk. v) shows him as having an altar in common with Jupiter. He had wings to express his attendance upon the Sun in its course; and he was called the Nuntius and Sun-wolf, "*solaris luminis particeps* [sharer of the Sun's light]." He was the leader and evocator of Souls, the great Magician and the Hierophant. Virgil depicts him as taking his wand to evoke from Orcus the souls plunged therein—*tum virgam capit, hac animas ille evocat Orco.*[1] He is the Golden-coloured Mercury, the Χρυσοφαὴς Ἑρμῆς [Golden-faced Hermes] whom the Hierophants forbade to name. He is symbolized in Grecian mythology by one of the "dogs" (vigilance), which watch over the celestial flock (Occult Wisdom), or Hermes Anubis, or again Agathodæmon. He is the Argus watching over the Earth, and mistaken by the latter for the Sun itself. It was through the intercession of Mercury that the Emperor Julian prayed to the Occult Sun every night; for, as says Vossius:

> All the theologians assert that *Mercury and the Sun are one* . . . He was the most eloquent and the most wise of all the Gods, which is not to be wondered at, since *Mercury is in such close proximity to the Wisdom and the Word of God* [the Sun] that he was confused with both.[2]

Vossius here utters a greater Occult truth than he suspected. The Hermes of the Greeks is closely related to the Hindu Saramā and Sārameya,[3] the divine watchman, "who watches over the golden flock of stars and solar rays."

In the clearer words of the Commentary:

> *The Globe, propelled onward by the Spirit of the Earth, and his six Assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyānis from the Spirit of the Sun. They are his messengers of Light and Life.*
>
> *Like each of the Seven Regions of the Earth, each of the seven*[4] *Firstborn [primordial Human Groups] receives its light and life from its own especial Dhyāni—spiritually, and from the Palace [House, the Planet] of that Dhyāni*

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[1] [illegible] he takes the rod and with it calls the souls out of Orcus. [See also the 21st Fargard of [illegible] on the celestial militia.

[2] [illegible] II [illegible]

[3] [Both Saramā and Sārameya mean "wild dog."]

[4] [illegible] so below," is the fundamental axiom of Occult Philosophy. As the Logos is [illegible] seven [illegible] each of these is the central figure of one of the seven main [illegible] Religions [illegible] and, as the seven principles which correspond to the seven distinct states [illegible] Consciousness, are allied to seven states of Matter and seven forms of Force, the division [illegible] in all that concerns the Earth.

physically; so with the seven great Races to be born on it. The First is born under the Sun; the Second under Brihaspati [Jupiter]; the Third under Lohitānga [Mars, the "Fiery-bodied," and also under Venus or Shukra]; the Fourth, under Soma [the Moon, our Globe also, the Fourth Sphere being born under and from the Moon] and Shani, Saturn, the Krūra-lochana [Evil-eyed], and the Asita [the Dark]; the Fifth, under Budha [Mercury].

So also with man and every "man" [every principle] in man. Each gets its specific quality from its Primary [the Planetary Spirit], therefore every man is a septenate [or a combination of principles, each having its origin in a quality of that special Dhyāni]. Every active power or force of the Earth comes to her from one of the seven Lords. Light comes through Shukra [Venus], who receives a triple supply, and gives one third of it to the Earth.[1] *Therefore the two are called "Twin-sisters," but the Spirit of the Earth is subservient to the "Lord" of Shukra. Our wise men represent the two Globes, one over, the other under the double Sign [the primeval Svastika bereft of its four arms, or the cross, +].*[2]

The "double sign" is, as every student of Occultism knows, the symbol of the male and the female principles in Nature, of the positive and the negative, for the Svastika or 卐 is all that and much more. All antiquity, ever since the birth of astronomy—imparted to the Fourth Race by one of the Kings of the Divine Dynasty—and also of astrology, represented Venus in its astronomical tables as a *Globe poised over a Cross*, and the Earth, as a *Globe under a Cross*. The Esoteric meaning of this is the Earth fallen into generation, or into the production of its species through sexual union. But the later Western nations have not failed to give it quite a different interpretation. They explained the sign through their mystics—guided by the light of the Latin Church—as meaning that our Earth and all on it were redeemed *by the* Cross, while Venus—otherwise Lucifer or Satan—was trampling upon it. Venus is the most Occult, powerful, and mysterious of all the Planets; the one whose influence upon, and relation, to the Earth is most prominent. In exoteric Brāhmanism, Venus or Shukra—a male deity[3]—is the son of Bhrigu, one of the Prajāpati and a Vedic sage, and is Daitya-Guru, or the priest-instructor of the primeval giants. The whole history of

[1] Science teaches that Venus receives from the Sun twice as much light and heat as the Earth. This Sun Planet, precursor of the dawn and the twilight, the most radiant of all the Planets, is said to give the Earth one third of the supply she receives, and has two parts left for herself. This has an Occult as well as an astronomical meaning.

[2] Venus is thus ♀, the Earth ♂.

[3] In the Esoteric Philosophy it is male and female, or hermaphrodite; hence the *bearded* Venus in mythology.

Shukra in the *Purānas*, refers to the Third and Fourth Races. As says the Commentary:

It is through Shukra that the "double ones" [*the hermaphrodites*] *of the Third* [Root Race] *descended from the first "Sweat-born." Therefore it is represented under the symbol* ⊖ [*the circle and diameter*], *during the Third* [*Race*], *and* ⊕, *during the Fourth.*

This needs explanation. The *diameter*, when found isolated in a circle, stands for female Nature; for the first *ideal* World, *self-generated* and *self-impregnated* by the universally diffused Spirit of Life—thus also referring to the primitive Root Race. It becomes androgynous as the Races and all else on Earth developed into their physical forms, and the symbol is transformed into a circle with a diameter from which runs a vertical line, expressive of male and female, not separated as yet—the first and earliest Egyptian Tau ⊕; after which it becomes ┼, or male-female separated[1] and fallen into generation. Venus (the Planet), is symbolized by the sign of a globe over a cross, which shows the former as presiding over the natural generation of man. The Egyptians symbolized Ankh, "life," by the ansated cross, or ☥, which is only another form of Venus (Isis), ♀, and meant, esoterically, that mankind and all animal life had stepped out of the divine spiritual world and had fallen into physical male and female generation. This sign, at the end of the Third Race, has the same phallic significance as the "*Tree of Life*" in Eden. Anouki, a form of Isis, is the Goddess of Life; and Ankh was taken by the Hebrews from the Egyptians. It was introduced into the language by Moses, one learned in the Wisdom of the priests of Egypt, with many other mystical words. The word Ankh in Hebrew, with the personal suffix, means "my life"—my being—which "is the personal pronoun derived from the name of the Egyptian Goddess Anouki.[2]

In one of the most ancient Catechisms of Southern India, Madras Presidency, the hermaphrodite Goddess Ardhanārī,[3] has the ansated cross, the Ankh, the "male and female sign," right in the central part, to denote the pre-sexual state of the Third Race. Vishnu, who is now represented with lotus growing out of his navel—or the Universe of Brahmā evolving out of the central point, Nara—is shown in one of the oldest carvings as double-sexed (Vishnu and Lakshmi) standing on a lotus-leaf floating on the water, the

[1] Therefore, putting aside its religio-metaphysical aspect, the Cross of the Christians is symbolically more phallic than the Pagan Svastika. Compare Vol. I, p. 72.

[2] The ansated cross is the astronomical planetary sign of Venus, "signifying the existence of energy in the sexual sense, and this was one of the attributes of Isis, the Mother, of Nature, or Mother-Earth, and was so recognized among all the ancient peoples in one or another expression." (From a modern Kabalistic MS.)

[3] See Edward Moor's *Hindu Pantheon.*

water rising in a semicircle and pouring through the Svastika, "the source of generation," or of the descent of man.

Pythagoras calls Shukra-Venus the *Sol alter*, the "other Sun." Of the "seven Palaces of the Sun," that of Lucifer-Venus is the third in the Christian and Jewish Kabalah, the *Zohar* making of it the abode of Samael. According to the Occult Doctrine, this Planet is our Earth's *primary*, and its spiritual prototype. Hence, Shukra's car (Venus-Lucifer's) is said to be drawn by an *Ogdoad* of "*earth-born* horses," while the steeds of the chariots of the other Planets are different.

Every sin committed on Earth is felt by Ushanas-Shukra. The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Shukra is felt on, and reflected by, the Earth.

Shukra, or Venus, is thus represented as the Preceptor of the Daityas, the giants of the Fourth Race, who, in the Hindu allegory, at one time obtained the sovereignty of all the Earth, and defeated the minor Gods. The Titans of the Western allegory also are as closely connected with Venus-Lucifer, which was identified by later Christians with Satan. And, as Venus, equally with Isis, was represented with cow's horns on her head, the symbol of mystic Nature—one convertible with, and significant of, the Moon, since all these were lunar Goddesses—the configuration of this Planet is now placed by theologians between the horns of the mystic Lucifer.[1] It is owing to the fanciful interpretation of the archaic tradition, which states that Venus changes simultaneously (geologically) with the Earth, that whatever takes place on the one takes place on the other, and that many and great were their common changes—it is for these reasons that St. Augustine repeats it, applying

Athenæus shows that the first letter of Satan's name was represented in days of old by an arc and crescent; and some Roman Catholics, kind, good men, would persuade the public that it is in honour of Lucifer's crescent-like horns that Mussulmans have chosen the Crescent for their national arms. Venus, ever since the establishment of Roman Catholic dogmatism, has been identified with Satan and Lucifer, or the Great Dragon, contrary to all reason and logic. As shown by symbologists and astronomers:

"The association between the serpent and the idea of darkness had an astronomical foundation. The position which the constellation Draco at one time occupied showed that the Great Serpent was the ruler of the night. This constellation was formerly at the very centre of the heavens, and it is so extensive that it was called the Great Dragon. Its body spreads over seven signs of the Zodiac, and Dupuis, who sees in the Dragon of the Apocalypse a reference to the celestial serpent, says, 'It is not astonishing that a constellation so extended should be represented by the author of that book as a great Dragon with seven heads, who drew the third part of the stars from heaven and cast them to the earth.'" (Staniland Wake, *The Great Pyramid*, p. 79; Dupuis, iii, 255.)

Only Dupuis never knew *why* Draco, once the *pole-star*—the symbol of Guide, Guru and Director—had been thus degraded by posterity. "The Gods of our fathers are our devils," says an Asiatic proverb. When Draco ceased to be the "lode-star," the guiding sidereal divinity, it shared the fate of all the fallen Gods. Seth or Typhon was at one time, Bunsen tells us," a great God universally adored throughout Egypt, who conferred on the sovereigns of the 18th and 19th Dynasties the symbols of life and power. But subsequently, in the course of the 20th Dynasty, he is suddenly treated as an evil Demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached." The real Occult reason will be given in these pages.

[illegible] general changes of configuration, colour, and even of the orbital paths, [illegible] theologically-woven character of Venus-Lucifer. He even goes so far in his pious fancy as to connect the last changes of the Planet with the [illegible] and mythical Deluge alleged to have taken place 1796 B.C.[1]

As Venus has no satellites, it is stated allegorically, that Āsphujit (this planet") adopted the Earth, the progeny of the Moon, "*who overgrew its parent and gave much trouble*"—a reference to the Occult connection between [illegible]. The Regent (of the planet) Shukra[2] loved his adopted child so [illegible] he incarnated as Ushanas and gave it perfect laws, which were [illegible] and rejected in later ages. Another allegory, in the *Harivamsha*, [illegible] Shukra went to Shiva and asked him to protect his pupils, the Daityas [illegible] from the fighting Gods; and that to further his object he per[illegible] a Yoga rite "imbibing the *smoke* of chaff with his *head downwards* for [illegible]." This refers to the great inclination of the axis of Venus—[illegible] to fifty degrees—and to its being enveloped in eternal clouds. [illegible] only to the physical constitution of the planet. It is with its [illegible] the informing Dhyān Chohan, that Occult Mysticism has to deal. [illegible] which states that Vishnu was cursed by Shukra to be *reborn* [illegible] on the Earth as a punishment for killing his (Shukra's) mother, [illegible] Occult philosophical meaning. It does not refer to Vishnu's [illegible] since these number nine—the tenth being still to come—but to [illegible] on Earth. Venus, or Lucifer—also Shukra and Ushanas—the [illegible] the light-bearer of our Earth, in both the physical and mystic sense. [illegible] knew it well in early times, since one of the earliest popes of [illegible] known by his pontiff-name as Lucifer.

[illegible] *world has its parent Star and sister Planet. Thus Earth is the* [illegible] *and younger brother of Venus, but its inhabitants are of their* [illegible] . . . *All sentient complete beings* [*full septenary men or* [illegible]*ngs*] *are furnished, in their beginnings, with forms and orga-* [illegible] *full harmony with the nature and state of the Sphere they* [illegible]

[1] [illegible] *Civitate Dei*, LXXI, viii.

[2] [illegible] was the son of Bhrigu the great Rishi, and one of the Seven Prajāpatis, the founder of [illegible] Bhārgavas in which Parashurāma was born.

[illegible] a flat contradiction of Swedenborg, who *saw*, in "the first Earth of the Astral World," [illegible] as are the peasants in Europe; and on the Fourth Earth women clad as are the [illegible] a *la marque*. Even the famous astronomer Huygens laboured under the mistaken [illegible] other worlds and planets have species of beings identical with those who live on our Earth, [illegible] same senses, brain-power, arts, sciences, dwellings, even to the same fabric [illegible] apparel. (*Theorie du Monde.*) For a clearer comprehension of the statement that [illegible] is the progeny of the Moon," see Vol. 1, STANZA 6.

The Spheres of Being, or Centres of Life, which are isolated nuclei breeding their own and their centrals, are numberless; not one has any resemblance to its sister-simultaneous or to any other in its own special property.[1]

All have a double physical and spiritual nature.

The vacuums are eternal and everlasting; the nuclei periodical and finite. The vacuums form part of the Absolute. They are the embrasures of that black impenetrable darkness, which is for ever concealed from human or even Dhyānic sight. The nuclei are the sight of eternal emerging therefrom.

It is that LIGHT *which emanates into the Forms of the "Lords of Being"—the first and the highest of which are, collectively* JĪVĀTMĀ, *or Pratyagātmā [which is not identical to none from Paramātmā. It is the Logos of the Greek philosophers—appearing at the beginning of every new Manvantara]. From these emanations—formed from the ever-vanishing waves of that Light, which becomes in the objective plane gross Matter—proceed the numerous Hierarchies of the Creative Forces and Powers, others having their own distinctive form, others, again, the lowest [Elementals], having no form of their own, but assuming every form according to the surrounding substance.*

That there is but one Absolute Upādhi [Basis] in the spiritual sense, from, on, and in which, are built for manvantaric purposes the countless basic centres, on which proceed the universal, cyclic, and individual Evolutions during the active period.

The informing Intelligences, which animate these various Centres of Being, are referred to metaphorically by men beyond the Great Range[2] *as the Manus, the Rishis, the Pitris,*[3] *the Prajāpati, and so on; and as Dhyāni-Buddhas, the Dhyānis, Mahās [Fire-Gods], Bodhisattvas,*[4] *and others, on this side. The vulgar, ignorant, call them Gods; the learned profane, the One God; and the wise, the Initiated, believe in them only the manvantaric manifestations of* THAT *which* [illegible] *the Creators [the Dhyān Chohans] nor their creatures can ever know or even anything about. The* ABSOLUTE *is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of*

[1] This is a modern gloss. It is added to the old Commentaries for the clearer comprehension of those unfamiliar with such Esoteric Cosmogony after having passed through Western learning. The ancient glosses are too redundant with adjectives and figures of speech to be easily assimilated.

[2] "Beyond" the Great Range, means, in this case, India, as being the Trans-Himālayan region for the Sub-Himalayan [Tibetan] region.

[3] The term Pitris is used by us in these Shlokas to facilitate their comprehension, but it is not so used in the original STANZAS, where they have distinct appellations of their own, besides being called "Fathers" and "Progenitors."

[4] This expression is taken literally the mention of the human Bodhisattvas, or Manjushri. It is true that esoterically the Mahāyāna school teaches adoration of these without distinction, and that Hiuen-Thsang speaks of some disciples of Buddha as being worshipped. But, esoterically, it is not the disciple or the human Manjushri personally that receives honours, but the divine Bodhisattvas and Dhyāni-Buddhas that animate, overshadow, as the Mongolians say, the human forms.

[illegible] *The mutable cannot know the Immutable, nor can that which lives* [illegible] *Absolute Life.*

"Therefore, man cannot know higher Beings than his own *Progenitors.*" "*You shall be worship them,*" but he ought to learn *how he came into* the world.

Number Seven, the fundamental figure among all other figures in every [illegible] religious system, from cosmogony down to man, must have its *raison* [illegible] It is found among the ancient Americans, as prominently as among the archaic Āryans and Egyptians. The question will be fully dealt with in Volume 4, Part 2; meanwhile a few facts may be given here. Says the author of the *Sacred Mysteries among the Mayas and the Quichés, 11,500 years ago:*[1]

> Seven seems to have been the sacred number *par excellence* among all civilized [illegible] of antiquity. Why? This query has never been satisfactorily answered. [illegible] separate people has given a different explanation, according to the peculiar [illegible] of their [exoteric] religion. That it was the number of numbers for those [illegible] to the sacred mysteries there can be no doubt. Pythagoras . . . calls it "Vehicle of life," containing body and soul, since it is formed of a quaternary, [illegible] *Wisdom and Intellect*; and a trinity, or *action* and *matter*. The Emperor Julian, [illegible] in *Oratio*,[2] expresses himself thus: "Were I to touch upon the initiation [illegible] our secret mysteries, which the Chaldees hoachized respecting the seven-[illegible], lighting up the soul through him, I should say things unknown to the [illegible] unknown, but well known to the blessed Theurgists."[3]

And who that is acquainted with the *Purānas*, the *Book of the Dead*, the [illegible]*ta*, the Assyrian Tiles, and finally the *Bible*, and has observed the [illegible] occurrence of the number seven in these records of people from the [illegible] times upwards unconnected and so far apart, can regard as a coin-[illegible] the following fact, given by the same explorer of ancient Mysteries? [illegible]king of the prevalence of seven as a mystic number, among the [illegible] of the "Western Continent" of America, he adds that it is not [illegible] remarkable. For:

> It frequently occurs in the *Popul-Vuh*. We find it besides in the *seven families* [illegible] Sahagun and Clavigero to have accompanied the mystical personage named [illegible] the reputed founder of the great city of Nachan, identified by some with [illegible], in the *seven caves*[4] from which the ancestors of the Nahuatls are reported [illegible] emerged; in the *seven cities* of Cibola, described by Coronado and [illegible] in the *seven Antilles*; in the *seven heroes* who, we are told, escaped [illegible] Deluge.

[1] The author of this work is Augustus Le Plongeon. He and his wife were well known in the [illegible] for their untiring labours in Central America. It was they who discovered the sepulchre [illegible] Kan Coh, at Chichen-Itza. The author seems to believe and to seek to prove that the [illegible] learning of the Āryans and the Egyptians was derived from the Mayas. But, although [illegible] with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was pre-[illegible] Atlantis and Lemuria.

[2] More correctly *In Matrem Deorum*, *Oratio* v.

[3] P. 143.

[4] These *seven caves*, *seven cities*, etc., etc., stand in every case for the seven centres, or zones, upon [illegible] the seven primitive groups of the first Root Race were born.

"Hexas," moreover, whose number is found the same in every Deluge story—from the seven Rishis who were saved with Vaivasvata Manu, down to Noah's ark, into which beasts, birds, and living creatures were taken by "sevens." Thus we see the figures 1, 3, 5, 7, as perfect, because thoroughly mystic, numbers playing a prominent part in every cosmogony and evolution of living Beings. In China, 1, 3, 5, 7, are called "celestial numbers" in the canonical "Book of Changes" *Yi King*, or *transformation*, as in "evolution".

The explanation of it becomes evident when one examines the ancient Symbols: all these are based upon and start from the figures given from the Archaic Manuscript in the Proem of Volume I. ⊖, the symbol of evolution and fall into generation or Matter, is reflected in the old Mexican sculptures or paintings, as it is in the Kabalistic Sephiroth, and the Egyptian Tau. Examine the Mexican MS. (*Add.* MSS. Brit. Mus. 9789) [1]; you will find in it a tree whose trunk is covered with *ten* fruits ready to be plucked by a male and female, one on each side of it, while from the top of the trunk two branches shoot horizontally to the right and left, thus forming a perfect T (Tau), the ends of the two branches, moreover, each bearing a triple branch, with a bird—the bird of immortality, Ātmā or the Divine Spirit—sitting between the two, and thus making the *seventh*. This represents the same idea as the Sephirothal Tree, *ten in all*, yet, when separated from its upper triad, leaving *seven*. These are the celestial fruits, the ten, or ⦶, 10, born out of the two invisible male and female seeds, making up the 12, or the Dodecahedron of the Universe. The mystic system contains the ·, the central point; the 3, or △; the 5, ☆; and the 7, or ⊠; or again ✡; the triangle in the square and the synthesizing point in the interlaced double triangles. This for the world of the archetypes. The phenomenal world receives its culmination and the reflex of all in MAN. Therefore he is the mystic square—in his metaphysical aspect—the Tetraktys; and becomes the Cube on the creative plane. His symbol is the cube unfolded [2] and 6 becoming 7, or the ⊟, 3 crossways (the female) and 4 vertically; and this is man, the culmination of the deity on earth, whose body is the cross of flesh, *on*, *through*, and *in* which he is ever crucifying and putting to death the divine Logos, or his HIGHER SELF. Says every philosophy and cosmogony:

The universe hath a Ruler [Rulers collectively] set over it, which is called the WORD (Logos): the fabricating Spirit is its Queen: which two are the *First Power* after the ONE.

[1] The engraving is reproduced in the *Sacred Mysteries of the Mayas and the Quichés* on p. 134.

[2] See *The Source of Measures*, pp. 50-3.

These are the Spirit and Nature, which two form our Illusory Universe. The two inseparables remain in the *Universe of Ideas* so long as it lasts, and then merge back into Parabrahman, the One ever changeless. "The Spirit, whose essence is eternal, one and self-existent," emanantes a pure ethereal Light—a dual light not perceptible to the elementary senses according to the *Purānas*, the *Bible*, the *Sepher Yetzireh*, the Greek and Latin Hymns, the *Book of Hermes*, the Chaldean *Book of Numbers*, the Esotericism of Lao-tse, and everywhere else. In the Kabalah, which explains the secret meaning of Genesis, this Light is the DUAL-MAN, or the Androgyne (rather Sexless) Angels, whose generic name is ADAM KADMON. It is they who complete man, whose material form is emanated by other divine, but far lower Beings, who solidify the body with clay, or the "dust of the ground"—an allegory indeed, but scientific as any Darwinian evolution and more *true*.

The author of *The Source of Measures* says that the foundation of the Kabalah and of all its mystic books is made to rest upon the *ten* Sephiroth; this is a fundamental truth. He shows these Ten Sephiroth or the 10 numbers as follows:

The circle is the *naught*; its vertical diameter line is the first or primal ONE [or Logos], from which spring the 2, the 3, and so on to 9, the limit of the [illegible]. The 10 is the first Divine Manifestation,[1] which contains every possible [illegible] of exact expression of proportion—the sacred *Jod*. By this Cabbalah we [illegible] that these Sephiroth were the *numbers* or emanations of the heavenly [illegible] (20612 to 6561), they were the 10 Words DBRIM, 41224, the light of which they [illegible] the flux was the Heavenly man, the Adam-KDM (the 144—144); and the Light, [illegible] the New Testament or Covenant (41224) created God; just as by the Old Testa[illegible] God (Alhim, 31415) creates Light (20612 to 6561).[2]

Now there are three kinds of Light in Occultism, as in the Kabalah. (1) [illegible] Abstract and Absolute Light, which is Darkness; (2) The Light of the [illegible]nifested-Unmanifested, called by ome the Logos: and (3) The latter Light [illegible]lected in the Dhyān Chohans, the minor Logoi—the Elohim, collectively—[illegible]ho, in their turn, shed it on the objective Universe. But in the Kabalah—[illegible]dited and carefully adjusted to fit the Christian tenets by the Kabalists of

[1] See *Isis Unveiled*, II, pp. 300 et seq., for a proof of the antiquity of the decimal system [illegible] figures.

[2] See *Masonic Review*, Cincinnati, June, 1886, Art. "The Cabbalah.—No. VI," p. 10.

The Secret Science—the three Lights are described as (1) the Ain-Soph and pervading Light of Jehovah, (2) individual light, and (3) light of the Avatar.

The Light which each inlet is a metaphysical or mythical name for Ain-Soph, God, while the Light pervading is Jehovah. The light of Adam is [illegible] the world in general, it is diffused into general darkness, but the light of Jehovah is [illegible] to the chosen Individual, man, whom the light penetrated to and [illegible].

The author of "The Secret of Measures" prominently refers the reader to Lundy's work, "The Temple or Man," [illegible] Adam, [illegible]. There, on engraving X

"The [illegible] Man and the female emblem, copied from a Rosary of the Mystical Virgin Mary, which was printed at Venice 1842,

and [illegible] as further remarks, "with a licence from the Inquisition, and [illegible] will show the reader what the Latin Church understood by the 'pervading power of light and its effects.'" How sadly disfigured—[illegible] as they were to the grossest anthropomorphic conceptions [illegible] under Christian interpretation, become the noblest and grandest, as the most [illegible] ideas of Deity of the Eastern Philosophy!

The Buddhists in the East call this Light *Dharmakaya*, and in the West the Light of Christ. It is the Light of the Logos, the direct reflection of the [illegible] in the name of Universal Manifestation. But here is the interpretation given by the modern Christians from the Kabalah. As [illegible] by the author just cited:

In the nature of the world in general with its chiefest content, man, the term [illegible] signifies. It extracts from Sohar, the Rev. Dr. Cassell [a Kabalist], [illegible] that the Kabalah set forth the doctrine of the Trinity, among other things [illegible] Jehovah [illegible] Adam' . . . By three steps God (Adam) and Jehovah become [illegible] separated, each and together they are of the same One.[1]

[illegible] Vishnu becomes the Sun, the visible symbol of the Impersonal Deity. Vishnu is described as "striding through the seven regions of the Universe in three steps." But with the Hindus this is an *exoteric* account, a [illegible] and an allegory, while the Kabalists give it out as the Esoteric and true meaning. But to proceed:

[illegible] is [illegible], is 20612 to 6561, as the proper enunciation of the integral and [illegible] ratio of diameter to circumference of a circle. God (Alhim, that is, [illegible] a modified form of the above) is the reduction of this, so as to obtain a [illegible] ratio, in general, of all calculation and all mensuration. But [illegible] of human life, and for especial *time measure*, or the lunar year, that [illegible] conception and embryotic development, the numbers of the [illegible] "*man* or *Jehovah*" measure, *viz.*, 113 to 355, have to be [illegible].[2] But this last ratio is but a modified form of Light, or 20612 to 6561, as

[1] [illegible] [2] Ibid., p. 11. [3] See *Source of Measures*, pp. 276, et seq., App. VII.

p. value, being only a variation of the same (that is 20612 to 6561 is 31415 to one, and [illegible] to 111 is 31415 or Alhim or God), and in such a manner that one can be made to [illegible] into and be derived from the other: and these are the three steps by which the [illegible] and sameness can be shown of the Divine names. That is, the two are but variations of the same ratio, *viz.*, that of *pi*. The object of this comment is to show the same symbolic measuring use for the Cabbalah, as taught, with that of the Three [illegible] of the *Bible*, and with that of Masonry as just noticed.

First, then, the Sephiroth are described as *Light*, that is, they themselves are a [illegible] of, indeed, the same as, the manifestation of the Ain Soph; and they are so [illegible] the fact that "*Light*" represents the ratio 20612 to 6561, as part of the "Words, Dabrim, 41224, or, as to the Word, Dabar, 206 (=10 cubits). "*Light*" is so much the [illegible] of the Cabbalah as to explaining the Sephiroth, that the most famous book on [illegible] Cabbalah is called *Sohar*, or "*Light*." In this we find expressions of this kind: [illegible] infinite was entirely unknown and diffused no light before the luminous point [illegible] suddenly broke through into vision." "When He first assumed the form (of the [illegible], or the first Sephira), He caused 9 splendid lights to emanate from it, which, [illegible] shining through it, diffused a bright light in all directions:"—that is, these 9 with [illegible] which was the origin, as above, of the 9), together, made the 10, that is ⦶, [illegible] or the sacred Ten (numbers or Sephiroth), or *Jod*—and these numbers [illegible] *the Light*." Just as in the Gospel of St. John, God (Alhim, 31415 to one) [illegible] Light (20612 to 6561) by which (Light) all things were made.[1]

In the *Sepher Yetzireh*, or "Number of Creation," the whole process [illegible] is given out in numbers. In its "thirty-two Paths of Wisdom" [illegible] number 3 is repeated four times, and the number 4 five times. There- [illegible] the Wisdom of God is contained in numbers (Sephrim or Sephiroth), [illegible] (or S-ph-r when unvowelled) means "to cipher." And there- [illegible] also, we find Plato stating that the Deity "geometrizes" in fabricating [illegible].

The Kabalistic book, the *Sepher Yetzireh*, opens with a statement of the [illegible] wisdom of Alhim in Sephrim, *i.e.*, the Elohim in the Sephiroth.

[illegible] thirty and two paths, hidden wisdom, established Jah, Jhvh, Tzabaoth, [illegible] of Israel, Alhim of Life, El of Grace and Mercy—exalted uplifted Dweller on [illegible] and King of Everlasting, and his name—Holy! in Three Sephrim, *viz.*:

B—S'ph-r, V—S'ph-r, V—Siph-o-r.

Mr. Ralston Skinner goes on to say:

This comment sets forth the "*hidden wisdom*" of the original text by hidden [illegible], that is, by the use of words carrying a special set of numbers and a special [illegible], which will set forth the very explanatory system which we find to fit so [illegible] in the Hebrew Bible. . . . In setting forth his scheme, to enforce it, and [illegible] out his detailed exposition in a general postulate,—*viz.*, the one word "*Sep-* [illegible] *Sephiroth*), of the Number Jezirah, the author explains the separation of this [illegible] the three subordinate ones, a play upon a common word, *s-ph-r*, or number.

The prince Al-Chazari[2] says to the Rabbi: "I wish now that thou wouldest [illegible] to me some of the chiefest or leading principles of *Natural Philosophy*, which,

[1] Art., *Masonic Review*, pp. 11, 12.
[2] In the Book *Al-Chazari*, by Jehuda-ha-Levi, translated by Dr. D. Cassel.

[illegible] which were in former times worked out by them (the ancient wise ones); " to which the Rabbi makes answer: " In such principles appertains the Number of Creation of our new-Father Abraham " (that is Abram and Abraham, or numbers [illegible] and [illegible]). He then says that this book of number treats of teaching the [illegible] ness and One-ness through (Dbrim) " [illegible], the number of the word " *Words*." That is, it teaches the use of the ratio 31415 to One, through 41224, which last, in the description of the Ark of the Covenant, was divided into two parts by the *two* tables of stone, on which these Dbrim, or 41224, were written or engraved—or Words. He then comments on these three subordinately used words, and takes [illegible] to one of them to make the comment, " and *Elhim* (31415 to One) said, let there be Light (30612 to God)."

The words as given in the text are: **ספר ספר סיפור** and the Rabbi, in commenting upon them, says: " It teaches the *Elhim*-ness (31415) and *One*-ness (the diameter to Unity) through Words (Dbrim—41224), by which on the one side there is infinite variety in heterogeneous creations, and on the other a final harmonic tendency to One-ness " (which, as everyone knows, is the mathematical function of *pi* of the circle, which measures, weighs, and numbers the stars of heaven, and yet resolves them back into the final oneness of the Uni-verse) " through Words. Their final [illegible] protects itself in that *One*-ness that ordains them, and which consists in **ספור ספר**," that is, the Rabbi, in his first comment, leaves the *jod*, or *i*, out of one of the words, whereas afterwards he restores it again. If we take the values of those subordinate words, we find them to be 340, 340 and 346; together these are 1026, and the division of the general word into these has been to produce these numbers—which by Tmura may be changed in various ways, for various purposes.[1]

The reader is asked to turn to STANZA 4 of Volume 1, Shloka 3 and Commentary,[2] to find that the 3, 4, (7), and the thrice seven, or 1065, the number of Jehovah, is the number of the 21 Prajāpati mentioned in the *Mahābhārata*, or the three Sephrim (words in ciphers or figures). And this comparison between the Creative Powers of Archaic Philosophy and the anthropomorphic Creator of *exoteric* Judaism (since the *Esotericism* of the Jews shows its identity with the Secret Doctrine) will lead the student to perceive and discover that, in truth, Jehovah is but a " lunar " and " generation " God. It is a fact well known to every conscientious student of the Kabalah that the deeper he dives into it the more he feels convinced that unless the Kabalah—or what is left of it—is read by the light of the Eastern Esoteric Philosophy, its study leads only to the discovery that, on the lines traced by exoteric Judaism and Christianity, the monotheism of both is nothing more exalted than ancient astrolatry, now vindicated by modern astronomy. The Kabalists never cease to repeat that *Primal Intelligence* can never be understood. It cannot be comprehended, nor can it be located, therefore it has to remain nameless and negative. Hence the Ain Soph—the "UNKNOWABLE" and "UNNAMEABLE"—as It could not be made manifest, was imagined as emanating Manifesting Powers. It is then with its *Emanations alone that human intellect*

[1] Article cited, pp. 12, 13.

[2] Vol. i, pp. 152 et seq.

and can, deal. Christian theology, having rejected the doctrine of Emanations and replaced them with direct, conscious creations of Angels and the rest out of *nothing*, now finds itself hopelessly stranded between Supernaturalism, or Miracle, and Materialism. An *extra*-cosmic God is fatal to philosophy; an *intra*-cosmic Deity—*i.e.*, Spirit and Matter inseparable from each other—is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism. But why "geometrize," as Plato has it, why represent these Emanations under the form of an immense arithmetical table? The question is well answered by the author just cited, who says:

> Mental perception, to become physical perception, must have the cosmic circle of *Light*:—and, by this, our mental circle must become visible through it; for its complete manifestation, the circle must be that of physical visibility, Light itself.
>
> Such conceptions, thus formulated, became the ground-work of the philosophy of the Divine manifesting in the universe.[1]

This is philosophy. It is otherwise when we find the Rabbi in *Zohar* saying that:

> Under s'ph-r is to be understood *calculation* and *weighing* of the created. For the *calculation*, by means of which a body must be constructed in harmonious symmetry, by which it must be in construction rightly arranged and made responsive to the object in design, consists at last in *number, extension, mass, weight*; the relation of movements, then harmony of music, must consist altogether in s'ph-r, that is s'ph-r . . . By Sippor (s'phor) is to be understood the words of [illegible]—1 or 31415 to one], whereunto joins or adapts itself the design to the image or form of construction; for example—it was said "Let Light be." The work was as the *words* were spoken, that is, as the numbers of the work came forth.[2]

This is *materializing* the *spiritual* without scruple. But the Kabalah was always so well adapted to anthropo-monotheistic conceptions. Compare with any of the six schools of India. For instance in Kapila's Sankhya philosophy, unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without it. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually. The Monad has to pass through its mineral, vegetable and animal forms before the Light of the Ego is awakened in the animal man. Therefore, till then, the latter cannot be referred to as "MAN," but has to be regarded as a Monad imprisoned in ever-changing forms. *Evolution*, not *Creation*, by means of WORDS is recognized in the philosophies of the East, even in their exoteric records.

[1] Article cited, p. 2.

[2] Ibid., p. 14.

[illegible] Adam comes from the East! Even the name of the first man as he Moses [illegible] had its origin in India, Professor Max Muller's negation [illegible] The Jews got their Adam from Chaldea, and Adam [illegible] is a compound word and therefore a manifold symbol, and proves the Chaldean origin.

This is no place for philological disquisitions. But the reader may be reminded that the word *Ad* means in Sanskrit the "first"; in Aramean, "one" [illegible] the "only one"; in Assyrian, "Father," whence *Ak-ad* or "[illegible]"[1] And once the statement is found correct, it becomes rather difficult to confine Adam to the Mosaic *Bible* alone, and to see therein [illegible] a Jewish name.[2]

There is frequent confusion in the attributes and genealogies of the Gods in their theogonies, the Alpha and the Omega of the records of that symbolical science, as given to the world by the half-initiated writers, Brāhmanical and biblical. Yet there could be no such confusion made by the ancient nations, the descendants and pupils of the Divine Instructors; for both the attributes and the genealogies were inseparably linked with cosmogonical symbols, the "Gods" being the life and animating "soul-principle" of the various regions of the Universe. Nowhere and by no people was speculation allowed to range *beyond* those *manifested* Gods. The boundless and infinite Unity remained with every nation a virgin forbidden soil, untouched by man's thought, untouched by fruitless speculation. The only reference made to it was the brief conception of its diastolic and systolic progress, of its periodical expansion, or dilatation, and contraction. In the Universe with all its incalculable myriads of Systems and Worlds disappearing and reappearing in eternity, the anthropomorphized Powers, or Gods, their souls had to disappear from view with their Bodies. As our *Catechism says*:

"*The Breath returning to the Eternal Bosom which exhales and inhales them.*"

Local Nature, the Abstract Space in which everything in the Universe is manifested and invisibly generated, is the same female side of the procreative power in Nature in the Vedic as in every other cosmogony. Aditi is Sephira, and the Sophia of the Gnostics, and Isis, the Virgin Mother of Horus. In every cosmogony, behind and higher than the "Creative" Deity, there is a

[1] The ancient [illegible] *Ak-ad* (or Akkadians) is of the same class as *Ad-m*, *Ha-va* (Eve) *Æd-en* (Eden); *Ad-ar* [illegible] *Ad*, [illegible] the sons of Ad in Ancient Arabia. *Ad-ad*, the "only one" and the [illegible] or "Lord" of Syria and consort of *Ad-ar-gat* or Aster't, the Syrian God-[illegible] *Eden*, or Gandunia was Babylonia and Mesopotamia. In Assyrian *Ak* [illegible] *k* being pronounced *kh* (*ah*, gutturally. According to Swedenborg's [illegible] a man, not a church (?) of primitive light. In the *Vedas*, *Ad*-iti is the primeval light, the Ākāsha of the phenomenal world.

[2] See Volume 4, Part 2, Sect. 2 on Adam-Adami.

Superior Deity, a Planner, an Architect, of whom the Creator is but the executive agent. And still higher, *over* and *around*, *within* and *without*, there is the Unknowable and the *Unknown*, the Source and Cause of all these Emanations.

It thus becomes easy to account for the reason why Adam-Adami is found in the Chaldean scripture, certainly earlier than the Mosaic Books. In Assyrian *Ad* is the "father," and in Aramean *Ad* is "one," and *Ad-ad* the "only one," while *Ak* is in Assyrian "creator." Thus *Ad-am-ak-ad-mon* became Adam-Kadmon in the Kabalah (*Zohar*), meaning as it did, the "One Son) of the divine Father, or the Creator," for the words *am* and *om* meant at one time in nearly every language the *divine*, or the *deity*. Thus Adam-Kadmon and Adam-Adami came to mean "The first Emanation of the Father-Mother or Divine Nature," and literally the "first Divine One." And it is easy to see that *Ad*-Argat (or Aster't, the Syrian Goddess, the consort of Baal, the Lord God of Syria or the Jewish Adonai), and Venus, Isis, Ister, Maitta, Eve, etc., are identical with the Aditi and Vâch of the Hindus. They are all the "Mothers of all living" and "of the Gods." On the other hand cosmically and astronomically—all the male Gods became at first "Sun-Gods," then, theologically, the "Suns of Righteousness," and the Sun, all symbolized by the Sun.[1] They are all Protogonoi—First-born—and Mikroprosopoi. With the Jews Adam-Kadmon was the same as Thamaz, Tamaz, or the Adonis of the Greeks—"the One *with*, and *of* his Father"—the "Father" becoming during the later Races Helios, the Sun, Apollo Karneios,[2] for instance, who was the "Sun-born"; Osiris, Ormazd, and so on, were all followed by, and found themselves transformed later on into still more earthly types: such as Prometheus, the crucified of Mount Caucasus, Hercules and so many others, Sun-Gods and Heroes, until all of them came to have no better significance than phallic symbols.

[1] Jehovah, Brahmā and Mars are, in one sense, identical; they are all symbols for primitive *generative powers* for the purposes of human procreation. Adam is red, and so also are Adam and Mars—God and planet. Water is the "blood" of the Earth; therefore, all these are connected with Earth and Water. "It takes *earth* and *water* to create a *human* soul," says Mars is identical with Kârttikeya [or Kârtikeya], God of War (in one sense)—which God is the sweat of Shiva, Shiva-gharmaja, and the Earth. In the *Mahabhârata* he is shown as born without the intervention of a woman. And he is also called Lohita, *red*, like Adam, and the other [illegible] Hence, the author of *The Source of Measures* is quite right in thinking that Mars (and [illegible] God [illegible] attributes), "being the *god of war* and of *bloodshed*, was but a secondary idea [illegible] of the primary one of shedding of blood in conception for the first time." Hence Jehovah [illegible] a *fighting* God, "Lord of Hosts," and one who commands war. He is the aggressive [illegible] by permutation, who *slew* his (female) *brother*, whose "blood crieth from the ground," [illegible] opened *her mouth* to receive the *blood*. (*Genesis*, iv, 10, 11.)

[2] Karneios is certainly a Greek transformation from the Hindu Krishna-Kirana. Kirana [illegible], and Karneios, which was a title of Apollo with the Celts as with the Greeks, meant

In the *Zohar* it is said:

> Man was created by the Sephiroth (Elohim Javeh, also) and they engendered by common power the *earthly* Adam.

Therefore in *Genesis* the Elohim say, "Behold Man is *become as one of us*."[1] But in Hindu cosmogony or "Creation," Brahmā Prajāpati *creates* Virāj and the Rishis, spiritually, therefore the latter are distinctly called the "Mind-born Sons of Brahmā", and this specified mode of *engendering* precluded every idea of phallicism, at any rate in the earlier human nations. This instance well illustrates the respective *spirituality* of the two nations.

3. SAID THE LORD OF THE SHINING FACE: "I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS; APPLY TO THY FATHER, THE LORD OF THE LOTUS[2] (*a*), FOR HIS SONS . . . THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS.[3] THY MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM,[4] NOT THE SONS OF SOMA,[5] ARE IMMORTAL. CEASE THY COMPLAINTS (*b*). THY SEVEN SKINS ARE YET ON THEE . . . THOU ART NOT READY. THY MEN ARE NOT READY" (*c*).

(*a*) Kumuda-Pati is the Moon, the Earth's parent, in his region of Soma-loka. Though the Pitris, or Fathers, are Sons of the Gods, elsewhere Sons of Brahmā and even Rishis, they are generally known as the Lunar Ancestors.

(*b*) Pitri-Pati is the Lord or King of the Pitris, Yama, the God of Death and the Judge of mortals. The men of Budha, Mercury, are metaphorically immortal through their Wisdom. Such is the common belief of those who credit every star or planet with being inhabited—and there are men of science, C. Flammarion among others, who believe in this fervently on logical as well as on astronomical data. The Moon being an inferior body—even to the Earth, to say nothing of other planets, the terrestrial men produced by her Sons—the Lunar Men or Ancestors—from her shell or body, cannot be immortal. They cannot hope to become real, self-conscious and intelligent men, unless they are *finished*, so to say, by other creators. Thus in the Purānic legend, the son of the Moon (Soma) is Budha (Mercury), the intelligent and the wise, because he is the offspring of Soma, the Regent of the [in]visible Moon, not of Indu, the physical Moon. Thus Mercury is the elder brother of the Earth, metaphorically—his step-brother, so to say, the offspring of Spirit—while she (the Earth) is the progeny of the Body. These allegories

[1] [*Genesis*, iii, 22, Douay: "Behold Adam is become as one of us." The Authorised Version reads: "Behold the man is become as one of us," iii, 22.]

[2] Kumuda-Pati. [Kumuda = the white water-lily, said to open at moon-rise; Pati = lord.]

[3] Pitri-Pati. [4] Budha, Mercury. [5] The Moon.

deeper and more scientific meaning—astronomically and geologically our modern physicists are willing to admit. The whole cycle of "War in Heaven," the Tāraka-maya, is as full of philosophical as of cosmogonical and astronomical truths. One can trace therein the biographies of all the planets by the history of their Gods and Rulers. Ushanas Shukra, or Venus), the bosom-friend of Soma and the foe of Brihaspati the "Instructor of the Gods," whose wife Tārā, or Tārakā, had n carried away by the Moon, Soma—"of whom he begat Budha" k also an active part in this war against the "Gods" and forth- was degraded into a Demon (Asura) Deity, and so he remains to lay.[1]

Here the word "men" refers to the Celestial men, or what are called India the Pitaras or Pitris, the Fathers, the Progenitors of men. This does emove the seeming difficulty, in view of modern hypotheses, of the ng, which shows these Progenitors or Ancestors creating the first human ns out of their sides, as astral shadows. And though it is an improve- on Adam's rib, still geological and climatic difficulties will be brought rd. Such, however, is the teaching of Occultism.

Man's organism was adapted in every Race to its surroundings. The oot Race was as ethereal as ours is material. The progeny of the ators, who evolved the Seven Primordial Adams,[2] surely required no ases to breathe and live upon. Therefore, however strongly the ity of this teaching may be urged by the devotees of modern the Occultist maintains that the case as stated *æons of years* before evolution of the Lemurian, the first physical man, which took place ears ago.

[1] Shukra, or Venus, is our Lucifer, the Morning Star, of course. The ingenuity of this ld meanings is great indeed. Thus Brihaspati (the Planet Jupiter), or Brahmanas- *Rig Veda*, a deity who is the symbol and the prototype of the *exoteric* or ritualistic wor- st, sacrificer, suppliant, and the medium through which the prayers of mortals reach is the Purohita (Family Priest, or Court Chaplain) of the Hindu Olympus and the the Gods. Soma is the Mystery God and presides over the mystic and Occult nature verse. Tārā, the priest's wife, who symbolizes the worshipper, prefers Esoteric mere shell, exotericism; hence she is shown as carried off by Soma. Now Soma is the of that name, giving mystic visions and trance revelations, the *result of which union is Budha* Mercury, Hermes, etc.; that science in short which to this day is proclaimed by the theology as devilish and satanic. What wonder that by expanding the cycle of this Christian theology espousing the quarrel of the Hindu Gods, and regarding Ushanas ma against that ancient personification of ritualistic worship (Brahmanaspati, Brahmanas, now become Jupiter-Jehovah) as Satan, the "Enemy of God."

[2] elsewhere, it is only the Heavenly Man, Adam-Kadmon, of the first chapter of *Genesis*, *the image and likeness of God.* ["And God said, let us make man in our image, and b 1 26] Adam of the second chapter is not said to be made in that *image* nor likeness, before he ate of the forbidden fruit. The former Adam is the Sephirothal d Adam is the mindless First human Root Race; the third Adam is the Race that are opened.

Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the Earth is reborn, and preliminary evolution is described in one of the BOOKS OF DZYĀN and the Commentaries thereon in this wise:

"*As the human Jiva* [*Monad*], *when passing into a new womb, gets recovered with a new body, so does the Jiva of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of space into objectivity.*"

This process is attended, of course, by the throès of the new birth, or geological convulsions.

The only reference to it is contained in one verse of the volume of the BOOK OF DZYĀN before us, where it says:

4. AFTER GREAT THROES SHE [1] CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

This refers to the growth of the Earth, whereas in the STANZA treating of the First Round it is said in the Commentary:

"*After the changeless* [*Avikāra*] *immutable Nature* [*Essence, Sadaikarūpa*] *had awakened and changed* [*differentiated*] *into* [*a state of*] *causality* [*Avyakta*], *and from cause* [*Kārana*] *had become its own discrete effect* [*Vyakta*] *from invisible it became visible. The smallest of the small* [*the most atomic of atoms, or aniyānsam aniyasām*] *became one and the many* [*Ekānekarūpa*]; *and producing the Universe produced also the fourth Loka* [*our Earth*] *in the garland of the seven lotuses. The Achyuta than became the Chyuta.*" [2]

The Earth is said to cast off "her old *three*" Skins, because this refers to the three preceding Rounds she has already passed through; the present being the Fourth Round out of the seven. At the beginning of every new Round, after a period of "obscuration," the Earth—as do also the other six "Earths"—cast off, or is supposed to cast off, her old Skins as the Serpent does; therefore she is called in the *Aitareya-Brāhmana* the Sarparājnī, the "Queen of the Serpents," and "the mother of all that moves." [3] The "Seven Skins," in the first of which she now stands, refer to the seven geological changes

[1] The Earth.

[2] Achyuta is an almost untranslatable term. It means that which is not subject to fall or change for the worse, the Unfalling, and it is the reverse of Chyuta, the Fallen. The Dhyānis who incarnate in the human forms of the Third Root-Race and endow them with intellect (Manas) are called the Chyuta, for they fall into generation.

[3] See *Das Kaushītaki Brāhmana*, [Sanskrit text] edited by B. Lindner, Ph. D., p. 132. (1887), and *Rigveda Brāhmanas* [translated by A. Berriedale Keith, D. Litt., p. 511, footnote 2 (1920).]

which accompany and correspond to the evolution of the Seven Root Races of Humanity.

STANZA 2, which speaks of this Round, begins with a few words of information concerning the age of our Earth. The chronology will be given in its place. In the Commentary appended to the Stanza, two personages are mentioned, Nārada and Asuramaya, especially the latter. All the calculations are attributed to this archaic celebrity; and what follows will make the reader superficially acquainted with some of these figures.

TWO ANTEDILUVIAN ASTRONOMERS

To the mind of the Eastern student of Occultism, two figures are indissolubly connected with mystic astronomy, chronology, and their cycles. Two grand and mysterious figures, towering like two giants in the Archaic Past, emerge before him, whenever he has to refer to Yugas and Kalpas. When, at what period of pre-history they lived, none save a few men in the world know, or ever can know, with that certainty which is required for exact chronology. It may have been 100,000 years ago, it may have been 1,000,000 for all that the outside world will ever know. The mystic and Freemasonry talk loudly of Enoch and Hermes. The mystic speaks of Nārada, the old Vedic Rishi, and of Asuramaya, the Rishi.

It has already been hinted that of all the incomprehensible characters in the *Mahābhārata* and the *Purānas*, Nārada, the son of Brahmā in the *Matsya* and the progeny of Kashyapa [1] and the daughter of Daksha, in the *Vishnu*, is the most mysterious. He is referred to by the honourable title of Rishi (Divine Rishi, rather than Demi-God) by Parāshara, and yet he is cursed by Daksha and even by Brahmā. He informs Kansa that Bhagavān, Vishnu in exotericism, would incarnate in the eighth child of Devaki, thus brings the wrath of the Indian Herod upon Krishna's mother; and from the cloud on which he is seated—invisible as a true Mānasaputra—leads Krishna, in delight at the Avatāra's feat of killing the monster Kansa. Nārada is here, there, and everywhere; and yet, none of the *Purānas* give the true characteristics of this great enemy of physical procreation. However those characteristics may be in Hindu Esotericism, Nārada—who is called in Cis-Himālayan Occultism *Pesh-Hun*, the "Messenger," or the Angelos—is the sole confidant and the executor of the universal decrees of Brahmā and Adi-Budha: a kind of active and ever-incarnating Logos,

[1] Also Kāshyapa, as a patronymic.

who leads and guides human affairs from the beginning to the end of the Kalpa.

Pesh-Hun is a general not a special Hindu possession. He is the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of Cycles, Kalpas and universal events.[1] He is Karma's visible adjuster on a general scale; the inspirer and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as Kalikāraka, *Strife-maker*, Kapi-vaktra, *Monkeys-faced*, and even Pishuna, the *Spy*, though elsewhere he is called Deva-Brahmā. Even Sir William Jones was strongly impressed with this mysterious character from what he gathered in his Sanskrit studies. He compares him to Hermes and Mercury, and calls him "the eloquent messenger of the Gods."[2] All this, besides the fact that the Hindus believe him to be a great Rishi, "who is for ever wandering about the earth, giving good counsel," led the late Dr. Kenealy[3] to see in him one of his twelve Messiahs. He was, perhaps, not so far off the real track as some imagine.

What Nārada *really* is, cannot be explained in print; nor would the modern generations of the profane gather much from the information. But it may be remarked, that if there be in the Hindu Pantheon a Deity which resembles Jehovah, in tempting by "suggestion" of thoughts, and "hardening" of the hearts of those whom he would make his tools and victims, it is Nārada. Only with the latter it is no desire to obtain a pretext for "plaguing," and thus showing that "*I am* the Lord God." Nor is it through any ambitious or selfish motive; but, verily, to serve and guide universal progress and evolution.

Nārada is one of the few prominent characters, if we except some Gods, in the *Purānas*, who visit the so-called nether or infernal regions, Pātāla. Whether or not it was from his intercourse with the thousand-headed Shesha, the Serpent who bears the Seven Pātālas and the entire world like a diadem upon his heads, and who is the great teacher of astronomy[4] that Nārada learned all that he knew, certain it is that he surpasses Garga's Guru in his knowledge of cyclic intricacies. It is he who has charge of our progress and national weal or woe. It is he who brings on wars and puts an end to them. In the old STANZAS, Pesh-Hun is credited with having calculated and

[1] This is perhaps the reason why, in the *Bhagavad Gītā*, we are told that Brahmā had communicated to Nārada in the beginning that all men whatsoever, even Mlechchhas, outcasts and barbarians, might know the true nature of Vāsudeva and learn to have faith in that Deity.

[2] See *Asiatic Researches*, i, 265.

[3] *The Book of God*, p. 60.

[4] Shesha, who is also Ananta, the infinite, and the "Cycle of Eternity" in Esotericism, is credited with having given his astronomical knowledge to Garga, the oldest astronomer of India, who propagated him, and forthwith knew all about the planets and how to read omens.

...all the astronomical and cosmic Cycles to come, and with having ...ught the science to the first gazers at the starry vault. And it is Asuramaya,[1] who is said to have based all his astronomical works upon those records, to have determined the duration of all the past geological and cosmical periods, and the length of all the Cycles to come, till the end of this Life-Cycle, or ...nd of the Seventh Race.

There is a work among the Secret Books, called the *Mirror of Futurity*, ...rein all the Kalpas within Kalpas, and Cycles within the bosom of ...sha, or infinite Time, are recorded. This work is ascribed to Pesh-Hun-...da. There, is another old work which is attributed to various ...teans. It is these two records which furnish us with the figures of our ... and the possibility of calculating the date of Cycles to come. The ...gical calculations which will presently be given are, however, those ...Brahmans, as explained further on: but most of them are also those ...Secret Doctrine.

...chronology and computations of the Brāhman Initiates are based ...zodiacal records of India, and the works of the above mentioned ...er and Magician—Asuramaya. The Atlantean zodiacal records ...t, as they were compiled under the guidance of those who first ...astronomy, among other things, to mankind.

...ere again we are deliberately and recklessly facing a new difficulty. ...ll be told that our statement is contradicted by *science*, in the person ...an regarded as a great authority (in the West) upon all subjects of ...t literature—Professor Albrecht Weber, of Berlin. This, to our great ...annot be helped; and we are ready to maintain what is now stated. ...a, to whom the epic tradition points as the earliest astronomer in ...., one to whom "the Sun-God imparted the knowledge of the ...*pria persona*, as Prof. Weber himself states, is identified by him, in ...ry mysterious way, with the "Ptolemaios" of the Greeks. No more ...ason is given for this identification than that:

> ...as latter name (Ptolemaios), as we see from the inscription of Piyadāsi, be-... Indian "Turamaya," out of which the name "Asuramaya" might very ...row.

...o doubt it "might," but the vital question is: Are there any good ... that it *has* thus grown? The only evidence that is given for this is, that ... be so:

> Since . . . this Maya is distinctly assigned to Romaka-pura in the West.[2]

[1] Or Asura Maya.

[2] *The History of Indian Literature*, p. 253, by Prof. A. Weber; in Trübner's Oriental Series.

The Maya is evident, since no Sanskritist among Europeans can tell where that locality of Romaka-pura was, except, indeed, that it was somewhere "in the West." In any case, as no member of the Asiatic Society, or Western Orientalist, will ever listen to a Brāhmanical teaching, it is useless to take the objections of European Orientalists into consideration. Romaka-pura was "in the West," certainly, since it was part and parcel of the lost continent of Atlantis. And it is equally certain that it is Atlantis to which is assigned in the Hindu *Purānas* the birthplace of Asuramaya, "as great a Magician as he was an astrologer and an astronomer." Moreover, Prof. Weber refuses to assign any great antiquity to the Indian Zodiac, and feels inclined to think that the Hindus never knew of a Zodiac at all till "they had borrowed one from the Greeks.[1]

This statement clashes with the most ancient traditions of India, and must therefore be ignored.[2] We are the more justified in ignoring it, as the learned German Professor himself tells us in the introduction to his work, that:

> . . . in addition to the natural obstacles which impede investigation [in India], there still prevails a dense mist of prejudice and preconceived opinions hovering over the land, and enfolding it as with a veil.[3]

Caught in that veil, it is no wonder that Prof. Weber should himself have been led into involuntary errors. Let us hope that he knows better now.

Now whether Asuramaya is to be considered a modern myth, a personage who flourished in the day of the Macedonian Greeks, or that which he is claimed to be by the Occultists, in any case his calculations agree entirely with those of the Secret Records.

From fragments of immensely old works attributed to the Atlantean astronomer, and found in Southern India, the calendar elsewhere mentioned was compiled by two very learned Brāhmans[4] in 1884 and 1885. The work is proclaimed by the best Pandits as faultless—from the Brāhmanical standpoint—and thus far relates to the chronology of the orthodox teachings. If we compare its statements with those made several years earlier in *Isis Unveiled*, with the fragmentary teachings published by some Theosophists, and with the present data derived from the Secret Books of Occultism, the whole will be found to agree perfectly, save in some details

[1] Even the Maya Indians of Guatemala had their Zodiac from untold antiquity. And "primitive man acted in the same manner independently of time or locality in every age," observes a French writer.

[2] See Vol. 2, Section 16, The Zodiac and its Antiquity.

[3] Ibid., p. 2.

[4] The *Tirukkanda Panchanga*, for the Kali Yuga 4986, by Chintamany Raghanaracharya, son of the famous Government astronomer of Madras, and Tartakamala Venkata Krishna Rao.

which may not be explained; for secrets of higher Initiation—as unknown to the writer as they are to the reader—would have to be revealed, and that *cannot be done.*

STANZA 2

NATURE UNAIDED FAILS

5. After enormous periods the Earth creates monsters. 6. The "Creators" [illegible]ised. 7. They dry the Earth. 8. The forms are destroyed by them. 9. The first great tides. 10. The beginning of incrustation.

[illegible] THE WHEEL WHIRLED FOR THIRTY CRORES MORE,[1] IT CONSTRUCTED [illegible] SOFT STONES THAT HARDENED,[2] HARD PLANTS THAT SOFTENED.[4] VISI-[illegible]ROM INVISIBLE, INSECTS AND SMALL LIVES.[5] SHE[6] SHOOK THEM OFF HER [illegible] WHENEVER THEY OVER-RAN THE MOTHER (*a*). . . . AFTER THIRTY CRORES, [illegible]RNED ROUND. SHE LAY ON HER BACK; ON HER SIDE. . . . SHE WOULD [illegible] NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE [illegible] FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN, TERRIBLE [illegible].

This relates to an inclination of the axis—of which there were several [illegible]sequent deluge and chaos on Earth (having, however, no reference [illegible]al Chaos), in which monsters, half-human, half-animal, were gene-[illegible] We find it mentioned in the *Book of the Dead*, and also in the [illegible] account of creation, on the Cutha Tablets, however mutilated. [illegible]s not even allegory. Here we have *facts*, that are found repeated [illegible]ccount of the *Pymander*, as well as in the Chaldean tablets of crea-[illegible] The verses may almost be checked by the cosmogony, as given by [illegible]ch has been disfigured out of recognition by Eusebius, but some [illegible]ts of which may yet be found in fragments left by ancient Greek [illegible] Apollodorus, Alexander Polyhistor, etc. "The water-men terrible [illegible] who were the production of physical Nature alone, a result of the [illegible] impulse" and the first attempt to create *man*, the crown, and [illegible]l goal of all animal life on Earth—are shown to be failures in our [illegible] Do we not find the same in the Berosian cosmogony, denounced

[illegible] million years, or Three Occult Ages. The *Rig Veda* has the same division. In the [illegible]an's Hymn" (x, 97,1) it is said that "the plants came into being *Three Ages* (Triyugam) [illegible]e gods" on our Earth. (See "Chronology of the Brāhmans" at the end of this Stanza.)

[2] Minerals. [4] Vegetation.

[illegible]a, svapada. [6] The Earth.

with such vehemence as the culmination of heathen absurdity. And yet who of the Evolutionists can say that things in the beginning have not come to pass as they are described? That, as maintained in the *Purānas*, the Egyptian and Chaldean fragments, and even in *Genesis*, there have not been two, and even more, "creations," before the last formation of the Globe; which, changing its geological and atmospheric conditions, changed also its flora, its fauna, and its men? This claim agrees not only with every ancient cosmogony, but also with modern science, and even, to a certain degree, with the theory of evolution, as may be demonstrated in a few words.

There is no "Dark Creation," no "Evil Dragon" conquered by a Sun-God, in the earliest World-Cosmogonies. Even with the Akkads, the Great Deep—the Watery Abyss, or Space—was the birthplace and abode of Ea, Wisdom, the incognizable infinite Deity. But with the Semites and the later Chaldeans, the fathomless Deep of Wisdom becomes gross Matter, sinful substance, and Ea is changed into Tiamat, the Dragon slain by Merodach, or Satan, in the astral waves.

In the Hindu *Purānas*, Brahmā, the Creator, is seen recommencing *de novo* several "Creations" after as many failures; and two great Creations are mentioned,[1] the Padma and the Varāha, the present, when the Earth was lifted out of the water by Brahmā, in the shape of a Boar, the Varāha Avatāra. Creation is shown as a sport, an amusement (Līlā) of the Creative God. The *Zohar* speaks of primordial worlds, which perished as soon as they came into existence. And the same is said in the *Midraish*, Rabbi Abahu explaining distinctly [2] that "the Holy One" had successively created and destroyed sundry Worlds, before he succeeded in the present one. This does not relate only to other Worlds in Space, but to a mystery of our own Globe contained in the allegory about the "Kings of Edom." For the words, "This one pleases me," are repeated in *Genesis*,[3] though in disfigured terms, as usual. The Chaldean fragments of cosmogony in the cuneiform inscriptions, and elsewhere, show two distinct creations of animals and men, the first being destroyed, as it was a failure. The cosmogonical tablets prove that this our actual creation was preceded by others; [4] and as shown by the author of *The Qabbalah*, in the *Zohar*, *Siphra Dzenioutha*, in *Idrah Rabbah*, 128[a], etc., the Kabalah states the same.

(*b*) Oannes, or Dagon, the Chaldean "Man-fish," divides his cosmogony and genesis into two portions. First the abyss of waters and darkness,

[1] These two must not be confused with the Seven Creations or Divisions in each Kalpa. The *Primary* and *Secondary* Creations are here meant. See Vol. 2, Section 13, The Seven Creations.

[2] In *Bereschith Rabba*, Parscha ix.

[3] Ch. i, 31.

[4] See *Hibbert Lectures*, 1887, Sayce, p. 390.

herein resided most hideous beings—men with wings, four and two-winged men, human beings with two heads, with the legs and horns of a goat—our "men"[1]—hippocentaurs, bulls with the heads of men, and dogs with tails of fishes. In short, combinations of various animals and men, of fishes, reptiles and other monstrous animals, assuming each other's shapes and [illegible]. The feminine element they resided in is personified by [illegible] the Sea, or "Water"—which was finally conquered by Belus, the male principle. And Alexander Polyhistor says:

> Belus came, and cut the woman asunder; and of one half of her he formed earth, and of the other half the heavens; and at the same time destroyed the animals within her.[2]

As pertinently remarked by Isaac Myer:

> With the Akkadians each object and power of Nature had its *Zi* or Spirit. Akkadians formed their deities into triads, usually of males [sexless, rather?]; Semites also had triadic deities, but introduced sex.[3]

Phallicism. With the Āryan and the earliest Akkadians all things are [illegible]tions *through*, not *by*, a Creator or Logos. With the Semites every-[illegible] *begotten*.

THE WATER-MEN, TERRIBLE AND BAD, SHE HERSELF CREATED FROM [illegible]EMAINS OF OTHERS.[4] FROM THE DROSS AND SLIME OF HER FIRST, SECOND, [illegible]HIRD,[5] SHE FORMED THEM. THE DHYĀNI CAME AND LOOKED. . . . THE [illegible]NI FROM THE BRIGHT FATHER-MOTHER, FROM THE WHITE[6] REGIONS THEY[7] [illegible]ROM THE ABODES OF THE IMMORTAL MORTALS (*a*).

The explanations given in our STANZAS are far more clear than that the legend of creation from the Cutha tablet would give, even were [illegible]te. What is preserved on it, however, corroborates them. For, [illegible] tablet, the "Lord of Angels" destroys the men in the abyss, when [illegible] were not left the carcasses and waste" after they were slaughtered.

[illegible]ce the identity of the ideas? The Chinese have the same traditions. According to the [illegible] Kwoh P'oh, in the work called *Shan-Hai-King*, "Wonders by Sea and Land," a work [illegible] written by the historiographer Chung Ku from engravings on nine urns made by the [illegible] Yu (B.C. 2255), an interview is mentioned with men *having two distinct faces on their heads*, [illegible] behind, monsters with bodies of goats and human faces, etc. Gould in his *Mythical* [illegible], giving the names of some authors on Natural History, mentions the *Shan-Hai-King*, [illegible]ng to the commentator Kwoh P'oh (A.D. 276-324) this work was compiled three thousand [illegible] time, or at seven dynasties' distance. Yang Sun of the Ming Dynasty (commencing [illegible]) [illegible]es that it was compiled by Kung Chia and Chung Ku?"—as stated above. "Chung [illegible] that it was compiled by the Emperor of the Hia dynasty (B.C. 1818), fearing that the Emperor [illegible] the last Emperor of the Hia dynasty (B.C. 1818), fearing that the Emperor [illegible] the books treating of the ancient and present time, carried them in [his] flight to Yin."

[1] [illegible] *Ancient Fragments*, p. 59.

[2] *Qabbalah*, p. 246.

[3] [illegible] mineral, vegetable, and animal remains.

[4] Rounds.

[5] Solar-lunar.

[6] [illegible] Planetary Spirits, especially the Ribhus. "The three Ribhus" who also become [illegible]n" in number of their gifts.

After which they, the Great Gods, create men with the bodies of birds of the desert, human beings, "seven kings, brothers of the same family," etc., which is a reference to the locomotive qualities of the primary ethereal bodies of men, which could fly as well as they could walk,[1] but who "were destroyed" because they were not "perfect," *i.e.*, they "were sexless, like the Kings of Edom."

Weeded of metaphors and allegories, what will science say to this idea of a primordial creation of species? It will object to the "Angels" and "Spirits" having anything to do therewith; but if it be Nature and the physical law of evolution that are the creators of all there is now on Earth, why could there be "no such abyss," when the Globe was covered with waters, in which numbers of monstrous beings were generated? Is it the "human beings" and animals with human heads and double faces, which are a point of the objection? But if man is only a higher animal and has evolved from the brute species by an infinite series of transformations, why could not the "missing links" have had human heads attached to the bodies of animals, or, being two-headed, have heads of beasts and *vice versa*, in Nature's early efforts? Are we not shown, during the geological periods, in the ages of the reptiles and the mammalia, lizards with birds' wings, and serpents' heads on animal bodies?[2] And, arguing from the standpoint of science, does not even our modern human race occasionally furnish us with monster-specimens: two-headed children, animal bodies with human heads, dog-headed babies, etc.? And this proves that, if Nature will still play such freaks now that she has been settled for ages in the order of her evolutionary work, monsters, like those described by Berosus, were a possibility in her opening programme; a possibility which may even have existed once upon a time as a law, before she sorted out her species and began regular work upon them. And this indeed now admits of definite proof by the bare fact of "Reversion," as science puts it.

This is what the Doctrine teaches, and demonstrates by numerous proofs. But we shall not wait for the approval of either dogmatic theology or materialistic science, but proceed with the STANZAS. Let these speak for themselves, with the help of the light thrown on them by the Commentaries and their explanations; the scientific aspect of these questions will be considered later on.

Thus physical Nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two kingdoms as

[1] Remember the "winged races" of Plato, and the *Popol-Vuh* accounts of the first human race, which could walk, fly, and see objects, however distant.

[2] See *Mythical Monsters*, by Charles Gould.

as that of the lower animals, but when it comes to the turn of man [illegible], independent and intelligent powers are required for his creation, besides the "coats of skin" and the "breath of animal life." The human Monads of preceding Rounds need something higher than purely physical materials with which to build their personalities, under the penalty of remaining even below any "Frankenstein" animal.[1]

DISPLEASED THEY WERE. "OUR FLESH IS NOT THERE.[2] NO FIT RŪPAS OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES.[3] PURE [illegible]RS, NOT TURBID, THEY MUST DRINK (*a*). LET US DRY THEM."[4]

Says the *Catechism* on the Commentaries:

is from the material Worlds that descend they, who fashion physical man [illegible] Manvantaras. They are inferior Lha [Spirits], possessed of a dual [an Astral within an Ethereal Form]. They are the fashioners and creators [illegible] body of illusion. . . .

Into the forms projected by the Lha [Pitris] the Two Letters[5] *[the Monad, called [illegible] Double Dragon"] descend from the Spheres of Expectation. But they are [illegible]roof with no walls, nor pillars to rest upon. . . .*

Man needs four Flames and three Fires to become one on Earth, and he [illegible] the essence of the forty-nine Fires[7] *to be perfect. It is those who*

In the first volume of the lately published *Introduction à l'Étude des Races Humaines*, by M. de [illegible] there is proof that since the Post-Tertiary Period and even before that time—since many [illegible] already scattered during that Age on the face of the Earth—man has not altered one iota [illegible]al structure. And if man was surrounded for ages by a fauna that altered from one period [illegible] nother, which died out, which was reborn in other forms—so that now there does not [illegible]ngle animal on Earth, large or small, contemporary with the man of that period—if, then, [illegible]nal has been transformed save man himself, this fact goes to prove not only his antiquity, [illegible] he is a *distinct Kingdom*. Why should he alone have escaped transformation? Because, says [illegible], the weapon used by him, in his struggle with Nature, and the everchanging geological [illegible] and elements, was "his *psychic force, not his physical strength or body*," as in the case of animals. [illegible] only that dose of intelligence and reason with which other mammalia are endowed, and [illegible] bodily organization he will show himself the most helpless of creatures of Earth. [illegible]rything goes to prove that *the human organism with all its characteristics, peculiarities and idiosyn-[illegible]d already on our Globe in those far distant geological periods when there was not yet one [illegible]en of the now-existing forms of mammalia*, what is the unavoidable conclusion? Why [illegible] all the human races are of one and the same species, it follows that this species is the *most* [illegible] the now-living mammalia. Therefore it is the most stable and persevering of all, and [illegible] as fully developed as it is now when all the other mammalia now known had not made [illegible] first approach to appearance on this Earth. Such is the opinion of the great [illegible]turalist, who gives thereby a terrible blow to Darwinism.

[illegible] aid.

[illegible]e Monads of the "presentments" of men of the Third Round, the huge ape-like forms.

[illegible] Waters

[illegible] the Esoteric System the seven "principles" in man are represented by seven letters. The [illegible]re *more* sacred than the four letters of the Tetragrammaton.

[illegible] intermediate Spheres, wherein the Monads, which have not reached Nirvāna, are said to [illegible]n unconscious inactivity between the Manvantaras.

Explained elsewhere. The Three Fires Pāvaka, Pavamāna, and Shuchi, who had forty-five Sons, [illegible]th their three Fathers, and their Father Agni, constitute the forty-nine Fires. Pavamāna, Fire

have deserted the Superior Spheres, the Gods of Will,[1] *who complete the Manu of illusion. For the "Double Dragon" has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission* [*Manas*, "*Mind*"] *and the form knows it not.*

In the highest worlds, the three are one,[2] *on Earth* [*at first*] *the one becomes two. They are like the two* [*side*] *lines of a triangle that has lost its bottom line – which is the third Fire.*[3]

Now this requires some explanation before proceeding any further. To do so especially for the benefit of our Āryan Hindu brethren—whose esoteric interpretations may differ from our own—we shall have to explain to them the foregoing by certain passages in their own exoteric books, namely, the *Purānas*. In the allegories of the latter, Brahmā, who is collectively the Creative Force of the Universe, is thus described:

> At the beginnings of the Yugas [Cycles] . . . possessed of the desire and of the power to create, and impelled by the potencies of what is to be created, again and again does he, at the outset of a Kalpa, put forth a similar creation.[4]

It is now proposed to examine the exoteric account in the *Vishnu Purāna*, and see how much it may agree or disagree with our Occult version.

CREATION OF DIVINE BEINGS IN THE EXOTERIC ACCOUNTS

In the *Vishnu Purāna*, which is certainly the earliest of all the scriptures of that name, we find, as in all the others, Brahmā, as the male God, assuming, for purposes of creation, '*four* Bodies invested by *three* qualities."[5] It is said:

> In this manner, Maitreya, Jyotsnā (dawn), Rātri (night), Ahan (day), and Sandhyā (evening [twilight]) are the four bodies of Brahmā.[6]

produced by friction, is the parent of the *Fire of the Asuras*; Shuchi, Solar Fire, is the parent of the *Fire of the Gods*; and Pāvaka, Electric Fire, is the Father of the *Fire of the Pitris*. (See *Vayu Purana*.) But this is an explanation on the material and terrestrial plane. The Flames are evanescent and only periodical: the Fires—eternal in their triple unity. They correspond to the *four* lower, and the *three* higher human "principles."

[1] The Suras, who become later the A-Suras.

[2] Ātmā, Buddhi and Manas. In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied Monad.

[3] *Esoteric*, Book iii, Sec. 9.

[4] See *Vishnu Purāna*, Wilson's Translation, Vol. I, ch. v, closing Shloka, Fitzedward Hall's rendering, p. 88. Also *Mānava-Dharma-Shāstra*, i, p. 80.

[5] This has in Esoteric ism a direct bearing upon the seven "principles" of the manifested Brahmā, or Universe, in the same order as in man. Exoterically, it is only four "principles."

[6] Wilson's Translation, Vol. i, p. 81.

As Parashara explains it, when Brahmā wishes to create the world anew construct progeny *through his will*, in the fourfold condition, or the four classes of Beings, termed Gods (Dhyān Chohans) Demons[1] (*i.e.*, more material Devas), Progenitors (Pitris) and Men, "he collected his mind into itself."[2]

Strange to say, he begins by creating DEMONS, who thus take precedence over the Angels or Gods. This is no incongruity, nor is it due to inconsistency, but has, like all the rest, a profound esoteric meaning, quite clear to one free from Christian theological prejudice. He who bears in mind that the principle Mahat, or Intellect, the "Universal Mind" (literally the "Great"), which Esoteric Philosophy explains as the "manifested Omniscience"—the "first product" of Pradhāna, Primordial Matter, as the *Vishnu Purāna* says, but the first Cosmic Aspect of Parabrahman or the Esoteric SAT, the Universal Soul[3] as Occultism teaches—is at the root of Consciousness, will understand the reason why. The so-called Demons are esoterically the Self-asserting and intellectually active Principle or the *positive pole of creation*, so to say; hence, the first produced. This is brief the process as narrated allegorically in the *Purānas*.

> Having concentrated his mind into itself and the Quality of Darkness per-[illegible] Brahmā's assumed body, the Asuras, issuing from his Thigh, were first [illegible]d, after which, abandoning this body, it was transformed into Night.[4]

Two important points are involved herein:

(1) Primarily in the *Rig Veda*, the "Asuras" are shown as *spiritual divine* [illegible] their etymology is derived from *Asu*, breath, the "Breath of God," they mean the same as the Supreme Spirit or the Zoroastrian Ahura. [illegible] later on, for purposes of theology and dogma, that they are shown [illegible] from Brahmā's thigh, and that their name began to be derived from [illegible]vative, and *Sura*, a God, or "*not-a-God*," and that they became the [illegible]es of the Gods.

(2) Every ancient theogony without exception—from the Aryan and [illegible]ptian down to that of Hesiod—in the order of cosmogonical evolu-[illegible] Night before Day; even *Genesis*, where "darkness is upon the

[1] [illegible]emons is a very loose word to use, as it applies to a great number of inferior—*i.e.*, more material [illegible]r minor Gods, who are so termed because they "war" with the higher ones; but they

[2] [illegible]llecting his mind into itself," *Mano samādhatte*, according to the comment, is the perform-[illegible]e Yoga (Yuyuje). *Vishnu Purāna*, Wilson, Vol. i, ch. v, p. 80.

[3] [illegible]ame order of principles in man: Ātmā (Spirit), Buddhi (Soul), its vehicle, as Matter is [illegible]han of Spirit, and Manas (Mind), the third, or the fifth microcosmically. On the *plane of* [illegible] Manas is the first.

[4] [illegible]l. 4, Part 2, Sect. 4, On the Myth of the Fallen Angels.

face of the deep" (i, 2) before the "first day" (i, 5). The reason for this is that every cosmogony—except in the Secret Doctrine—begins by the "Secondary Creation" so-called; to wit, the *Manifested* Universe, the Genesis of which has to begin by a marked differentiation between the eternal Light of "*Primary* Creation," whose mystery must remain for ever "Darkness" to the prying finite conception and intellect of the profane, and the Secondary Evolution of manifested visible Nature. The *Veda* contains the whole philosophy of that division, without having ever been correctly explained by our Orientalists, since it has *never been understood* by them.

Continuing to create, Brahmā assumes another form, that of the Day, and creates from his Breath the Gods, who are endowed with the Quality of Goodness (Passivity).[1]

In his next body the Quality of great Passivity prevailed, which is also (negative) goodness, and from the side of that personage issued the Pitris, the Progenitors of men, because, as the text explains, Brahmā "thought of himself [during the process] as the father of the world."[2] This is Kriyā-shakti—the mysterious *Yoga*-power explained elsewhere. This body of Brahmā when cast off became the Sandhyā, Evening Twilight, the interval between Day and Night.

Finally Brahmā assumed his last form pervaded by the Quality of Foulness.

And from this, Men, in whom foulness (or passion) predominates, were produced.

This body when cast off became the Dawn, or Morning Twilight—the Twilight of Humanity. Here Brahmā stands esoterically for the Pitris. He is collectively the Pitā, "Father."

The true esoteric meaning of this allegory must now be explained. Brahmā here symbolizes personally the Collective Creators of the World and Men—the Universe with all its numberless productions of things movable and (seemingly) immovable.[3] He is collectively the Prajāpatis, the Lords of Being; and the four bodies typify the four Classes of Creative Powers or Dhyān Chohans, described in the Commentary in Volume 1, STANZA 7, on Shloka 1. The whole philosophy of the so-called "Creation" of the good and evil in

[1] Thus, says the Commentary, the saying, "*by day the Gods are most powerful, and by night the Demons*," is purely allegorical.

[2] This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words "whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt* . . . that thing will come to pass," are no vain words. Only the word "faith" ought to be translated by WILL. Faith without Will is like a wind-mill without *wind*—barren of results.

[3] The same idea is found in the first chapters of *Genesis*, with their "Lord" and "God" which are the Elohim and the Androgynous Eloha.

World, and of the whole Cycle of Manvantaric results therefrom, hangs correct comprehension of these Four Bodies of Brahmā.

The reader will now be prepared to understand the real, the esoteric significance of what follows. Moreover there is an important point to be cleared up. Christian theology having arbitrarily settled and agreed that Satan with his Fallen Angels belonged to the earliest creation, Satan being the ated, the wisest and most beautiful of God's Archangels, the word was the keynote struck. Henceforth all the Pagan Scriptures were made the same meaning, and all were shown to be demoniacal, and it was amed that *truth and fact* belong to, and commence only with, Chris- Even the Orientalists and mythologists, some of them no Christians at " infidels," or men of science, entered, unconsciously to themselves and mere force of association of ideas and habit, into the theological groove. Brāhmanical considerations, based on greed of power and ambi- allowed the masses to remain in ignorance of great truths; and the same ed the Initiates among the early Christians to remain silent, while those ad never known the truth disfigured the order of things, judging of the of " Angels " by their exoteric form. Thus, as the Asuras had e the rebellious inferior Gods fighting the higher ones in popular s, so the highest Archangel, in truth the Agathodæmon, the eldest bene- Logos, became in theology the " Adversary " or *Satan*. But is this d by the correct interpretation of any old Scripture? The answer is: *not*. As the Mazdean Scriptures of the *Zend Avesta*, the *Vendidād* correct and expose the later cunning shuffling of the Gods in the Pantheon, and restore through Ahura the Asuras to their legitimate theogony, so the recent discoveries of the Chaldean tablets vindicate d name of the first divine Emanations. This is easily proved. angelology is directly and solely derived from that of the Pharisees, ught their tenets from Babylonia. The Sadducees, the real s of the Laws of Moses, knew not of any Angels, opposing even the ity of the human Soul (not the impersonal Spirit). In the *Bible* Angels spoken of are the " Sons of God " mentioned in *Genesis* vi e now regarded as the Nephilim, the Fallen Angels—and several human form, the " Messengers " of the Jewish God, whose own s a closer analysis than heretofore given. As shown above, the Akkadians called Ea, Wisdom, which was disfigured by the later and Semites into Tiamat, Tisalat and the Thalatth of Berosus, the Sea Dragon, now Satan. Truly—" How art thou fallen [by the man], O bright Star and Son of the Morning "!

Now what do the Babylonian accounts of "Creation," as found on the Assyrian fragments of tiles, tell us; those very accounts upon which the Pharisees built their angelology? Compare Mr. George Smith's *Assyrian Discoveries*[1] and his *Chaldean Account of Genesis*.[2] The Tablet with the story of the Seven Wicked Gods or Spirits, has the following account; we print the important passages in italics:

1. **In the *first days* the evil Gods,**
2. the *angels who were in rebellion*, who *in the lower part of heaven*
3. *had been created*,
4. **they caused their evil work**
5. **devising with wicked heads . . . etc.**

Thus we are shown, as plainly as can be, on a fragment which remained unbroken, so that there can be no dubious reading, that the "Rebellious Angels" had been created in the "*lower part of heaven*," *i.e.*, that they belonged and do belong to a *material plane of evolution*, although as it is not the plane of which we are made cognizant through our senses, it remains generally invisible to us, and is thus regarded as subjective. Were the Gnostics so wrong, after this, in affirming that this our Visible World, and especially the Earth, had been created by *Lower* Angels, the inferior Elohim, of which, as they taught, the God of Israel was one? These Gnostics were nearer in time to the records of the Archaic Secret Doctrine, and therefore ought to be allowed to have have known what it contained better than non-initiated Christians, who took upon themselves, hundreds of years later, to remodel and *correct* what was said. But let us see what the same Tablet says further on:

7. There were seven of them [the wicked gods].

Then follows the description of these, the fourth being a "serpent," the phallic symbol of the Fourth Race in human Evolution.

15. The seven of them, messengers of the God Anu, their king.

Now Anu belongs to the Chaldean Trinity, and is identical with Sin, the "Moon," in one aspect. And the Moon in the Hebrew Kabalah is the Argha of the seed of all material life, and is still more closely connected, kabalistically, with Jehovah, who is double-sexed, as Anu is. They are both represented in Esotericism, and viewed, from a dual aspect: male or spiritual, female or material, or Spirit and Matter, the two antagonistic principles. Hence the "Messengers of Anu," who is Sin, the "Moon," are shown, in lines 28 to 41, as being finally overpowered by the same Sin with the help of

[1] P. 398. [2] P. 107.

n.l. the Sun, and Ishtar, Venus. This is regarded as a contradiction by ...logists, but it is simply *metaphysics* in the Esoteric Teaching.

There is more than one interpretation, for there are seven keys to the ...ery of the "Fall." Moreover there are two "Falls" in theology: the ...ellion of the Archangels and their "Fall," and the "Fall" of Adam and ... Thus the lower as well as the higher Hierarchies are charged with a ...al crime. The word "supposed" is the true and correct term, for both cases it is founded on misconception. Both are considered in ...m as kārmic effects, and both belong to the law of Evolution—...al and spiritual on the one hand, physical and psychic on the other. ...ll" is a universal allegory. It sets forth at one end of the ladder of ... the "rebellion," *i.e.*, the action of differentiating intellection, or ...ness, on its various planes, seeking union with Matter; and at the ...ne lower end, the rebellion of Matter against Spirit, or of action ... spiritual inertia. And here lies the germ of an error which has had disastrous effect on the intelligence of civilized societies for over 1,800 ... In the original allegory it is Matter—hence the more material ... which was regarded as the conqueror of Spirit, or the Archangels ...l" on this plane.

... of the *flaming sword* [or animal passions] had put to flight the Spirits ...

Yet it is the latter who fought for the supremacy of the conscious and ...pirituality on Earth and failed, succumbing to the power of Matter. ...ological dogma we see the reverse. It is Michael, "who is like ...," the representative of Jehovah, who is the Leader of the Celestial ... Lucifer, in Milton's fancy, is of the Infernal Hosts—who has the ... Satan. It is true that the nature of Michael depends upon that of his ...r and Master. Who the latter is, one may find out by carefully study-... allegory of the "War in Heaven" with the astronomical key. As ... by Bentley, the "War of the Titans against the Gods" in Hesiod, and ... War of the Asuras, or the Tārakamaya, against the Devas in Purānic ... are identical in all save the names. The aspects of the stars show — ... taking the year 945 B.C. as the nearest date of such conjunction—that:

...ll the planets, except Saturn, were on the same side of the heavens as the ...l Moon.

... hence were his opponents. And yet it is Saturn, or the Jewish ...n-God," who is shown as prevailing, both by Hesiod and Moses, neither ... was understood. Thus it was that the real meaning became distorted.

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT-FIRES AND THE DAY-FIRES (*a*). THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS[1] OF THE HIGH; THE LHAMA-YIN[2] OF BELOW, CAME (*b*). THEY SLEW THE FORMS, WHICH WERE TWO- AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

(*a*) The "Flames" are a Hierarchy of Spirits parallel to, if not identical with, the "burning" fiery Saraph (Seraphim), mentioned by Isaiah,[3] those who, according to Hebrew theogony, attend the "Throne of the Almighty." Melha is the Lord of the "Flames." When he appears on Earth, he assumes the personality of a Buddha, says a popular legend. He is one of the most ancient and revered Lhas, a Buddhist St. Michael.

(*b*) The word "Below" must not be taken to mean Infernal Regions, but simply a spiritual, or rather ethereal, Being of a lower grade, because nearer to the Earth, or one step higher than our Terrestrial Sphere; while the Lhas are Spirits of the highest Spheres—whence the name of the capital of Tibet, Lha-ssa.

Besides a statement of a purely physical nature and belonging to the evolution of life on Earth, there may be another allegorical meaning attached to this shloka, or indeed, as is taught, several. The FLAMES, or "Fires," represent Spirit, or the male element, and "Water," Matter, or the opposite element. And here again we find, in the action of the Spirit slaying the primal material form, a reference to the eternal struggle, on the physical and psychic planes, between Spirit and Matter, besides a scientific cosmic fact. For as said in the next verse:

9. MOTHER-WATER, THE GREAT SEA, WEPT. SHE AROSE, SHE DISAPPEARED BY THE MOON, WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH.

Now what can this mean? Is it not an evident reference to tidal action in the early stage of the history of our planet in its Fourth Round? Modern research has been busy of late in its speculations on the Palæozoic high tides. Mr. G. H. Darwin's theory was that not less than 52,000,000 years ago—and probably much more—the Moon originated from the Earth's plastic mass. Starting from the point where research was left by Helmholtz, Ferrel, Sir William Thomson and others, he retraced the course of tidal retardation of the Earth's rotary motions far back into the very night of time, and placed the

[1] Spirits.

[2] Also Spirits.

[3] Ch. vi. 2-6.

Moon during the infancy of our planet at only "a fraction of its present [illegible] In short, his theory was that it was the Moon which separated [illegible] Earth. The tidal elevation concurring with the swing of the [illegible] centrifugal tendency being then nearly equal to gravity [illegible] was overcome, and the tidally elevated mass could thus separate [illegible] from the Earth.[1]

The Occult teaching is the reverse of this. The Moon is far older than Earth; and, as explained in Volume I, it is the latter which owes its being [illegible] former, however astronomy and geology may explain the fact. Hence, [illegible]s and the attraction to the Moon, as shown by the liquid portion of [illegible] Globe ever striving to raise itself towards its parent. This is the meaning [illegible] sentence that the Mother-Water "arose, she disappeared in the Moon, [illegible] had lifted her, which had given her birth."

[illegible] WHEN[2] THEY WERE DESTROYED, MOTHER EARTH REMAINED BARE.[3] [illegible] OF DRIED.[4]

[illegible]me for the Earth's incrustation had arrived. The waters had [illegible] and the process was started. It was the beginning of a new life. [illegible] one key divulges to us. Another key teaches the origin of Water, [illegible] with Fire—"Liquid Fire" it calls it—and enters upon an [illegible]nical description of the progeny of the two—solid matters such as [illegible]s and earths. From the "Waters of Space," the progeny of the male [illegible] and the female (gaseous) Water has become the Oceanic expanse [illegible]. Varuna is dragged down from the infinite Space, to reign as [illegible] over the finite Seas. As always, the popular fancy is found to be [illegible] strictly scientific foundation.

[illegible]ter is the symbol of the Female Element everywhere; Mater, from [illegible]s the letter M, is derived pictorially from ∧∧∧, a water hiero- [illegible] It is the Universal Matrix or the "Great Deep." Venus, the great [illegible] Virgin, issues forth from the sea-wave, and Cupid or Eros is her son. [illegible]nus is the later mythological variant of Gæa, Gaia, the Earth, which, in

[1] [illegible] see the difficulties suggested later, in the works of various geologists, against this theory. [illegible] R. S. Ball's articles in *Nature*, xxv, 79-82, 103-107, Nov. 24 and Dec. 1, 1881.

[2] [illegible] who gave birth to these primordial monsters, in the account of Berosus, was Tha- [illegible] the "Sea."

[3] [illegible], the account of creation by Berosus, as preserved in Alexander Polyhistor, [illegible] from the twofold principle—Earth and Water—in the abyss of Primordial [illegible] (centaurs, men with the limbs of horses and human bodies), and Kinnaras (men [illegible]), created by Brahmā in the commencement of the Kalpa.

its further aspect is Prakriti, Nature, and metaphysically Aditi, and even Mahat-Aditi, the Root of Prakriti, or its noumenon.

Hence Cupid or Love in his primitive sense is Eros, the Divine Will, or [illegible] through visible creation. Thence Fohat, the progeny of Eros, becomes on Earth the Great Power "Life-Electricity," or the Source of "Life-giving." Let us remember the Greek theogony and enter into the spirit of its philosophy. We are taught by the Greeks that all things, Gods included, owe their being to the Ocean and his wife Tethys, the latter being Gaia, the Earth or Nature. But who is *Ocean?* Ocean is the immeasurable Space—Spirit in Chaos—which is the Deity; and Tethys is not the Earth, but Primordial Matter in the process of formation. In our case it is no longer Aditi-Gaia who begets Ouranos or Varuna, the chief Ādityа among the seven Planetary Gods, but Prakriti, materialized and localized. The Moon, masculine in its theogonic character, is, in its cosmic aspect only, the female generative principle, as the Sun is the male emblem thereof. Water is the progeny of the Moon, an androgyne deity with every nation.

Evolution proceeds on the laws of analogy in Kosmos as in the formation of the smallest Globe. Thus the above, applying to the *modus operandi* at the time when the Universe was appearing, applies also in the case of our Earth's formation.

The STANZA now being commented upon opens by speaking of thirty crores, 300,000,000 of years. We may be asked: What could the ancients know of the duration of geological periods, when no modern scientist or mathematician is able to calculate their duration with anything like approximate accuracy? Whether they had or had not better means—and it is maintained that they had them as is evidenced by their Zodiacs—still the chronology of the ancient Brāhmans shall now be given as faithfully as possible.

THE CHRONOLOGY OF THE BRĀHMANS

No greater riddle exists in science, no problem is more hopelessly insoluble, than the question: How old—even approximately—are the Sun and Moon, the Earth and Man? What does modern science know of the duration of the Ages of the World, or even of the length of geological periods? Absolutely nothing.

If one turns to science for chronological information, one is told by those who are straightforward and truthful, as for instance Mr. Pengelly, the eminent geologist, "We do not know."[1] One will learn that, so far, no trustworthy

[1] For a similar admission see Prof. Lefevre's *Philosophy*, p. 481.

...cal estimate of the ages of the World and Man could be made, and both geology and anthropology are at sea. Yet when a student of ...n Philosophy presumes to bring forward the teachings of Occult ...nce, he is at once sat upon. Why should this be so, since, when reduced their own physical methods, the greatest scientists have failed to arrive ...en at an approximate agreement?

It is true that science can hardly be blamed for it. Indeed, in the ...mmerian darkness of the prehistoric ages, the explorers are lost in a labyrinth, whose great corridors are doorless, allowing no visible exit into the ...haic past. Lost in the maze of their own conflicting speculations, rejecting, they have always done, the evidence of Eastern tradition, without any clue, one single certain milestone to guide them, what can geologists or anthropologists do but pick up the slender thread of Ariadne where they first perceive and then proceed at perfect random? Therefore we are first told that the ...est date to which documentary record extends is now generally regarded ...nthropology as but "the earliest distinctly visible point of the prehistoric ...od"—in the words of the writer of the article in the *Encyclopaedia ...ica*. At the same time it is confessed that "beyond that period ...s back a vast indefinite series of prehistoric ages."

It is with those specified "ages" that we shall begin. They are "pre-...ic" to the naked eye of Matter only. To the spiritual eagle eye of the ...nd the Prophet of every race, Ariadne's thread stretches beyond that ...oric period" without break or flaw, surely and steadily, into the very ... of time; and the hand which holds it is too mighty to drop it, or even break. Records exist, although they may be rejected as fanciful by the ...e; though, indeed, many of them are tacitly accepted by philosophers ...nen of great learning, and meet with an unvarying refusal only from the ...and collective body of *orthodox* science. And since the latter refuses ...us even an approximate idea of the duration of the geological Ages—in a few conflicting and contradictory hypotheses—let us see what ...n philosophy can teach us.

Such computations as are given in *Manu* and the *Purānas*—save trifling most evidently *intentional* exaggerations—are, as already stated, almost ...cal with those taught in Esoteric Philosophy. This may be seen by ...paring the two in any Hindu calendar of recognized orthodoxy.

The best and most complete of all such calendars, at present, as vouched by the learned Brāhmans of Southern India, is the already mentioned ...calendar called the *Tirukkanda Panchanga*,[1] compiled, as we are told,

[1] See ante, p. 62.

tions, and in full accordance with, secret fragments of Asuramaya's data. As Asuramaya is said to have been the greatest astronomer, so he is whispered to have also been the most powerful "Sovereign" of the *White Island*, which had become Black with sin," *i.e.*, of the islands of Atlantis.

The "White Island" is a symbolical name. Asuramaya is said to have lived, as in the tradition of the *Jnāna-bhāskara*, in Romaka-pura in the West; because the name is an allusion to the land and cradle of the "Sweat-born" of the Third Race. That land or continent had disappeared ages before Asuramaya lived, since he was an Atlantean; but he was a direct descendant of the Wise Race, *the Race that never dies*. Many are the legends concerning this hero, the pupil of Sūrya, the Sun-God, himself, as the Indian accounts allege. It matters little whether he lived on one or another island, but the question is to prove that he was no myth, as Prof. Weber and others would make him. The fact of Romaka-pura, in the West, being named as the birthplace of this hero of the Archaic Ages is the more interesting because it is so very suggestive of the Esoteric Teaching about the Sweat-born Races, the men born from the "pores of their parents." "ROMA-KŪPAS" mean "hair-pores" in Sanskrit. In the *Mahābhārata*,[1] a people named Raumas is said to have been created from the pores of Vīrabhadra, the terrible giant, who destroyed Daksha's sacrifice. Other tribes and people are also represented as born in this way. All these are references to the later Second and the earlier Third Root Races.

The following figures are from the calendar just referred to; a footnote marks the points of disagreement with the figures of the Ārya Samāj school:

I. From the beginning of Cosmic Evolution,[2] up to the Hindu years Tarana (or 1887) ..... 1,955,884,687 years.

II. The (astral), mineral, vegetable and animal kingdoms up to Man, have taken to evolve ..... 300,000,000 years.[3]

[1] Parva xii. Adhyāya 10, Shloka 308.

[2] The Esoteric Doctrine says that this "Cosmic Evolution" refers only to our Solar System; while exoteric Hinduism makes the figures refer, if we do not mistake, to the whole Universal System.

[3] Another point of disagreement. Occultism says that the astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken that time (300 million years) to evolve, reforming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materializing forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical *as we know the physical*. That we perceive and disinter them as tangible forms, is due to the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. The above Brāhmanical figures refer to evolution beginning on Globe A, and in the First Round. In this Volume we speak only of this, the Fourth Round.

Time, from the first appearance of "Humanity" on our Planetary Chain	1,664,500,987 years.[1]
The number that elapsed since the "Vaivasvata Manvantara"[2]—or the *Human* Period—up to the year 1887, is just	18,618,728 years.
The full period of one Manvantara is	308,448,000 years.
Fourteen Manvantaras, *plus* the period of one Satya Yuga make one Day of Brahmā, or a complete Manvantara, or	4,320,000,000 years.
Now a Mahā Yuga consists of	4,320,000 years.[3]
Year 1887 from the commencement of Kali Yuga	4,989 years.

[illegible] this still clearer in its details, the following computations [illegible] P. Sreenivas Row, are given from *The Theosophist* of [illegible]

	MORTAL YEARS
[illegible] of mortals make a year	1
[illegible] Yuga contains	1,728,000
[illegible] Yuga contains	1,296,000
[illegible] Yuga contains	864,000
[illegible] Yuga contains	432,000
The total of the said four Yugas constitute a Mahā Yuga	4,320,000
Seventy-one of such Mahā Yugas form the period of the reign of one Manu	306,720,000
The reign of fourteen Manus embraces the duration of [illegible] Mahā Yugas, which is equal to	4,294,080,000
Add Sandhis, *i.e.*, intervals between the reign of each Manu, which amount to six Mahā Yugas, equal to	25,920,000

[illegible]rence and the change of cyphers [digits?] in the last three triplets of figures, the writer [illegible] make to account for. According to every calculation, once the three hundred millions [illegible]d, the figures ought to stand, 1,655,884,687. But they are given as stated in the Tamil [illegible]-named and as they were translated. The school of Pandit Dayānand Sarasvatī, [illegible] Ārya Samāj, gives a date of 1,960,852,987. See the *Ārya Magazine*, Lahore, the cover [illegible]: "Āryan era 1,960,852,987."

[illegible] is the one Human Being—some versions add to him the seven Rishis—who in [illegible] legend is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this [illegible] would be the "post-diluvian" period. This, however, does not refer to the [illegible] of Noah's Deluge, nor to the Cosmic *Deluge* or *Pralaya* of obscuration, which [illegible] Round, but to the appearance of mankind in the latter Round. There is a great differ[illegible], between the *Naimittika*, Occasional or Incidental, *Prākritika*, Elemental, *Atyantika*, and *Nitya*, the Perpetual Pralaya; the latter being described as "Brahmā's contingent of the Universe at the end of Brahmā's Day." The question was raised by a learned Theosophist: "Whether there is such a thing as *Cosmic* Pralaya; because, otherwise, the [illegible] would have to be reborn, and he is Aja (unborn)." We cannot see why. The Logos [illegible] born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born [illegible] and is said to die when it disappears, whereas it is simply reabsorbed into the parent [illegible]. The Cosmic or *Cosmic Pralaya* is for things visible, not for the Arūpa, Formless, World. The Cosmic or Pralaya comes only at the end of one hundred Years of Brahmā, when the Universal Dissolu[illegible] to take place. Then the *Avyaya*, say the exoteric Scriptures, the Eternal Life Symbolized [illegible] character of Rudra, the *Destroyer*, enters into the *Seven* Rays of the Sun and [illegible] of the Universe. "Thus fed, the seven Solar Rays dilate to *seven suns* and set [illegible] Cosmos."

[illegible] Maha Yuga is the 1,000th part of a Day of Brahmā.

The total of these reigns and interregnums of fourteen Manus, is 1,000 Mahā Yugas, which constitute a Kalpa, *i.e.*, one Day of Brahmā	4,320,000,000
As Brahmā's Night is of equal duration, one Day and Night of Brahmā would contain	8,640,000,000
360 of such days and nights make one Year of Brahmā, equal to	3,110,400,000,000
100 such Years constitute the whole period of Brahmā's Age, *i.e.*, Mahā Kalpa	311,040,000,000,000

These are the exoteric figures accepted throughout India,' and they dovetail pretty nearly with those of the Secret Works. The latter, moreover, amplify them by a division into a number of Esoteric Cycles, never mentioned in Brahmanical popular writings—one of which, the division of the Yugas into Racial Cycles, is given elsewhere as an instance. The rest, in their details, have of course never been made public. They are, nevertheless, known to every "Twice-born" (Dvija, or Initiated) Brāhman, and the *Purānas* contain references to some of them in veiled terms, which no matter-of-fact Orientalist has yet endeavoured to make out, nor could he if he would.

These sacred Astronomical Cycles are of immense antiquity, and most of them pertain, as stated, to the calculations of Nārada and Asuramaya. The latter has the reputation of a Giant and a Sorcerer. But the Antediluvian Giants—the Gibborim of the Bible—were not all bad or Sorcerers, as Christian theology, which sees in every Occultist a servant of the Evil One, would have it; nor were they worse than many of "the faithful sons of the Church." A Torquemada and a Catherine de Médicis certainly did more harm in their day, and in the name of their Master, than any Atlantean Giant or Demigod of antiquity ever did, whether named Cyclops, or Medusa, or yet the Orphic Titan, the *anguipedal* monster known as Ephialtes. There were *good* "giants" in days of old just as there are *bad* "pigmies" now; and the Rākshasas and Yakshas of Lankā are no worse than our modern dynamiters, and certain Christian and civilized generals during modern wars. Nor are they myths.

He who would laugh at Briareus and Orion ought to abstain from going to, or even talking of, Karnac or Stonehenge.

remarks somewhere a modern writer.

As the Brāhmanical figures given above are approximately the basic calculations of our Esoteric System, the reader is requested to keep them carefully in mind.

In the *Encyclopaedia Britannica* we find, as the last word of science, that the antiquity of man is allowed to stretch *only over* "tens of thousands of years." It becomes evident that as these figures may be made to

between 10,000 and 100,000, therefore they mean very little if anything, and only render still denser the darkness surrounding the question. Moreover, what matters it that science places the birth of man in the "pre-post-glacial drift," if we are told at the same time that the so-called "Ice Age" is simply a long succession of ages which

> Shaded without abrupt change of any kind into what is termed the human or recent period . . . the overlapping of geological periods having been the rule from the beginning of time.[1]

The latter "rule" only results in the still more puzzling, even if strictly true and correct, information, that:

> Even to-day man is contemporary with the ice-age in the Alpine valleys and the Finmark.[2]

Thus, had it not been for the lessons taught by the Secret Doctrine, even by exoteric Hinduism and its traditions, we should to this day be afloat in perplexed uncertainty between the indefinite "Ages" of one school of science, the "tens of thousands" of years of the other, and the figures of the Bible interpreters. This is one of the several reasons why, with all the respect due to the conclusions of the men of learning of our modern day, we are forced to ignore them in all such questions of esoteric antiquity.

Modern geology and anthropology must, of course, disagree with our Science. But Occultism will find as many weapons against these two sciences as it has against astronomical and physical theories, in spite of Mr. Laing's assurances that:

> In [chronological] calculations of this sort [concerning older and later formations] there is no *theory*, they are based on positive facts, limited only by a certain possible [?] amount of error either way.[3]

Occultism will prove, scientific confessions in hand, that geology is very often in error, and very often even more so than astronomy. In this very quotation by Mr. Laing, which gives to geology pre-eminence for correctness over astronomy, we find a passage in flagrant contradiction to the admissions of the best geologists themselves. Says the author:

> In short, the conclusions of geology, at any rate up to the Silurian period[4] when the present order of things was fairly inaugurated, are approximate [truly so] and not *theories*, while the astronomical conclusions are *theories* based on *data* so uncertain, that while in some cases they give results incredibly short, . . . in others they give results almost incredibly long.[5]

[1] Op. cit., Art. "Geology."

[2] Ibid. This allows a chance even to the biblical "Adam Chronology" of 6,000 years.

[3] *Modern Science and Modern Thought*, p. 48.

[4] To the Silurian period as regards molluscs and animal life—granted; but what do they know of man?

[5] Ibid., loc. cit.

[illegible]

[illegible]

[illegible]

...ect certainty, that man lived eighteen millions of years ago, *The Secret* ... might as well have remained unwritten. An attempt must, there-... be made in this direction, and it is our modern geologists and men of ...e generally who will be brought to testify to this fact in Part 3 in ...lume 4. Meanwhile, and notwithstanding the fact that Hindu chronology ...nstantly represented by the Orientalists as a fiction based on no "actual" ...putation,[1] but simply a "childish boasting," it is nevertheless often ...ed out of recognition to make it yield to, and fit in with, Western theories. ...heories have ever been more meddled with and tortured than the famous ... followed by cyphers, of the Yugas and mahā Yugas.

As the whole Cycle of prehistoric events, such as the evolution and ...rmation of Races and the extreme antiquity of man, hangs upon the ...hronology, it becomes extremely important to check it by other existing ...ations. If the Eastern chronology is rejected, we shall at least have the ...ation of proving that no other– whether in the figures of science or of ...hurches—is one whit more reliable. As Professor Max Müller expresses ... often as useful to prove what a thing is not as to show what it may be. ...nce we succeed in pointing out the fallacies of both Christian and ...lic computations—by allowing them a fair chance of comparison with ...ronology—neither of these will have a reasonable ground to stand ...n pronouncing the esoteric figures less reliable than its own.

We may here refer the reader to our earlier work, *Isis Unveiled*,[2] for some ...ks concerning the figures which were cited a few pages back.

Today a few more facts may be added to the information there given, ... is already known to every Orientalist. The sacredness of the cycle ... with additional cyphers, lies in the fact that the figures which com- ... taken separately or joined in various combinations, are each and ...ymbolical of the greatest mysteries in Nature. Indeed, whether one ... the 4 separately, or the 3 by itself, or the two together making 7, or ... the three, 4, 3, 2, added together and yielding 9, all these numbers have ... application in the most sacred and Occult matters, and record the ...orkings of Nature in her eternally periodical phenomena. They are never- ...g, perpetually recurring numbers, unveiling, to him who studies the ... of Nature, a truly divine System, an intelligent plan in cosmogony, ...ch results in natural cosmic divisions of times, seasons, invisible influences, ...nomical phenomena, with their action and reaction on terrestrial and ... moral nature; on birth, death, and growth, on health and disease. All ...tural events are based and depend upon cyclical processes in the

[1] Wilson's *Vishnu Purāna*, Vol. i, 51, et seq. [2] Vol. i, p. 32.

Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from the one end to the other of any Manvantara. Causes and effects are esoteric, exoteric and *endexoteric*, so to say.

In *Isis Unveiled* we wrote that which we now repeat: *We are at the bottom of a great arc evidently in a transitory state.* Plato divides the intellectual progress of the Universe during every Cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the Divine Nature, he says: "but their parts," owing to their close proximity to earth, and their commingling with the *earthly* which is Matter, and therefore the realm of evil,, "are sometimes contrary to Divine Nature." When those circulations—which Éliphas Lévi calls "currents of the Astral Light"—in the universal Ether which contains in itself every element, take place in harmony with the Divine Spirit, our Earth and everything pertaining to it enjoys a fertile period. The Occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the Divine Soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own Divine Spirit. We are in a barren period; the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed inherited as a hereditary disease upon the nineteenth. The divine intellect is veiled in man: his animal brain alone "philosophizes." And philosophizing alone, how can it understand the "Soul Doctrine"?

In order not to break the thread of the narrative we shall give some striking proofs of these cyclic laws in Part 2 in Volume 4, proceeding meanwhile with our explanations of geological and racial Cycles.

STANZA 3

ATTEMPTS TO CREATE MAN

11. The Descent of the Demiurge. 12. The Lunar Gods ordered to create. 13. The Higher Gods refuse.

11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN.[1]

[1] The atmosphere, or the air, the firmament.

Here tradition falls again into the Universal. As in the earliest version, repeated in the *Purânas*, so in the latest, the Mosaic account. In the first [illegible] and:

He the Lord [the God who has the form of Brahmâ], when the world had become one ocean, concluding that within the waters lay the earth, and desirous to raise it up [to separate it], created himself in another form. As in the preceding Kalpa [Manvantara] he had assumed the shape of a tortoise, so in this one he took the shape of a boar, etc.[1]

In the Elohistic "creation,"[2] "God" creates "a firmament in the midst of the waters," and says "let *dry land* appear." And now comes the [illegible]ional peg whereunto is hung the Esoteric portion of the Kabalistic [illegible]tion.

12. THE GREAT CHOHANS[3] CALLED THE LORDS OF THE MOON, OF THE BODIES: "BRING FORTH MEN,[4] MEN OF YOUR NATURE. GIVE THEM[5] THEIR WITHIN. SHE[6] WILL BUILD COVERINGS WITHOUT.[7] MALES-FEMALES THEY BE. LORDS OF THE FLAME ALSO. . . ."

[illegible] are the "Lords of the Moon"? In India they are called Pitris or "Ancestors," but in the Hebrew scrolls it is Jehovah himself who is the "[illegible] the Moon," collectively as the Host, and also as one of the Elohim. [illegible]tronomy of the Hebrews and their "observance of *times*" was regu- [illegible] by the Moon. A Kabalist, having shown that "Daniel . . . told off [illegible] providence by set *times*," and that the *Revelation*[8] of John "speaks of [illegible] fully measured *cubical* city descending out of the heavens," etc., adds:

But the vitalizing power of heaven lay chiefly with *the moon* . . . It was the [illegible]rew יהוה [Jehovah]—and St. Paul enjoins:- "Let no man judge you for your [illegible]ance of the 7th day, and the day of *new moon*, —*which are a shadow of things to* [illegible] but the body (or substance) is of Christ," *i.e.*, Jehovah—that function of this [illegible] that "made the barren woman the joyful mother of children"—"for they are [illegible]ft of Jehovah," . . . which is a key to the objection which her husband made to [illegible]hunamite, as to her going to the man of God: "for it is neither the 7th day nor [illegible] *new moon*."[9] The living spiritual powers of the constellations had mighty [illegible] marked by the movements and positions of the stars and planets, and especi- [illegible]s the result of the conjunction of the moon, earth and sun. Bentley comments [illegible] the Hindu "war between the gods and the giants," as marked by the eclipse [illegible] the sun at the ascending node of the moon, 945 B.C. [!], at which time was born,[10]

[1] *Harivamsha*, i, 36.
[2] *Genesis*, i, 6-9.
[3] Lords.
[4] They were told.
[5] *i.e.*, the Jîvas or Monads.
[6] Mother Earth or Nature.
[7] For external bodies.
[8] Ch. xxi, 16.
[9] See 2 *Kings*, iv, 23.
[10] According to the wonderful chronology of Bentley, who wrote in days when biblical chronology [illegible] still undisputed; and also according to that of those modern Orientalists who dwarf the Hindu [illegible]ies as far as they can.

or produced from the sea, SRI (Sarai, S-r-i, the wife of the Hebrew Abram [1]), who was the Venus-Aphroditus [*sic*] of the Westerns, emblem "of the luni-solar year, or the moon [as Sri is the wife of the Moon; see footnote], the goddess of increase." . . . [Therefore] the grand monument and land-mark of the exact period of the lunar year and month, by which this cycle [of 19 tropical years of the sun and 235 revolutions of the moon] could be calculated, was Mount Sinai—the Lord Jehovah coming down thereon. . . . Paul speaks [then] as a mystagogue, when he says concerning the freed woman and bond woman of Abraham: —"For this Hagar (the bond woman of Abraham) is Mount Sinai in Arabia." How could a woman be a mountain? and such a mountain! Yet, in one sense, . . . she was, and in a very marvellously true one. Her name was Hagar, Hebrew הגר, whose numbers read 235, or in exact measure, the very number of lunar months to equal 19 tropical years to complete this cycle and make the likeness and similitude good; Mount Sinai being, in the esoteric language of this wisdom, the monument of the exact time of the lunar year and month, by which this spiritual vitalizing cycle could be computed —and which mountain, indeed, was called (Fuerst) "the Mountain of the Moon Sin." So also Sarai (SRI), the wife of Abram, could have no child until her name was changed to Sarah, שרה, giving to her the property of this lunar influence.[3]

This may be regarded as a digression from the main subject; but it is a very necessary one with a view to Christian readers. For who, after studying dispassionately the respective legends of Abram or Abraham, Sarai or Sarah, who was "fair to look upon," and those of Brahmā and Sarasvatī, or Shrī, Lakshmī-Venus, with the relations of all these to the Moon and Water, —and especially one who understands the real Kabalistic meaning of the name Jehovah and its relation to, and connection with, the Moon—who can doubt that the story of Abram is based upon that of Brahmā, or that *Genesis* was written upon the old lines used by every ancient nation? All in the ancient Scriptures is allegorical—all based upon and inseparably connected with astronomy and cosmolatry.

13. THEY[4] WENT EACH ON HIS ALLOTTED LAND: SEVEN OF THEM, EACH ON HIS LOT. THE LORDS OF THE FLAME REMAIN BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE.

The Secret Teachings show the divine Progenitors creating men on seven portions of the Globe "each on his lot"—*i.e.*, a different Race of men

[1] Now Shrī is the daughter of Bhrigu, one of the Prajāpatis and Rishis, the chief of the Bhrigus the "Consumers," the Aerial Class of Gods. She is Lakshmī, the wife of Vishnu, and she is Gauri the "bride of Shiva," and she is Sarasvatī, the "watery," the wife of Brahmā, because the three Gods and Goddesses are one, under three aspects. Read the explanation by Parāshara, in *Vishnu Purana* (Wilson, Vol. 1, pp. 118-20), and you will understand. "The Lord of Shrī is the moon," he says, and "Shrī is the wife of Nārāyana, the God of Gods"; Shrī or Lakshmī (Venus) is Indrāni, as she is Sarasvatī, for in the words of Parāshara: "Hari [or Īshvara, the "Lord"] is all that is called male [in the Universe]; Lakshmī is all that is termed female. There is nothing else than they." Hence she is female, and "God" is male Nature.

[2] Shrī is the Goddess of, and herself, "Fortune and Prosperity."

[3] *Masonic Review* (Cincinnati), June, 1886. Art. "The Cabbalah.—No. VI," 15-17.

[4] The Moon-Gods.

...nally and internally, and on different *Zones*. This polygenesis is ...ered elsewhere, in STANZA 7. But who are "They" who were ... of the "Lords of the Flame," "who would not" (Occultism divides the "Creators" into Twelve Classes; of which four have reached "Jeevanmukti" ... the end of the "Great Age," the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct karmic law. These last act on the man-bearing Globes of our Chain.

Exoteric Hindu books mention Seven Classes of Pitris, and among them ... distinct kinds of Progenitors or Ancestors: the Barhishad and the ...shvātta; or those possessed of the "sacred fire" and those devoid of it. ...du ritualism seems to connect them with sacrificial fires, and with Grihastha Brahmans in earlier incarnations; those who have, and those who have ...tended as they should to their household sacred fires in their previous ... The distinction, as said, is derived from the *Vedas*. The first and ...best class (esoterically), the Agnishvātta, are represented in the exoteric ...ry as Grihastha or Brāhman householders, who having failed to main... their domestic fires and to offer burnt sacrifices in their past births in ... Manvantaras, have lost every right to have oblations with fire presented ...em. Whereas the Barhishad, being Brāhmans who have kept up their ...hold sacred fires, are thus honoured to this day. Thence the Agnish... are represented as devoid of, and the Barhishad as possessed of, fires.

But Esoteric Philosophy explains the original qualifications as being due ... difference between the natures of the two Classes: the Agnishvātta Pitris ...void of "fire" *i.e.*, of creative passion, because they are too divine and ... whereas the Barhishad, being the Lunar Spirits more closely connected ...arth, became the creative Elohim of form, or the Adam of dust.

The allegory says that Sanandana and other Vedhas, the Sons of Brahmā, ... progeny:

> Were without desire or passion, inspired with holy wisdom, estranged from ...iverse and *undesirous of progeny*,[2]

This also is what is meant in the shloka by the words, "They would not ..." and is explained as follows:

> *The Primordial Emanations from the Creative Power are too near the Absolute ... They are transitional and latent forces, which will develop only in the next ...quent removes.*"

This makes it plain. Hence Brahmā is said to have felt wrathful when ...aw that those

> Embodied spirits, produced from his limbs [*gātra*] would not multiply them-...

Householder.

[2] *Vishnu Purāna*, Wilson, Vol. I, pp. 101-2.

[illegible] which, if the allegory be correct, other seven Mind-born Sons[1] name-[illegible] Angiras, Pulastya, Pulaha, Kratu and Vasishtha, the latter being [illegible] to Daksha, the most prolific of the Creators. In most of the [illegible] Seven Sons of Vasishtha-Daksha are called the Seven Rishis of the Third Round [illegible]. The latter referring both to the Third Round and also to the Third Race, Kam and its Branch Races in the Fourth Round. These are all the Creators of the various Beings on the Earth, the Prajāpati, and at the same time the [illegible] in the earlier Manvantaras or Races.

[illegible] with the Agnishvātta, devoid of the grosser [illegible] physical man, having no *Double*, or Astral Body. [illegible] were without any *form*, are shown in esoteric allegories [illegible] Sanskrit [illegible], who became "rebels," Asuras, fighting [illegible] gods,[2] etc. Yet it is they alone who could complete man, [illegible] a self-conscious, almost a divine Being—a God on Earth. The Immortal Thought possessed of "creative fire," were devoid of the [illegible] element. Being on a level with the lower "Principles"—those which possess gross objective matter—they could only give birth to [illegible] or rather to the model of the physical, the astral man. Thus, [illegible] with the task in Brahmā—the collective *Mind* [illegible] Inner Man—the "Mystery of Creation" is repeated on [illegible] as in a *mirror*.

[illegible] who are unable to create the spiritual immortal man who [illegible] the physical model, the Astral, of the physical Being; and, as will be [illegible] who were not unalloyed who sacrificed themselves to the [illegible] of Spiritual Humanity. For, to complete the *septenary* man, [illegible] lower Principles and connect them with the Spiritual Monad —[illegible] dwell in such a form otherwise than in an *absolutely* [illegible] "Principles" are needed: Manas and Kāma. The [illegible] Spiritual Fire of the mortal Principle from the Fifth and [illegible] Fire is the possession of the *Triangles*, not of the [illegible] the Angelic Beings;[3] the former having [illegible] possessed themselves of it and being said to have [illegible] in the allegory of Prometheus. These are

[illegible] *Mercurius Prima*.

[illegible] above, the Gods who had no personal merit of their own, dreading the [illegible] Asuras and Yogis, and thus threatened [illegible] of their self-acquired powers—dethroned them. All this has [illegible] and refers to the evolution and acquirement of divine powers through [illegible] are shown in the *Puranas* to be far more powerful than the Gods. [illegible] Powers in Nature, the Forces are ordered to disappear; it is only the [illegible] which can rise and to become one with the INFINITE and the ABSOLUTE.

[illegible] Triangle becomes a Pentagon, living, on Earth. See Vol. 1, STANZAS 3 to 5.

active, and therefore in Heaven no longer "pure" Beings. They become the independent and free Intelligences, shown in every theo-as fighting for that independence and freedom, and hence in the sense "rebellious to the divine passive law." These are then those Flames" the Agnishvātta who, as shown in the shloka, "remain behind," instead of going along with the others to create men on Earth. But the true Esoteric meaning is that most of them were destined to incarnate the *Egos* of the forthcoming crop of Mankind.

The human *Ego* is neither Ātman nor Buddhi, but the Higher *Manas*; the final fruitage and the efflorescence of the intellectual self-consciousness in the higher spiritual sense. The ancient works refer to it as *Sharīra* on the plane of *Sūtrātmā*, which is the "golden thread" on like beads, the various Personalities of this Higher *Ego* are strung. If reader were told, as in the *semi-esoteric* allegories, that these Beings were ing Nirvānīs from preceding Mahā-Manvantaras Ages of incalculable ion which have rolled away in the Eternity, a still more incalculable ago—he would hardly understand the text correctly; while some atins might say: "This is not so; the Nirvāni can never return"; which during the Manvantara he belongs to, and erroneous where Eternity cerned. For it is said in the Sacred Shlokas:

"*The Thread of Radiance which is imperishable and dissolves only in Nirvana, from it in its integrity on the day when the Great Law calls all into action.*"

Hence, as the higher Pitris or Dhyānis had no hand in his physical crea-and Primeval Man—issued from the bodies of his *spiritually* "fireless" nitors—described as aeriform, devoid of compactness, and *mindless*. had no middle Principle to serve him as a medium between the *highest* the *lowest*—the Spiritual Man and the physical brain—for he lacked The Monads which incarnated in those empty Shells remained as scious as when separated from their previous incomplete forms and There is no potentiality for Creation, or Self-Consciousness, in a Spirit on this our plane, unless its too homogeneous, perfect—because ne—nature is, so to say, mixed with, and strengthened by, an essence dy differentiated. It is only the lower line of the Triangle—representing first Triad that emanates from the Universal MONAD—that can furnish this consciousness on the plane of differentiated Nature. But how could pure Emanations, which, on this principle, must have originally been selves *unconscious* (in our sense), be of any use in supplying the required ple, as they could hardly have possessed it themselves?

The answer is difficult to comprehend, unless one is well acquainted with the metaphysical geography of a beginningless and endless series of Cosmic Rebirths, and becomes well immersed and familiarized with the immutable law of Nature which is PERPETUAL MOTION, cyclic and spiral—therefore progressive even in its seeming retrogression. The one Divine Principle, the namelessness Deity of the Vedas, is the Universal Total, which, neither in its spiritual essence and emanations, nor in its physical Atoms, can ever be at "Absolute Rest" except during the Nights of Brahmā. Hence, also, the "First-born" are those who are first set in motion at the beginning of a Manvantara, and thus the first to fall into the lower spheres of materiality. They who are called in theology the "Thrones," and are the "Seat of God," must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless eons before, through the "Seven Circles," and thus *robbed* them of the Sacred Fire; this means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher Worlds, all the wisdom therefrom—the reflection of MAHAT in its various degrees of intensity. No Entity, whether angelic or human, can reach the state of Nirvāna, or of absolute purity, except through eons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter would remain incomprehensible.

Between man and the animal—whose Monads, or Jīvas, are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it be not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a God in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the sun does from the glow-worm? And what is it that creates such difference, unless man is an animal *plus a living God* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.

To some extent, it is admitted that even the Esoteric Teaching is allegorical. To make the latter comprehensible to the average intelligence, the use of symbols cast in an intelligible form is needed. Hence the allegorical and semi-mythical narratives in the exoteric, and the only *semi*-metaphysical and

bective representations in the Esoteric Teachings. For the purely and fundamentally spiritual conceptions are adapted only to the perceptions of those who

see without eyes, hear without ears, and sense without organs,"

according to the graphic expression of the Commentary. The too pious Christ is at liberty to spiritualize the tenet, whereas the modern psychologist would simply try to spirit away our "fallen," yet still divine, human Soul—one in its connection with Buddhi.

The mystery attached to the highly spiritual Ancestors of the *Divine* Man within the earthly man is very great. His dual creation is hinted at in the *Purānas*, though its Esoteric meaning can be approached only by collating other the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the *Bible*, both in *Genesis* and even in the *Epistles* of Paul. For that "Creator," who is called in the second chapter of *Genesis* the "Lord God," is in the original the Elohim, or Gods (the Lords), in the plural; and while one of them makes the earthly Adam of Dust, the other breathes into him the Breath of Life, and the third makes of him a living Soul, all of which readings are implied in the plural number of the word Elohim.[1] Or again, as Paul says:

> The first man is of the earth, . . . the second [the last, or rather highest] Lord from heaven.[2]

In the Aryan allegory the rebellious Sons of Brahmā are all represented as holy Ascetics and Yogīs. Reborn in every Kalpa, they generally try to evade the work of human procreation. When Daksha, the chief of the Prajāpatis or Creators, brings forth 10,000 sons for the purpose of peopling the world, Nārada—a son of Brahmā, the great Rishi, and *virtually* a Kumāra, but not so in name—interferes with, and twice frustrates Daksha's aim, by persuading those Sons to remain holy Ascetics and eschew marriage. For this Daksha curses Nārada to be *reborn as a man*, as Brahmā had cursed him once for refusing to marry, and obtain progeny, saying: "Perish in thy present [Deva or Angelic] form); and take up thy abode in the womb"—to become a man.[3]

[1] Seth, as Bunsen and others have shown, is not only the "primitive God" of the Semites—early included—but also their "semi-divine ancestor." For, says Bunsen (*God in History*, i, 233-4): "Seth of Genesis, the father of Enoch (the man) must be considered as originally running parallel with and derived from the Elohim, Adam's father." "According to Bunsen, this Deity [the God Seth] is the primitive god of Northern Egypt and Palestine," says Staniland Wake, in *The Great Pyramid* (p. 61). And Seth became considered in the later theology of the Egyptians as an "evil demon," the same Bunsen, for he is one with Typhon and one with the Hindu Demons as a logical sequel.

[2] I Corinth., xv, 47.

[3] *Vāyu Purāna*; ch. lxv, shl. 156.

Notwithstanding several conflicting versions of the same story, it is easy to see that Nārada belongs to that Class of Brahmā's "Firstborn," who have all proven rebellious to the law of animal procreation, for which they had to incarnate as *men*. Of all the Vedic Rishis, Nārada, as already shown, is the most incomprehensible, because the most closely connected with the Occult Doctrines—especially with the Secret Cycles and Kalpas.

Certain contradictory statements about this Sage have much distracted the Orientalists. Thus he is shown as refusing positively to "create" or have progeny, and even as calling his father Brahmā a "false teacher" for advising him to get married, as related in the *Nārada-Pancha-Rātra*; nevertheless, he is referred to as one of the Prajāpatis or Progenitors! In the *Nāradiya Purāna*, he describes the laws and the duties of the celibate Adepts; and as these Occult duties do not happen to be found in the fragment of about 3,000 Stanzas in the possession of European museums, the Brāhmans are proclaimed liars; the Orientalists forgetting that the *Nāradiya* is credited with containing 25,000 Stanzas, and that it is not very likely that such MSS. should be found in the hands of the Hindu profane, those who are ready to sell any precious Olla for a red pottage. Suffice it to say, that Nārada is *the* Deva-Rishi of Occultism *par excellence*, and that the Occultist who does not ponder, analyze, and study Nārada from his seven esoteric facets will never be able to fathom certain anthropological, chronological, and even cosmic Mysteries. He is one of the Fires above-mentioned, and plays a part in the evolution of this Kalpa from its incipient down to its final stage. He is an actor who appears in each of the successive acts, or Root Races, of the present Manvantaric drama, in the world-allegories which strike the keynote of Esotericism, and are now becoming more familiar to the reader. But shall we turn to other ancient Scriptures and documents for the corroboration of the "Fires," "Sparks," and "Flames"? They are plentiful, if one only seeks for them in the right places.

In the Kabalistic *Book of the Concealed Mystery* they are clearly enunciated, as also in the *Ha Idra Zuta Qadisha*, or "The Lesser Holy Assembly." The language is very mystical and veiled, yet still comprehensible. In the latter, among the sparks of Prior Worlds, "vibrating Flames and Sparks," from the divine flint, the "Workman" proceeds to create man, "male and female" (427). These "Flames and Sparks"—Angels and their Worlds, Stars and Planets—are said, figuratively, to become extinct and die, that is to say, remain *unmanifested* until a certain process of Nature is accomplished. To show how thickly veiled from public view are the most important facts of

Anthropogenesis, two passages are now quoted from two Kabalistic books. The first is from the *Ha Idra Zuta Qadisha*:

129. From a Light-Bearer [one of the Seven Sacred Planets] of insupportable brightness proceeded a Radiating Flame, dashing off like a vast and mighty hammer those sparks which were the Prior Worlds.

130. And with most subtle ether were these intermingled and bound mutually together, but *only when they were conjoined together*, even the Great Father and Great Mother.

131. From *Hoa*, Himself, is AB, the Father; and from *Hoa*, Himself, is Ruach, the Spirit; Who are hidden in the Ancient of Days, and therein is that ether concealed.

132. And It was connected with a light-bearer [a Planet and its Angel or Ego], which went forth from that Light-Bearer of insupportable brightness, and hidden in the bosom of Aima, the Great Mother.[1]

Now the following extract from the *Zohar*,[2] under the heading, "The Adamite Kings," also deals with the same mystery:

We have learned in the Siphrah D'Tzniootha: That the *At-tee'kah D'At-tee'* Ancient of Ancients, before He prepared His Form, built kings and engraved and sketched out kings [men, the "kings" of the animals], and they could not and He overthrew them and *hid them until after a time*, therefore it is written; "these are the kings which reigned in the land of Edom." . . . . And they could not till *Resha'Hiv'rah*, the White Head, the *At'-tee'-kah D'At'-tee'-keen*, Ancient of Ancients, arranged Himself. When he arranged Himself He formed all Above and Below. . . . Before He arranged Himself in His Form, had not been and all those whom He desired to form, and all worlds have been destroyed . . . did not remain in their places because the form of the kings had not been as it ought to be, and *the Holy City had not been prepared*.[3]

Now the plain meaning of these two allegorical and metaphysical discussions is simply this: Worlds and men were in turn formed and destroyed, *the law of evolution from pre-existing material*, until both the Planets and men, in our Earth and its animal and human races, became what they now in the present cycle—opposite polar forces, an equilibrized compound of Spirit and Matter, of the positive and the negative, of the male and the female. Before man could become male and female *physically*, his prototype, the creating Elohim, had to arrange his Form on this sexual plane. That is to say, the Atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order decided by Nature, so as to be ever carrying out, in an immaculate way, the law which the Kabalah calls the "Balance," through which everything that exists does so as male and female in its final perfection, in this present stage of materiality. Chokmah, Wisdom, the Male Sephira, had to diffuse itself *in*,

[1] Mathers: *Kabbalah Unveiled*, p. 302. [2] Translated in Isaac Myer's *Qabbalah*, pp. 386-7. [3] *Zohar* iii, 135a, 292a, *Idra Zootah*. Brody Edition, *Idrah Zootah*, quoted in Myer's *Qabbalah*,

and *through*, Binah, intelligent Nature, or Understanding. Therefore the First Root Race of men, sexless and mindless, had to be overthrown and "hidden until after a time"; *i.e.*, the First Race, instead of dying, disappeared *in* the Second Race, as certain lower lives and plants do in their progeny. It was a wholesale transformation. The First became the Second Root-Race, without either begetting it, procreating it, or dying.

"They *passed by* together," as it is written: "And he died" and another "reigned in his stead."[1]

Why? Because the "Holy City had not been prepared." And what is the "Holy City"? The Ma-qom—the Secret Place or the Shrine—on Earth; in other words, the human womb, the microcosmic copy and reflection of the *Heavenly Matrix*, the female Space or primeval Chaos, in which the male Spirit fecundates the germ of the Son, or the visible Universe.[2] So much so, that in the paragraph on "The Emanation of the Male and Female Principles" in the *Zohar*, it is said that, on this Earth, the *Wisdom* from the "Holy Ancient" "does not shine except in male and female."

(*'Hokhmah* Wisdom, is the Father, and *Binah* Understanding, is the Mother.) . . . And when they connect one with the other, they bring forth and diffuse and emanate Truth. In the sayings of Rabbi Ye-yeva, Sabah, *i.e.*, the Old, we learned this: What is Binah Understanding? But when they connect in one another, the י (Yod) in the ה (Heh), they become impregnated and produce a Son. And, therefore, it is called *Binah*, Understanding. It means BeN YaH, *i.e.*, Son of YaH. This is the completeness of the Whole.[3]

This is also the "completeness" of phallicism by the Rabbis, its perfect apotheosis, the divine being dragged into the animal, the sublime into the grossness of the terrestrial. Nothing so graphically gross exists in Eastern Occultism, nor in the primitive Kabalah—the Chaldean *Book of Numbers*. We have said so already in *Isis Unveiled*:

We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: "In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos*, the brutally indecent form of the *lingham* . . . the Mahā Deva." Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahadeo of Elephanta, the Round Tower of Bhagulpore, the minarets of Islam—either rounded or pointed—are the originals of the Campanile column of San Marco, at Venice, of Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus.[4]

[1] *Gen.* xxvi. 31 et seq.; Myer's *Qabbalah*, ibid. [2] See Vol. 4, Sect. 3, Holy of Holies.

[3] *Zohar*, iii. 290*a*, Brody Edition Idrah Zootah, quoted in Isaac Myer's *Qabbalah*, pp. 387, 388

[4] Vol. ii, 5.

Nevertheless, and however it may be, the fact that all these Hebrew Elohim, Sparks, and Cherubs are identical with the Devas, Rishis and the Fires and Flames, the Rudras and the forty-nine Agnis of the ancient Āryas, is sufficiently proven by and in the Kabalah.

STANZA 4

CREATION OF THE FIRST RACES

14. Creation of men. 15. They are empty shadows. 16. The Creators perplexed how to create a THINKING man. 17. What is needed for the formation of a perfect Man.

14. THE SEVEN HOSTS, THE WILL-BORN [1] LORDS, PROPELLED BY THE SPIRIT OF LIFE-GIVING,[2] SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE.

They threw off their "Shadows" or *Astral Bodies*—if such an ethereal as a "Lunar Spirit" may be supposed to rejoice in an Astral, besides a tangible Body. In another Commentary it is said that the "Ancestors" *ed* out the first man, as Brahmā is explained to have breathed out the , or Gods, when they became Asuras (from Asu, breath). In a third it is that they, the newly-created Men, were the "shadows of the Shadows." With regard to this sentence—"They were the shadows of the Shadows" more words may be said and a fuller explanation attempted. This process of the evolution of mankind is far easier to accept than the one h follows it, though one and all such processes will be rejected and doubted by some Kabalists, especially the Western, who study the present , but have neglected to study their primary causes. Nor does the feel competent to explain a mode of procreation so difficult of appre- ion save for an Eastern Occultist. Therefore it is useless to enter here into uls concerning the process, though it is minutely described in the Secret ks, as it would only lead to speaking of facts hitherto unknown to the e world, and hence to their being misunderstood. An "Adam" made he dust of the ground will always be found preferable, by a certain class of , to one projected out of the ethereal body of his creator; though former process has never been heard of, while the latter is familiar, as know, to many Spiritualists in Europe and America, who, of all men, ought understand it. For who of those who have witnessed the phenomenon of

[1] Or Mind-born.

[2] Fohat.

a materializing form coming out of the pores of a medium or, in other words, out of his *astral*, can fail to credit the possibility, at least, of such a fact? If there are in the Universe such beings as Angels or Spirits, whose manifested essence may constitute an intelligent Entity, notwithstanding the absence of any (to us) solid organism; and if there are those who believe that a God made the first man out of dust, and breathed into him a living Soul—and there are millions who believe both—what does this doctrine of ours contain that is so impossible? Very soon the day will dawn, when the world will have to choose whether it will accept the miraculous creation of man, and Kosmos too, out of nothing, according to the dead letter of *Genesis*, or a first man born from a fantastic link—absolutely "missing" so far—the common ancestor of man, and of the "true ape."[1] Between these two fallacies, Occult Philosophy steps in. It teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. If the latter process is to be considered as abnormal or even inconceivable—because dissimilar to Nature at this point of evolution—it is yet proven possible on the authority of certain "spiritualistic" facts. Which, then, we ask of the three hypotheses or theories is the most reasonable and the least absurd? Certainly no one—provided he be not a soul-blind Materialist—can ever object to the Occult Teaching.

Now, as shown, we gather from the latter that man was not "created" the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern Evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never ceasing

[1] "Huxley, supported by the most evident discoveries in comparative anatomy, credit[illegible] the incontrovertible sentence that the anatomical differences between man and the lowest apes are less than those between the latter and the lowest apes. In relation to our genealogical tree of man, the necessary conclusion is that the human race has evolved gradually from the ape tribe." *The Pedigree of Man* by Ernst Haeckel, translated by Ed. B. Aveling, p. 49.

What may be the scientific and logical objections to the opposite conclusion—we would ask "the anatomical resemblances between Man and the Anthropoids—crude exaggerations as they are by Darwinists, as M. de Quatrefages shows—are simply enough accounted for when the origin of the latter is taken into consideration.

"Nowhere, in the older deposits, is an ape to be found that approximates more closely to man, or a man that approximates more closely to an ape."

"The same gulf which is found to-day between man and ape, goes back with unmeasured breadth and depth to the Tertiary period. This fact alone is enough to make us [illegible] doubt." (Dr. F. Pfaff, Prof. of Natural Science in the University of Erlangen.)

law, which proceeds on the same lines from one Eternity (or Manvantara) the other—ever furnishing an ascending scale for the manifested, or that we call the great Illusion (Mahā-Māyā), but plunging Spirit deeper deeper into materiality on the one hand, and then *redeeming it through* liberating it this law, we say, uses for these purposes the Beings other and higher planes, men, or Minds (Manus), in accordance with their kārmic exigencies.

At this juncture, the reader is again asked to turn to the Indian philo- and religion. The Esotericism of both is at one with our Secret , however much the form may differ and vary.

ON THE IDENTITY AND DIFFERENCES OF THE INCARNATING POWERS

The Progenitors of Man, called in India Fathers, Pitaras, or Pitris, are "creators" of our bodies and lower principles. They are ourselves, as *personalities*, and *we are they*. Primeval man would be "the bone of bone and the flesh of their flesh," if they had bones and flesh. As they were "Lunar Beings."

The endowers of man with his conscious, immortal Ego, are the "Solar whether so regarded metaphorically or literally. The mysteries Conscious Ego or Human Soul are great. The Esoteric name of these Angels is, literally, the "Lords" (Nāth) of "persevering ceaseless de- Pranidhāna). Therefore they of the *Fifth* Principle (Manas) seem connected with, or to have originated the system of the Yogis who of Pranidhāna their *fifth* observance.[1] It has already been explained he Trans-Himālayan Occultists regard them as evidently identical with who in India are termed Kumāras, Agnishvāttas, and the Barhishads.

How precise and true is Plato's expression, how profound and philo- his remark on the (Human) Soul or Ego, when he defined it as "a ound of the *same* and the *other*." And yet how little this hint has been tood, since the world took it to mean that the Soul was the Breath of of Jehovah. It is "the *same* and the *other*," as the great Initiate-philo- and; for the Ego—the "Higher Self" when merged with and in the Monad is Man, and yet the *same* as the "*other*"; the Angel in him ted is the same with the Universal Mahat. The great classical and philosophers felt this truth, when saying that:

There must be something within us which produces our thoughts. Some- ing very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a likeness; it is an intellection; it is a number; it is harmony.[2]

[1] *Yoga Shastra*, ii, 32.

[2] Voltaire.

All these are the Mānasas and Rājasas; the Kumāras, Asuras, and other Rishis and Pitris, who incarnated in the Third Race, and in this and various other ways endowed mankind with Mind.

There are Seven Classes of Pitris, as shown below, three Incorporeal and four Corporeal, and two kinds, the Agnishvātta and the Barhishad. And we may add that, as there are two kinds of Pitris, so there is a double and a triple sex, or Barhishad and Agnishvatta. The former, having given birth to their Astral Doubles, are reborn as Sons of Atri, and are the "Pitris of the Dhyānis," or Corporeal Beings, on the authority of Manu;[1] while the Agnishvātta are reborn as Sons of Marichi, a Son of Brahmā, and are the "Pitris of the Gods."[2]

The *Vāyu Purāṇa* declares the seven orders of Pitris to have been originally the *sons of gods*, the Vaimānas, whom Brahmā, with the eye of Yoga, beheld in the celestial spheres, and who are the *gods of the gods*. . . . The *Matsya* . . . adds that the gods worshipped them.[3]

The *Nirukta* distinguishes the Vairājas as one class of the Pitris only,[4] a statement corroborated in the Secret Teachings, which, however, identify the Vairājas with the *same* Agnishvāttas[5] and the Rājasas, or Abhūtarājasas, who are incorporeal without even an astral phantom. Vishnu is said, in mss. of the MSS., to have incarnated in and through them.

In the Raivata *manvantara* period [Manvantara], again, Hari, best of gods, was born, of Sambhūti, as the divine Mānasa—originating with the deities called Rājasas.[6]

Sambhūti was a daughter of Daksha, and wife of Marichi, the father of the Agnishvāttas, who, along with the Rājasas, are ever associated with Mānasas. As remarked by a far more able Sanskritist than Wilson, Mr. Fitzedward Hall:

Mānasa is no inappropriate name for a deity associated with the Rājasas. We appear to have in it *mānasa*—the same as *manas*—with the change of termination required to express male personification.[7]

All the Sons of Virāja are Mānasa, says Nilakantha. And Virāja is Brahmā, and, therefore, the Incorporeal Pitris are called Vairājas, from being the Sons of Virāja, says *Vāyu Purāṇa*.

Manava-Dharma-Shāstra, iii, 196.

[2] *Vāyu* and *Padma Purāṇas* and Kullūka on the *Manava-Dharma-Shāstra*, iii, 195. We are quite aware that the *Vāyu* and *Matsya Purāṇas* identify (agreeably to Western interpretation) the Agnishvātta with the seasons, and the Barhishad Pitris with the months; adding a fourth class—Kāvyas—cyclic years. So do the Christian Roman Catholics identify their Angels with Planets, and are not the Seven Rishis revered the Saptarishis—a constellation? They are Deities presiding over all the cyclic divisions. The four classes are: (1) Sons of Atri; (2) Agnishvāttas; (3) Barhishads; (4) Kāvyas.]

[3] *Vāyu Purāṇa*, Wilson, Vol. iii, 158, 159.

[4] S. 1, 935-6.

[5] The *Vāyu Purāṇa* shows the region called Virāja-loka inhabited by the Agnishvāttas.

[6] Wilson, ibid., Vol. iii, p. 17. Note by Fitzedward Hall.

[7] Loc. cit., ibid.

We could multiply our proofs *ad infinitum*, but it is useless. The wise will understand our meaning, the unwise are not required to. There are ty-three crores, or three hundred and thirty millions, of Gods in India. They may be all devas, but are by no means all "gods," in the high spiritual se one attributes to the term. But, as remarked by the learned lecturer the *Bhagavad Gītā*:

> This is an unfortunate blunder generally committed by Europeans. Deva is d of spiritual being, and because the same word is used in ordinary parlance to n god, it by no means follows that we have and worship thirty-three crores of . These beings, as may be naturally inferred, have a *certain affinity* with one of hree component *upādhis* [basic principles] into which we have divided man.[1]

The names of the deities of a certain mystic class change with every ntara. Thus the twelve Great Gods, Jayas, created by Brahmā to him in the work of creation in the very beginning of the Kalpa, and lost in Samādhi, neglected to create—whereupon they were cursed to atedly born in each Manvantara till the seventh—are respectively Ajitas, Tushitas, Satyas, Haris, Vaikunthas, Sādhyas, and Ādityas:[2] re Tushitas, in the second Kalpa, and Ādityas in this Vaivasvata Period,[3] other names for each age. But they are identical with the Mānasas asas, and these with our incarnating Dhyān Chohans.

s; besides those Beings, who, like the Yakshas, Gandharvas, Kinnaras, ken in their *individualities*, inhabit the Astral Plane, there are real and to these classes belong the Ādityas, the Vairājas, the Kumāras, uras, and all those high celestial Beings whom Occult teaching calls vin, the Wise, foremost of all, and who would have made all men the *ctous* spiritually intellectual Beings they will be, had they not been ed" to fall into generation, and to be reborn themselves as mortals eir neglect of duty.

SEVEN TIMES SEVEN SHADOWS[4] OF FUTURE MEN[5] (*a*) WERE[6] BORN, OF HIS OWN COLOUR[7] AND KIND (*b*). EACH[8] INFERIOR TO HIS FATHER.[9] FATHERS, THE BONELESS, COULD GIVE NO LIFE TO BEINGS WITH BONES. OFFSPRING WERE BHŪTA,[10] WITH NEITHER FORM NOR MIND. THEREFORE IT CALLED THE CHHĀYĀ[11] RACE (*c*).

Manu, as already remarked, comes from the root *man*, to think, "thinker." It is from this Sanskrit word very likely that sprung the

[1] *The Theosophist*, March, 1887, p. 360.
[2] See Wilson, Vol. ii. p. 26.
[3] *Vāyu Purāna*; quoted in *Vishnu Purana*, Vol. ii. p. 226.
[4] Vās.
[5] Or Amānasas.
[6] Thus.
[7] Complexion.
[8] Creator.
[9] Phantoms.
[10] Image or shadow.

Latin *mens*, Mind, the Egyptian *Menes*, the "Master-Mind," the Pythagorean *monas*, or conscious "thinking unit," mind also, and even our *manas* or mind, the fifth principle in man. Hence these Shadows are called *Amānasa*, "Mindless."

With the Brāhmanas, the Pitris are very sacred, because they are the Progenitors,[1] or Ancestors of men the first Mānushyas on this Earth - and offerings are made to them by the Brāhman when a son is born unto him. They are more honoured and their ritual is more important than the worship of the Gods.[2]

May we not now search for a philosophical meaning in this dual group of Progenitors?

The Pitris being divided into *seven* Classes, we have here the mystic number again. Nearly all the *Purānas* agree that three of these are Arūpa, formless, while four are Corporeal; the former being intellectual and spiritual, the latter material and devoid of intellect. Esoterically, it is the Asuras who form the first three Classes of Pitris—"born in the Body of Night"—whereas the other four were produced from the "Body of Twilight." Their Fathers, the Gods, were doomed to be born fools on Earth, according to the *Vāyu Purāna*. The legends are purposely mixed up and made very hazy: the Pitris being in one the Sons of the Gods and in another those of Brahmā; while a third makes them instructors of their own Fathers. It is the Hosts of the four material Classes who create men simultaneously on the seven Zones.

Now, with regard to the seven Classes of Pitris, each of which is again divided into seven, a word to students and a query to the profane. That Class of the "Fire Dhyānis," which we identify on undeniable grounds with the Agnishvāttas, is called in our school the "Heart" of the Dhyān-Chohanic Body, and is said to have incarnated in the Third Race of men and made them perfect. The Esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man, whose every physical organ, and psychic and spiritual function, is a reflection, so to say, a copy on the terrestrial plane, of the model or prototype *above*. Why, it is asked, should there be such a strange repetition of the number seven in the anatomical structure of man? Why should the heart have *four lower* cavities and *three higher* divisions, answering so strangely to the septenary division of the human principles, separated into two groups, the

[1] This was hinted at in *Isis Unveiled* (I, xxxviii), though the full explanation could not then be given: "The Pitris are not the ancestors of the present living men, but those of the [first] human kind or Adamic race; the spirits of *human* races, which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mānava-Dharma Shastra* they are called the *Lunar* ancestors."

[2] See the "Laws of Manu"—*Mānava-Dharma Shāstra*, iii, 203.

[illegible] the lower; and why should the same division be found in the [illegible] classes of Pitris, and especially our Fire Dhyānis? For, as already [illegible] Beings fall into four Corporeal, or grosser, and three Incorporeal, [illegible] "Principles," or call them by any other name you please. Why [illegible] nervous plexuses of the body radiate seven rays? Why are there [illegible] plexuses, and why seven distinct layers in the human skin?

[illegible] the Commentary:

[illegible] *projected their Shadows and made men of one Element* [*Ether*], *the Pro-* [illegible] *end to Mahā-Loka, whence they descend periodically, when the World is* [illegible] *birth to new Men.*

[illegible] *Bodies remain without understanding* [*Manas*] *until the advent of* [illegible] [*Gods*] *now called Asuras* [*Not-Gods*].

[illegible] *Gods*," for the Brāhmans, perhaps, but the highest "Breaths," [illegible] Occultist; since those Progenitors (Pitris), the formless and the intel- [illegible] refuse to build man, but endow him with Mind; the four corporeal [illegible] creating only his body.

This is very plainly shown in various texts of the *Rig Veda* [illegible] the highest [illegible] for a Hindu of any sect whatever. Therein Asura means [illegible] nal, divine," and the word is used as a synonym for Supreme Spirit, [illegible] Asura, in the sense of a "God," is applied to Varuna and Indra [illegible] commonly to Agni—the three having been in days of old the three [illegible] gods, before Brāhmanical theo-mythology distorted the true meaning [illegible] everything in the Archaic Scriptures. But, as the key is now lost, [illegible] are hardly mentioned.

[illegible] the *Zend Avesta* the same is found. In the Mazdean, or Magian, [illegible] Asura is the Lord Asura Vishvavedas, the "all-knowing" or "omni- [illegible] Lord"; and Asura Mazdhā, becoming later Ahura Mazdhā, is, as [illegible] shows, "the Lord who bestows *Intelligence*" [illegible] Asura Medhā and Ahura [illegible] Mazdao.[1] Elsewhere in this work it is shown, on equally good authority, [illegible] Indo-Iranian Asura was always regarded as *sevenfold*. This fact, [illegible] combined with the name Mazdhā, as above, which makes of the sevenfold [illegible] the "Lord," or "Lords" collectively "who bestow *Intelligence*," [illegible] meets the Amshaspends with the Asuras and with our incarnating Dhyān [illegible] Chohans, as well as with the Elohim, and the seven informing Gods of Egypt, [illegible] Chaldea, and every other country.

Why these "Gods" refused to create men is not, as stated in exoteric [illegible] accounts, because their pride was too great to share the celestial power of [illegible] their essence with the Children of Earth, but for reasons already suggested.

[illegible] *Sacred Books of the East*, Vol. IV, *The Zend-Avesta*, Intro. lv, p. lviii, Trans. by James Darmesteter.

However, allegory has indulged in endless fancies and theology has taken advantage thereof in every country, to make out its case against these First-born, or the Logoi, and to impress it as a truth on the minds of the ignorant and credulous.[1]

The Christian system is not the only one which has degraded these Gods into Demons. Zoroastrianism and even Brāhmanism have profited thereby to obtain hold over the people's mind. Even in Chaldean exotericism, Beings who *refuse to create*, and are said to oppose thereby the Demiurgos, are also denounced as Spirits of Darkness. The Suras, who win their intellectual independence, fight the Suras, who are devoid thereof and are shown as passing their lives in profitless ceremonial worship based on blind faith a hint now ignored by the *orthodox* Brāhmans—and forthwith the former become A-Suras. The First- and Mind-born Sons of the Deity refuse to create progeny, and are *cursed* by Brahmā to be *born as men*. They are hurled *down to Earth*, which, later on, is transformed, in theological dogma, into the *Infernal* Regions. Ahriman destroys the Bull created by Ormazd—which is the emblem of terrestrial *illusive* life, the "germ of sorrow"—and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the Devil. Typhon cuts Osiris into fourteen pieces, in order to prevent him peopling the world and thus creating misery; and Typhon becomes, in the exoteric, theological teaching, the Power of Darkness. But all this is the exoteric shell. It is the worshippers of the latter who attribute to disobedience and rebellion the effort and self-sacrifice of those who would help men to their original status of divinity through *self-conscious* efforts; and it is these worshippers of *form* who have made Demons of the Angels of Light.

Esoteric Philosophy, however, teaches that *one-third*[2] of the Dhyānis —*i.e.*, the three Classes of the Arūpa Pitris, endowed with intelligence, "which is a formless breath, composed of *intellectual* not elementary substances"—was simply *doomed by the law of Karma and evolution to be reborn*, or incarnated, on Earth.[3] Some of these were *Nirmānakāyas*

[1] Compare also what is said about Makara and the Kumāras in connection with the Zodiac.

[2] Whence the subsequent assertions of St. John's vision, referred to in his Apocalypse, about "the great red dragon having seven heads and *ten* horns, and seven crowns upon his heads," whose "tail drew the *third part* of the stars of heaven and did cast them to earth." Ch. xii, v. 3, 4.

[3] The verse "did cast them to the earth," plainly shows its origin in the grandest and oldest allegory of the Āryan mystics, who, after the destruction of the Atlantean *giants* and *sorcerers*, concealed the truth—*astronomical*, *physical*, and *divine*, as it is a page out of *pre-cosmic* theogony—under various allegories. Its true Esoteric interpretation is a veritable Theogonic of the "Fallen Angels" so called, the *willing* and the *unwilling*, the *creators* and those who *refused to create*, being now mixed up most perplexingly by Christian Catholics, who forget that their highest Archangels

...ther Manvantaras. Hence we see them, in all the *Purānas*, reappearing ... globe, in the *Third Manvantara*—read Third Root Race—as Kings, ... and Heroes. This tenet, being too philosophical and metaphysical ... grasped by the multitudes, was, as already stated, disfigured by the ...hood for the purpose of preserving a hold over the former through ...stitious fear.

The supposed "Rebels," then, were simply those who, compelled by ...mic law to drink the cup of gall to its last bitter drop, *had to incarnate* anew, ... thus make responsible thinking entities of the astral statues projected ... inferior brethren. Some are said to have refused, because they ...ot in them the requisite materials—*i.e.*, an astral body—for they were ... The refusal of others had reference to their having been Adepts and ...ot long past preceding Manvantaras; another mystery. But, later on, ...*makāyas*, they sacrificed themselves for the good and salvation of the ...ds which were waiting for their turn, and which otherwise would have ... linger for countless ages in irresponsible, animal-like, though in appear- ... human, forms. It may be a parable and an allegory *within an allegory*. ...ution is left to the intuition of the student, if he only reads that which ... with his *spiritual* eye.

As to their Fashioners or "Ancestors"—those Angels who, in the exoteric ...s, obeyed the law—they must be identical with the Barhishad Pitris, or ...-Devatās, *i.e.*, those possessed of the *physical creative fire*. They could create, or rather clothe, the human Monads with their own astral Selves, ...ey could not make man in their image and likeness. "Man must not be ...ne of us," say the *Creative* Gods, entrusted with the fabrication of the ...animal—but higher.[1] Their creating the semblance of men out of ... own divine Essence means, esoterically, that it is they who became the ... Race, and thus shared its destiny and further evolution. They *would* ...imply because they *could* not, give to man that sacred spark which burns ... expands into the flower of human reason and self-consciousness, for they ...t not to give. This was left to that Class of Devas who became symbol- ... Greece under the name of Prometheus; to those who had nought to ...ith the physical body, yet everything with the purely spiritual man.

... who is shown to conquer (to master and to assimilate) the *Dragon of Wisdom* and of divine ... now miscalled and calumniated as Satan—*was the first to refuse to create*! This has led ... confusion. So little does Christian theology understand the paradoxical language of the ...l its symbolism, that it even explains, in its *dead-letter sense*, the Chinese Buddhist and Hindu ...rite of raising a noise during certain eclipses to scare away the "great red dragon," which ... plot to carry away the "light"! But here "light" means Esoteric Wisdom, and we ...fficiently explained the secret meaning of the terms Dragon, Serpent, etc., all of which refer ...pts and Initiates.

See *Genesis* and Plato's *Timeus*.

Each Class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human Higher Self owing to the *personal exertion of the individual*; but they could not make men as they were themselves—perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect from the human standpoint—white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, "of the earth earthy," was not destined to be created by the Angels of the First Divine Breath. Therefore they are said to have *refused* to create, and man had to be formed by more material Creators,[1] who, in their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure Gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine* and *perfect* than themselves—shadows still. The first Humanity, therefore, was a pale copy of its Progenitors; too material, even in its ethereality, to be a hierarchy of Gods; too spiritual and pure to be MEN—endowed as it is with every *negative* (nirguna) perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute Light is absolute Darkness, and *vice versa*. In fact, there is neither Light nor Darkness in the realms of Truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Māyā. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception; hence, in mortal mind, they must be divided.

Nevertheless, as the illusionary distinction exists, it requires a *lower* Order of Creative Angels to "create" inhabited Globes—especially ours—or to deal with Matter on this earthly plane. The philosophical Gnostics were the first to think so, in the historical period, and to invent various systems upon this theory. Therefore in their schemes of creation, one always finds their

[1] In spite of all efforts to the contrary, Christian theology—having burdened itself with the Hebrew Esoteric account of the creation of man, which it understands *literally*—cannot find any reasonable excuse for its "God, the Creator," who produces a man devoid of mind and sense; nor can it justify the punishment following an act, for which Adam and Eve might plead *non compos*. For if the couple be admitted to be ignorant of good and evil before the eating of the forbidden fruit, how could it be expected to know that *disobedience was evil?* If primeval man was meant to remain a half-witted, or rather witless, being, then his creation was aimless and even *cruel*, if produced by an omnipotent and perfect God. But Adam and Eve are shown, even in *Genesis*, to be created by a Class of lower divine Beings, the Elohim, who are so jealous of their personal prerogatives as reasonable intelligent creatures, that they will not allow man to become "as one of us." This is plain, even from the dead-letter meaning of the *Bible*. The Gnostics, then, were right in regarding the Jewish God as belonging to a Class of lower, material and not very holy denizens of the invisible World.

[illegible] occupying a place at the very foot of the ladder of Spiritual Being [illegible] with them, those who created our Earth and its mortals were placed on the [illegible] basis of *material* Matter, and their followers were taught to think—to the [illegible] disgust of the Church Fathers—that for the creation of those wretched [illegible], in a spiritual and moral sense, which grace our Globe, no high Deity [illegible] ld be made responsible, but only Angels of a low Hierarchy,[1] to which [illegible] they relegated the Jewish God, Jehovah.

Mankinds different from the present are mentioned in all the ancient [illegible]. Plato speaks, in the *Phædrus*, of a "winged" race of men. [illegible], in Plato's *Banquet*, speaks of a race androgynous and with [illegible] bodies. In *Pymander*, all the animal kingdom even is double-sexed. [illegible] is said:

> The circuit having been accomplished, *the knot was loosened* . . . and all the [illegible], which were equally androgynous, were *untied* [separated] *together with man* [illegible] . . . the causes had to produce effects on earth.[2]

Again, in the ancient Quiché Manuscript, the *Popol Vuh*—published by [illegible] Abbé Brasseur de Bourbourg—the first men are described as a race [illegible] whose sight was unlimited, and who knew all things at once"; thus showing [illegible] *knowledge of Gods*, not mortals. The Secret Doctrine, correcting [illegible] unavoidable exaggerations of popular fancy, gives the facts as they are [illegible] ded in the archaic symbols.

These "Shadows" were born "each of his own colour and kind," [illegible] also "inferior to his Father," or Creator, because the latter was a com- [illegible] Being of his kind. The Commentaries refer the first sentence to the [illegible] or complexion of each human race thus evolved. In *Pymander*, the [illegible] n Primitive Men, created by Nature from the "Heavenly Man," all [illegible] take of the qualities of the Seven "Governors," or Rulers, who loved [illegible] their own reflection and synthesis.

In the Norse Legends, one recognizes in Asgard, the habitat of the [illegible] ls, as also in the Ases themselves, the same mystical Loci and personifica- [illegible] woven into the popular "myths," as in our Secret Doctrine; and we [illegible] d them in the *Vedas*, the *Purānas*, the Mazdean Scriptures and the *Kabalah*. The Ases of Scandinavia, the Rulers of the World which preceded ours, whose [illegible] ime means literally the "Pillars of the World," its "Supports," are thus

[1] In *Isis Unveiled*, Vol. II, pp. 131-2, several of these Gnostic systems are given. One is taken from [illegible] *Codex Nazaræus*, the Scripture of the Nazarenes, who although they existed long before the days [illegible], and even before the laws of Moses, were Gnostics, and many of them Initiates. They held [illegible] "Mysteries of Life" in Nazara (ancient and modern Nazareth), and their doctrines are a faithful [illegible] of the teachings of the Secret Doctrine—some of which we are now endeavouring to explain.

[2] i, 18. See the translation from the Greek by François, Monsieur de Foix, Evesque d'Ayre: the [illegible] dedicated to Marguerite de France, Reine de Navarre. Edition of 1579, Bordeaux.

identical with the Greek *Cosmocratores*, the seven "Workmen" or Rectors of *Pymander*, the seven Rishis and Pitris of India, the seven Chaldean Gods and seven Evil Spirits, the seven Kabalistic Sephiroth, synthesized by the upper Triad, and even the seven Planetary Spirits of the Christian mystics. The Ases create the earth, the seas, the sky and the clouds, the whole visible world, from the remains of the slain giant Ymir; but they do not create MAN, but only his form from the Ask or Ash tree. It is Odin who endows him with life and soul, after Lodur had given him blood and bones, and finally it is Honir who furnishes him with his intellect (Manas) and with his conscious senses.[1] The Norse Ask, the Hesiodic Ash tree, whence issued the men of the generation of bronze, the Third Root Race, and the Tzité tree of the *Popol Vuh*, out of which the Mexican *third* race of men was created, are all one. This may be plainly seen by any reader. But the Occult reason why the Norse Yggdrasil, the Hindu Ashvattha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun are one with the Kabalistic Sephirothic Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who among the Western scholars can tell?[2] Nevertheless, the fruits of all those "Trees," whether Pippala, or Haoma, or even the more prosaic Apple, are the "plants of life," in fact and verity. The prototypes of our races were all enclosed in the Microcosmic Tree, which grew and developed *within and under* the great mundane Macrocosmic Tree;[3] and the mystery is half revealed in the *Dirghotamas*,[4] where it is said:

> Pippala, the sweet fruit of that tree upon which come *spirits who love the science*, and where the gods produce all marvels.

As in the Gogard, among the luxuriant branches of all these Mundane Trees, the "Serpent" dwells. But while the Macrocosmic Tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic Tree are the Serpents of the Manifested Wisdom. One is the One and All; the others are its *reflected* parts. The "Tree" is man himself, of course, and the Serpent dwelling in each, the conscious Manas, the connecting link between Spirit and Matter, Heaven and Earth.

Everywhere, it is the same. The *Creating* Powers produce Man, but fail in their final object. All these Logoi strive to endow man with *conscious* immortal Spirit, reflected in the Mind (Manas) alone; they fail, and they are all represented as being punished for the failure, if not for the attempt. What is the nature of the punishment? A sentence of imprisonment in the

[1] *Asgard and the Gods*, p. 4.

[2] Mr. James Darmesteter, the translator of the *Vendidâd*, speaking of it says: "The tree, whatever it is. . . ."—*Sacred Books of the East* vol. iv, p. 209, footnote.

[3] Plato's *Timæus*.

[4] [See Additional Notes, page 447.]

lower or nether region, which is *our Earth, the lowest* in its Chain, an
"Eternity"—meaning the duration of the Life-cycle in the *darkness* of
Matter, or *within animal Man.* It pleased the half ignorant and half designing
Church Fathers to disfigure the graphic symbol. They took advantage of the
allegory in every old religion to turn them to the benefit of the
new one. Thus man was transformed into the darkness of a material Hell,
divine consciousness, obtained from his indwelling Principle, the Manasa,
the incarnated Deva, became the glaring flames of the Infernal Region,
our Globe that Hell itself. Pippala, Haoma, the fruit of the Tree of
knowledge, were denounced as the *forbidden* fruit, and the "Serpent of
dom," the voice of reason and consciousness, remained identified for ages
the Fallen Angel, which is the old Dragon, the Devil!

The same for the other high symbols. The Svastika, the most sacred
mystic symbol in India, the "Jaina Cross" as it is now called by the
ns, notwithstanding its direct connection, and even identity, with the
tian Cross, has become dishonoured in the same manner. It is the
sign," we are told by the Indian missionaries. Does it not shine on
of the great Serpent of Vishnu, on the thousand-headed Shesha-
, in the depths of Pātāla, the Hindu Naraka or Hell? It does: but what
nta? As Shesha, it is the almost endless Manvantaric Cycle of Time, and
es *Infinite* Time itself, when called Ananta, the great Seven-headed
t on which rests Vishnu, the *Eternal Deity*, during Pralayic inactivity.
has Satan to do with this highly metaphysical symbol? The Svastika is
philosophically scientific of all symbols, as also the most comprehen-
It is the summary in a few lines of the whole work of "creation," or
tion as one should rather say, from Cosmotheogony down to Anthropo-
from the indivisible unknown Parabrahman to the humble moneron of
alistic science, whose *genesis is as unknown* to that science as is that of
All-Deity Itself. The Svastika is found heading the religious symbols of
old nation. It is the "Worker's Hammer" in the Chaldean *Book of*
bers, the "Hammer," above referred to, in the *Book of Concealed Mystery*,
which striketh sparks from the flint" (Space), those sparks becoming
lds. It is Thor's Hammer, the magic weapon forged by the Dwarfs against
nts, or the *pre-cosmic* Titanic Forces of Nature, which rebel and,
le alive in the region of Matter, will not be subdued by the Gods
the agents of Universal Harmony—but have first to be destroyed. This
why the World is formed out of the relics of the murdered Ymir. The
astika is the Miölnir, the "Storm-hammer"; and therefore it is said that
hen the Ases, holy Gods, after having been purified by fire—the fire of the

passions and suffering in their life-incarnations – become fit to dwell in Ida in eternal peace then Miölnir will become useless. This will be when the bonds of Hel—the Goddess-queen of the region of the Dead—will bind them no longer, for the kingdom of evil will have passed away.

> Surtur's flames had not destroyed them, nor yet had the raging waters [of the several deluges]. . . . There were . . . the sons of Thor. They brought Miölnir with them, not as a weapon of war, but as the instrument [hammer] with which to consecrate the new heavens and the new earth.[1]

Verily many are its meanings! In the *macrocosmic* work, the "HAMMER OF CREATION," with its four arms bent at right angles, refers to the continual motion and revolution of the invisible Kosmos of Forces. In that of the manifested Cosmos and our Earth, it points to the rotation in the Cycles of Time of the world's axes and their equatorial belts; the two lines forming the Svastika 卐, meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the microcosm, Man, it shows him to be a link between Heaven and Earth; the right hand being raised at the end of a horizontal arm, the left pointing to the Earth. In the *Smaragdine Tablet* of Hermes, the uplifted right hand is inscribed with the word "Solve," the left with the word "Coagula." It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Āryans, and by them placed at the very threshold of eternity, on the head of the serpent Ananta, it found its spiritual death in the scholastic interpretations of mediæval anthropomorphists. It is the Alpha and the Omega of universal Creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the Cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of Mahāmāyā, the great Illusion and Deceiver. The Light that shines from under the Divine Hammer, now degraded into the mallet or gavel of the Grand Masters of Masonic Lodges, is sufficient to dissipate the darkness of any human schemes or fictions.

How prophetic are the songs of the three Norse Goddesses, to whom the ravens of Odin whisper of the past and the future, as they flutter round in their abode of crystal beneath the flowing river. The songs are all written down in the "Scrolls of Wisdom," of which many are lost but some still remain; and they repeat in poetical allegory the teachings of the Archaic Ages. To summarize from Dr. Wagner's *Asgard and the Gods*, concerning

[1] See *Asgard and the Gods*, p. 305.

Renewal of the World," which is a prophecy about the Seventh Race Round told in the past tense.

[illegible] Mjolnir had done its duty in this Round, and:

[illegible] the Field of Ida, the field of resurrection [for the Fifth Round], the sons [illegible] gods assembled, and in them their fathers rose again [the Egos of all [illegible] incarnations]. They talked together of the Past and the Present, and re[illegible] the wisdom and prophecies of their ancestors which had all been fulfilled. [illegible], but *unseen by them*, was the strong, the mighty One, who rules all things, [illegible] peace between those who are angry with each other, and ordains the eternal [illegible] that govern the world. They all knew he was there, they felt his presence and [illegible] power, but were ignorant of his name. At his command the new earth rose out of [illegible] [of Space]. To the south above the Field of Ida, he made another heaven [illegible] Vidlang, and further off, a third, known as Widblain. Over Gimil's cave a [illegible] palace was erected, which was covered with gold and shone brighter than [illegible]. [These are the three gradually ascending Globes of our Chain.] There the [illegible] were enthroned, as they used to be, and they rejoiced in their restoration and in [illegible] time. From Gimil's heights [the Seventh Globe, the highest and purest], [illegible] looked down upon the happy descendants of Lif [and Lifthrasir, the coming [illegible] and Eve of purified Humanity] and signed to them to climb up higher, to rise [illegible] knowledge and wisdom, in piety and in deeds of love, step by step, from one heaven [illegible] other, until they were at last fit to be united to the divinities in the house of All-[illegible]

He who knows the doctrines of Esoteric Budhism, or Wisdom, though [illegible] imperfectly sketched hitherto, will see clearly the allegory contained in [illegible] above.

Its more philosophical meaning will be better understood if the reader [illegible] carefully over the myth of Prometheus. It is examined further on, in [illegible] light of the Hindu Pramantha [churn]. Degraded into a purely *physiolo*[illegible] symbol by some Orientalists, and taken in connection with terrestrial fire [illegible] their interpretation is an insult to every religion, including Christianity, [illegible] greatest mystery is thus dragged down to Matter. The "friction" of [illegible] Pramantha and Arani [2] could suggest itself under this image only to the [illegible] conceptions of the German Materialists—than whom there are none [illegible] It is true that the Divine Babe, Agni with the Sanskrit-speaking Race, [illegible] Ignis with the Latins, is born from the conjunction of Pramantha [illegible] Arani—the Svastika—during the sacrificial ceremony. But what of that? [illegible] (Vishvakarman) is the "divine artist and *carpenter*," [3] and is also the

[illegible] loc. cit.

[illegible] of wood, of the Shami tree, used for kindling the sacred fire by attrition.]

[illegible] the father of the sacred fire," writes Prof. Joly, "bore the name of *Tvashtri* . . . His mother [illegible] He himself was styled *Akta* (*anointed*, χριστός) after the priests had poured upon his [illegible] the spirituous [?] *Soma*, and on his body butter purified by sacrifice." (*Man before Metals*, [illegible]) The source of his information is not given by the French Darwinist. But the lines are quoted [illegible] show that light begins to dawn even upon the Materialists. Adalbert Kuhn, in his *Die Herabkunft* [illegible] identifies the two signs 卐 and 卍 with Arani, and designates them under this name. He [illegible] This process of kindling fire naturally led man to the idea of sexual reproduction, etc. Why

Father of the Gods and of "Creative Fire" in the *Vedas*. So ancient is the symbol and so sacred, that there is hardly an excavation made on the sites of old cities without its being found. A number of such terra-cotta discs, called *fusaioles*, were found by Dr. Schliemann *under* the ruins of ancient Troy. Both the forms, 卐 and  , were excavated in great abundance; their presence being one more proof that the ancient Trojans and their ancestors were pure Āryans.

(*c*) Chhāyā, as already explained, is the Astral Image. It bears this meaning in Sanskrit works. Thus Sanjnā, Spiritual Consciousness, the wife of Sūrya, the Sun, is shown retiring into the jungle to lead an ascetic life, and leaving behind to her husband her Chhāyā, Shadow or Image.

16. HOW ARE THE MĀNUSHYA[1] BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? (*a*) THE FATHERS[2] CALLED TO THEIR HELP THEIR OWN FIRE,[3] WHICH IS THE FIRE THAT BURNS IN EARTH. THIS SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE.[4] THESE[5] THREE PRODUCED IN THEIR JOINT EFFORTS A GOOD RŪPA. IT[6] COULD STAND, WALK, RUN, RECLINE, OR FLY. YET IT WAS STILL BUT A CHHĀYĀ, A SHADOW WITH NO SENSE. (*b*) . . .

(*a*) Here an explanation again becomes necessary in the light and with the help of the exoteric added to the Esoteric Scriptures. The Mānushyas (Men) and the Manus are here equivalent to the Chaldean Adam—this term not meaning at all the first man, as with the Jews, or one solitary individual, but Mankind collectively, as with the Chaldeans and Assyrians. It is the four Orders or Classes of Dhyān Chohans out of the Seven, says the Commentary, "*who were the Progenitors of the Concealed Man*"—*i.e.*, the subtle Inner Man. The Lha of the Moon, the Lunar Spirits, were, as already stated, only the Ancestors of his Form, *i.e.*, of the model according to which Nature began her external work upon him. Thus Primitive Man was, when he appeared, only a senseless Bhūta,[7] or "phantom." This "creation" was a failure.

could not a more dignified idea, and one more Occult, have led man to invent this symbol, in so far as it is connected, in one of its aspects, with human reproduction? But its chief symbolism refers to Cosmogony.

"*Agni*, in the condition of *Akta*, or anointed, is suggestive of Christ," remarks Prof. Joly. "*Māya*, Mary, His mother; *Tvashtri*, St. Joseph, the carpenter of the Bible." In the *Rig Veda*, Vishvakarman is the highest and oldest of the Gods and their "Father." He is the "carpenter or builder," because God is called even by the Monotheists the "Architect of the Universe." Still, the original idea is purely metaphysical, and had no connection with the later phallicism.

[1] The real Mānushya. [2] Barhishad(?). [3] The Kavyavāhana, electric fire.

[4] Shuchi, the spirit in the Sun. [5] The Pitris and the two Fires. [6] The form.

[7] It is not clear why Bhūtas should be rendered by the Orientalists as "evil spirits" in the *Purānas*. In the *Vishnu Purāna* (Wilson's Trans., Fitzedward Hall's note, Vol. i, p. 83) the Shloka simply says: "Fiends, frightful from being monkey-coloured and carnivorous"; and the word in

This attempt again was a failure. It allegorizes the vanity of *physical* ...s unaided attempts to construct even a perfect animal—let alone man. ... the "Fathers," the Lower Angels, are all Nature-Spirits, and the higher ...mentals also possess an intelligence of their own; but this is not enough ...construct a *thinking* man. "*Living* Fire" was needed, that Fire which ...a the human mind its self-perception and self-consciousness, or Manas, ... the progeny of Pāvaka and Shuchi are the Animal-Electric and Solar ... which create animals, and could thus furnish only a physical living con- ...on to that first astral model of man. The first Creators, then, were the ...nations of Primeval Man: they failed to animate the statue—*intellectually*. This Stanza we shall see is very suggestive. It explains the mystery of, ...lls the gap between, the Informing Principle in man—the Higher Self ...human Monad—and the Animal Monad, both one and the same, ...ugh the former is endowed with *divine* intelligence, the latter with ...*al* faculty alone. How is the difference to be explained, and the ...ce of that HIGHER SELF in man accounted for?

...ys the Commentary:

> ... *Sons of MAHAT are the quickeners of the human Plant. They are the Waters ...pon the arid soil of latent life, and the Spark that vivifies the human Animal. ... the Lords of Spiritual Life Eternal. . . . In the beginning* [*in the Second* ... [*of the Lords*] *only breathed of their essence into Mānushya* [*men*], *and ... in man their abode.*

This shows that not all men became incarnations of the "Divine Rebels," ...ly a few among them. The remainder had their fifth Principle simply ...ed by the spark thrown into it, which accounts for the great difference ... the intellectual capacities of men and races. Had not the "Sons of ... speaking allegorically, skipped [bridged?] the intermediate worlds, ... impluse toward intellectual freedom, the animal man would never ...en able to reach upward from this Earth, and attain through self-exer- ...ultimate goal. The cyclic pilgrimage would have had to be performed ... all the planes of existence half unconsciously, if not entirely so, as in ... of the animals. It is owing to this rebellion of intellectual life against ... inactivity of pure spirit, that we are what we are—self-conscious, ... men, with the capabilities and attributes of Gods in us, for good as ... for evil. Hence the REBELS are our Saviours. Let the philosopher ...ll over this, and more than one mystery will become clear to him.

[illegible]

It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented together on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called "fables."[1]

It explains, to begin with, the statement made in *Pymander*, that the "Heavenly Man," the "Son of the Father," who partook of the nature and essence of the Seven Governors, or *Creators* and *Rulers* of the Material World,

> Peeped through the Harmony, and breaking through the strength of the [Seven] Circles [of Fire], so showed and made manifest the downward-borne nature.[2]

It explains every verse in the Hermetic narrative, as also the Greek allegory of Prometheus. Most important of all, it explains the many allegorical accounts about the "Wars in Heaven," including that of *Revelation* with respect to the Christian dogma of the "Fallen Angels." It explains the "rebellion" of the oldest and highest Angels, and the meaning of their being cast down from Heaven into the depths of Hell, *i.e.*, Matter. It even solves the recent perplexity of the Assyriologists, who express their wonder through the late George Smith, as follows:

> My first idea of this part [of the rebellion] was that the war with the powers of evil *preceded* the Creation; I now think it followed the account of the Fall.[3]

In the same work,[4] Mr. George Smith gives an engraving, from an early Babylonian Cylinder, of the Sacred Tree, the Serpent, man and woman. The Tree has seven branches; *three* on the man's side, *four* on that of the female. These branches are typical of the seven Root Races, in the *third* of which, at its very close, occurred the separation of the sexes and the so-called Fall into generation. The three earliest Races were sexless, then hermaphrodite; the other four, male and female, as distinct from each other. As the writer tells us:

> The dragon, which, in the Chaldean account of the Creation, leads man to sin, is the creature of Tiamat, the living principle of the sea and of chaos . . . which was opposed to the deities at the creation of the world.[5]

This is an error. The Dragon is the male principle, or Phallus, personified, or rather *animalized*; and Tiamat, "the embodiment of the spirit of chaos," of the Deep, or Abyss, is the female principle, the Womb. The "spirit of chaos and disorder" refers to the mental perturbation which it led to. It is the sensual, attractive magnetic principle which fascinates and seduces, the

[1] See Commentary on Shloka 39, STANZA 10.

[2] See *Pymander*, Everard's Trans., II, Verses 17-29.

[3] *Chaldean Account of Genesis*, p. 92. [4] P. 91. [5] Ibid., loc. cit.

[illegible]

[illegible]

[illegible]

THE BREATH[2] WEARS A FORM THE FATHERS GAVE IT. THE BREATH [illegible] THE EARTH WORKED IT. THE BREATH WEARS THE [illegible] THE WOMB THAT BREATHED IT INTO ITS FORM. THE BREATH [illegible] OF ITS BODY[3] "WE GAVE IT OUR OWN" —SAID THE DEVOURERS. [illegible] A VEHICLE OF DESIRE,[4] "IT HAS IT!" —SAID THE DRIVERS. [illegible] BREATH WEARS A MIND TO ENCIRCLE THE "MYSTERIES." "WE [illegible] THAT" —SAID THE FATHERS. "I NEVER HAD IT!" —SAID THE [illegible] EARTH. "THE FORM WOULD BE CONFORMED WERE I TO GIVE [illegible] THE GREAT FIRE.[5] . . . MAN[7] REMAINED AN EMPTY SEMBLANCE [illegible] FIRE THE SEMBLANCE GIVES LIFE TO THOSE WHO[8] BECAME [illegible] TO THE THIRD.[9]

[illegible] in the Commentary on Stanza 5, a few [illegible]. The "Father" of primitive physical man or of [illegible] Electric Principle residing in the Sun. The Moon is [illegible] of that mysterious power in the Moon which has [illegible] upon human generation and generation, which is [illegible] on the growth of plants and animals. The "Wind" [illegible] in this case for the agent of transmission by which these [illegible] from the two luminaries and diffused upon earth,

[illegible] [2] Human Mental. [3] Astral Shadow. [4] Kama Rupa.
[illegible] [5] Solar Fire.
[illegible] [6] Lower. [7] Race.
[illegible] Man.

is referred to as the "Nurse";[1] while "Spiritual Fire" alone makes of man a divine and perfect entity.

Now what is that "Spiritual Fire"? In Alchemy it is Hydrogen, in general; while in Esoteric actuality it is the emanation, or the Ray which proceeds from its *Noumenon*, the "Dhyān of the First Element." Hydrogen is *gas* only on our terrestrial plane. But even in chemistry, hydrogen "would be the only existing form of matter, in our sense of the term,"[2] and is even nearly allied to *protyle*, which is our *layam*. It is the father and generator, so to say, or rather the Upādhi (basis), of both Air and Water, and is "fire, air and water," in fact: *one* under three aspects; hence the chemical and alchemical trinity. In the world of manifestation, or Matter, it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of Noumena. Well might Godfrey Higgins have compared hydrogen to, and even identified it with, the τὸ ὄν [To On], the "One" of the Greeks. For, as he remarks, hydrogen is not water, though it generates it; hydrogen is not fire, though it manifests or creates it; nor is it air, though air may be regarded as a product of the union of water and fire—since hydrogen is found in the aqueous element of the atmosphere. It is three in one.

If one studies comparative theogony, it is easy to find that the secret of these "Fires" was taught in the Mysteries of every ancient people, pre-eminently in Samothrace. There is not the smallest doubt that the Kabeiri, the most arcane of all the ancient Deities, Gods and Men, great Deities and Titans, are identical with the Kumāras and Rudras headed by Kārtikeya—a Kumāra also. This is quite evident even exoterically; and these Hindu Deities were, like the Kabeiri, the *personified sacred Fires of the most Occult Powers of Nature*. The several branches of the Āryan Race, the Asiatic and the European, the Hindu and the Greek, did their best to conceal their true nature, if not their importance. As in the case of the Kumāras, the number of the Kabeiri is uncertain. Some say that there were three or four only, others say seven. Axieros, Axiokersa, Axiokersos, and Kasmilos[3] may very well stand for the *alter egos* of the four Kumāras—Sanat-Kumāra, Sananda, Sanaka, and Sanātana. The former deities, whose reputed father was Vulcan, were often confounded with the Dioskouroi, Korybantes, Anaktes [elders, ancients] etc.; just as the Kumāras, whose reputed father is Brahmā—or rather, the "Flame of his Wrath," which prompted him to perform the

[1] See Shloka 22.

[2] See *Genesis of the Elements*, by W. Crookes, p. 21.

[3] [Axieros (the older); Axiokersa (feminine); Axiokersos (the younger); Kasmilos, or Kadmilos, a boy god, "the Son"; Samothracian divinities.]

[illegible] Lunarian Creation, resulting in Rudra or Nilalohita Shiva, and the [illegible] were confounded with the Asuras, the Pitras, and the Fires for [illegible] reason that they are all one [illegible], correlative Forces and Fires. [illegible] no space to describe these "Fires" and their real meaning here, [illegible]gh we may attempt to do so if the rest of this work is ever published [illegible]while a few more explanations may be added.

The foregoing are all mysteries which must be left to the personal intuition of the student for solution, rather than described. If he would learn [illegible]thing of the secret of the Fires, let him turn to certain works of the [illegible]hemists, who very correctly connect Fire with every Element, as do the [illegible]cultists. The reader must remember that the Ancients considered religion [illegible] the natural sciences along with philosophy, as closely and inseparably [illegible]d together. Æsculapius was the Son of Apollo—the Sun or Fire of Life; [illegible] Helios, Pythius, and the God of oracular Wisdom. In exoteric religion as much as in Esoteric Philosophy, the Elements—especially Fire, [illegible] and Air—are made the Progenitors of our *five physical senses*, and are directly connected, in an occult way, with them. These physical [illegible] pertain even to a lower Creation than the one called in the *Purānas* [illegible]rga, or "Secondary Creation."[1]

Liquid Fire proceeds from Indiscrete Fire," says an Occult axiom.

The Circle is the THOUGHT; *the Diameter* [*or the line*] *is the* WORD; *and their* LIFE.

In the Kabalah, Bath-Kol is the Daughter of the *Divine Voice*, or Primordial Light, Shekinah. In the *Purānas* and Hindu exotericism, Vāch, the [illegible] is the female Logos of Brahmā—a permutation of Aditi, Primordial [illegible]. And if Bath-Kol, in Jewish mysticism, is an articulate preternatural [illegible]e from heaven, revealing to the "chosen people" the sacred traditions [illegible] laws, it is only because Vāch was called, before Judaism, the "Mother [illegible] *Vedas*," who entered into the Rishis and inspired them by her revela[illegible] [illegible]t as Bath-Kol is said to have inspired the prophets of Israel and the [illegible] High-Priests. And both exist to this day, in their respective sacred [illegible], because the Ancients associated Sound or Speech with the Ether [illegible], of which Sound is the characteristic. Hence Fire, Water and Air [illegible] primordial Cosmic Trinity.

I am thy Thought, thy God, more ancient than the Moist Principle, the [illegible]*t that radiates within Darkness* [Chaos], and the shining Word of God [Source] [illegible]e Son of the Deity.[2]

[As by the agents of the Supreme Being.]

[illegible] The opponents of Hinduism may call the above Pantheism, Polytheism, or anything [illegible] [illegible]. The opponents of Hinduism, biased by prejudice, it will see in this account a [illegible] place. If science is not entirely biased by prejudice, it will see in this account a [illegible] knowledge of natural sciences and physics, as well as of metaphysics and psychology. But

Thus we have to study well the "Primary Creation" before we can understand the Secondary. The first Race had three *rudimentary* Elements in it, and no *Fire* as yet; because, with the Ancients, the evolution of man, and the growth and development of his spiritual and physical senses, were subordinate to the evolution of the Elements on the Cosmic plane of this Earth. All proceeds from Prabhavāpyaya, the evolution of the creative and sentient principles in the Gods, and even of the so-called Creative Deity himself. This is found in the names and appellations given to Vishnu in exoteric Scriptures. As the Orphic Protologos, he is called Pūrvaja, "pregenetic," and the other names connect him in their descending order more and more with Matter.

The following order on parallel lines may be found in the evolution of the Elements and the Senses; or in Cosmic Terrestrial "*Man*" or "Spirit," and mortal physical man:

1.	Ether	... Hearing	...	Sound.
2.	Air	... Touch	...	Sound and Touch.
3.	Fire, or Light	... Sight	...	Sound, Touch and Colour.
4.	Water	... Taste	...	Sound, Touch, Colour and Taste.
5.	Earth	... Smell	...	Sound, Touch, Colour, Taste and Smell.

As seen, each Element adds to its own characteristics those of its predecessor: as each Root-Race adds the characterizing sense of the preceding Race. The same is true in the septenary "creation" of man, who evolves gradually in seven stages, and on the same principles, as will be shown further on.

Thus, while Gods, or Dhyān Chohans (Devas), proceed from the First Cause—which is not Parabrahman, for the latter is the ALL CAUSE, and cannot be referred to as the "*First* Cause,"—which First Cause is called in the Brāhmanical Books Jagad-Yoni, the "Womb of the World," mankind emanates from these active agents in Kosmos. But men, during the First and Second Races, were not physical beings, but merely *rudiments* of the future men: Bhūtas, which proceeded from Bhūtādi, "origin," or the "original place whence sprang the Elements." Hence they proceeded with all the rest from Prabhavāpyaya, "*the place* whence is the origination, and into which is the resolution, *of all things*," [Lit. destruction], as explained by the Commentator on the *Vishnu Purāna*.[1] Whence also our physical senses. Whence even the highest "created" Deity itself, in our Philosophy. As one

[illegible] that out, one has to study the personifications, and then convert them into chemical atoms. It will then be found to satisfy both physical and even purely materialistic science, as well as those who [illegible] the work of the "Great Unknown Cause" in its phenomenal and illusive aspects.

[1] Wilson's translation, Fitzedward Hall's note, Vol. i, p. 21.

[illegible] Universe, whether we call him Brahmā, Īshvara, or Purusha, he is a [illegible] Deity hence "created," or limited and conditioned. This is [illegible] even from the exoteric teachings.

[illegible] being called the *incognizable*, eternal Brahma (neuter or abstract), [illegible]rikaksha[1] "supreme and imperishable glory," once that instead of [illegible]-rūpa, changeless or immutable Nature, he is addressed as Ekāneka- [illegible] "both single and manifold," he, the Cause, becomes merged with his [illegible] effects; and his names, if placed in Esoteric order, show the following [illegible]ding scale:

[illegible]purusha or Paramātman ...	Supreme Spirit.
[illegible]n or Pūrvaja (Protologos) ...	The Living Spirit of Nature.
[illegible]tman, or Hrishīkesha ...	Spiritual or Intellectual Soul (one with the senses).
[illegible]tman.....	The Living, or Life Soul.
[illegible]sha.....	Embodied Soul, or the Universe of Spirit and Matter.
[illegible]bhrāntidarshanatah.....	False Perception—Material Universe.[2]

The last means something perceived or conceived of, owing to false and [illegible]us apprehension, as a material form, but is, in fact, only Māyā, Illu- [illegible]all is in our physical universe.

[illegible] is in strict analogy with the attributes of this Brahma in both the [illegible]l and material worlds, that the evolution of the Dhyān-Chohanic [illegible]s takes place; the characteristics of the latter being reflected, in [illegible]turn, in Man, collectively, and in each of his principles; *every one of* [illegible] *in itself, in the same progressive order, a portion of their various* [illegible] *Elements.*

STANZA 5

THE EVOLUTION OF THE SECOND RACE

18. The Sons of Yoga. 19. The Sexless Second Race. 20. The Sons of [illegible] "Sons of Twilight." 21. The "Shadow," or the Astral Man, retires within, [illegible]man develops a Physical Body.

8. THE FIRST[3] WERE THE SONS OF YOGA. THEIR SONS, THE CHILDREN [illegible] THE YELLOW FATHER AND THE WHITE MOTHER.

[illegible] *Pundarikaksha*, having eyes like a lotus, or heart-pervading (or Pundarika is explained as [illegible] [illegible]aksha, imperishable. The first is the most usual etymon." [illegible] *Parmat*.

2 Pundarikam means a white lotus.]

[3] Race.

[illegible], Vol. i, pp. 2-3.

In the later Commentary, the sentence is translated:

The Sons of the Sun and of the Moon, the nursing of Ether [or the "Hand"] (a). . . .

They were the shadows of the Shadows of the Lords (b). They [the shadows] expanded. The Spirits of the Earth clothed them; the Solar Light warmed them [i.e., preserved the Vital Fire in the nascent physical Form]. The Breaths had life, but had no understanding. They had no Fire or Water of their own (c).

(*a*) Remember in this connection the *Smaragdine* Tablet of Hermes, the esoteric meaning of which has seven keys to it. The astrochemical is well known to students, the anthropological may now be given. The "One Thing" mentioned in it is Man. It is said:

The Father of that One Only Thing is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its Nurse is the Spirituous Earth.

In the Occult rendering of the same it is added: "and *Spiritual* Fire is its instructor [Guru]."

This Fire is the Higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every rebirth, full of Tanha or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Ātman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—Spiritual, Psychic and Physical.

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (*a*) the Monad, or that which acts in it unconsciously through a Force inherent in itself; and (*b*) the lower Astral Body or the *Personal* Self. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that Force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the Arūpa, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive. For instance, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Ātman: unless the Higher Self or Ego gravitates towards its Sun—the Monad—the lower Ego, or *Personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce selfishness

animal desire to live a senseless life (Tanha), which is the "maker of tabernacle," as Buddha calls it in the *Dhammapāda*.[1] Hence the expres-, the Spirits of the Earth clothed the shadows and expanded them. To Spirits" belong temporarily the human Astral Selves; and it is they or build, the physical tabernacle of man, for the Monad and its principle, Manas, to dwell in. But the "Solar" Lhas, or Spirits, the Shadows. This is physically and literally true; metaphysically, or the psychic and spiritual plane, it is equally true that the Ātman alone the Inner Man; *i.e.*, it enlightens it with the Ray of Divine Life and is able to impart to the Inner Man, or the reincarnating Ego, its im-tality. Thus, we shall find, for the first three and a half Root Races, up middle or turning point, it is the Astral Shadows of the "Progenitors," Lunar Pitris, which are the formative powers in the Races, and which and gradually force the evolution of the physical form towards perfection is, at the cost of a proportionate loss of spirituality. Then, from the ing point, it is the Higher Ego, or Incarnating Principle, the Nous Mind, which reigns over the animal Ego, and rules it whenever it is d down by the latter. In short, Spirituality is on its ascending arc, animal or physical impedes it from steadily progressing on the path of tion, only when the selfishness of the Personality has so strongly in-the real Inner Man with its lethal *virus*, that the upward attraction has its power on the thinking reasonable man. In sober truth, vice and dness are an *abnormal, unnatural* manifestation, at this period of our human tion—at least they ought to be so. The fact that mankind was never selfish and vicious than it is now—civilized nations having succeeded in g of the former an ethical characteristic, of the latter an art—is an onal proof of the exceptional nature of the phenomenon.

The entire scheme is in the Chaldean *Book of Numbers*, and even in the r, if one only understands the meaning of the apocalyptic hints. First Ain Soph, the "Concealed of the Concealed," then the *Point*, Sephira the later Sephiroth; then the Atzilatic World, a *World of Emanations* that birth to three other Worlds—the first the Briatic World called the , the abode of pure Spirits; the second, the *World of Formation*, or atic, the habitat of the Angels who sent forth the Third, or *World of* the Asiatic World, which is the Earth or *our* World; and yet it is said this World—also called Kliphoth, containing the (six other) Spheres, גלגלים. d Matter—that it is the residence of the "Prince of Darkness." This is as clearly stated as can be; for Metatron, the Angel of the second Briatic World,

[1] Slokas, 153-4.

the first habitable World, means Messenger, *Aggelos*, Angel, called the *great Teacher*, and under him are the Angels of the third World, or *formative*, whose ten and seven classes are the Sephiroth,[1] of whom it is said that

> They inhabit or vivify this world as essential [*entities* and] *intelligences*, and as *contraries* and logical *contraries* inhabit the third habitable world, called the *formative*.

These "contraries" are called the "Shells," קליפות, or Demons,[2] who inhabit the seven habitations called Sheba Hachaloth, which are simply the seven Zones of our Globe.[3] Their prince is called in the Kabalah Samael, the Angel of Death, who is also the seducing Serpent Satan; but this Satan is also Lucifer, the bright Angel of Light, the *Light-* and *Life-bringer*, the "Soul" alienated from the Holy Ones, the other Angels, and for a period, *anticipating the time* when they would descend on Earth to incarnate in their turn.

The *Book of Wisdom* teaches that:

> *All Souls* [*Monads*] *are pre-existent in the Worlds of Emanations.*[4]

And the *Zohar* teaches that in the "Soul" is the *real man, i.e.*, the Ego, and the conscious I AM: Manas.

Says Josephus, repeating the belief of the Essenes,

> [Souls] descend from the pure air to be *chained to bodies.*[5]

And Philo states that:

> The air was full of [Souls], and that those which were nearest the earth, descending to be tied to mortal bodies, return back to bodies, being desirous to live in them.[6]

Because through, and in, the human form they will become *progressive* Beings, whereas the Nature of the Angel is purely *intransitive*; therefore Man has in him the potency of transcending the faculties of the Angels. Hence the Initiates in India say that it is the Brāhman, the Twice-born, who rules the Gods or Devas; and Paul repeated it in his *Epistle to the Corinthians*:

> Know ye not that we [the Initiates] shall judge angels? [7]

Finally, it is shown in every ancient Scripture and cosmogony that man evolved primarily as a *luminous incorporeal form*, over which, like molten brass poured into the model of the sculptor, the physical frame of his body was

[1] It is symbolized in the Pythagorean Triangle, the ten yods within, and the seven points of the Triangle and the square. See Vol. 2, Part 3, section 14, Gods, Monads, and Atoms.

[2] Whence the Kabalistic name of "Shells" given to the Astral Form, the Body called *Kama Rupa* left behind by the higher Angels in the shape of the Higher Manas, when the latter leaves for Devachan, forsaking its residue.

[3] Mackenzie's *Royal Masonic Cyclopædia*, pp. 409-11. [4] viii, 20. [5] *De bello Judaico*, [illegible]

[6] *De gigantibus*, p. 222C.; *De Somniis*, p. 455D.; which shows that the Essenes believed in [illegible] and many reincarnations on Earth, as Jesus himself did, a fact we can prove from the New Testament itself.

[7] I, vi, 3.

by, through and from, the lower forms and types of animal terrestrial
Says the *Zohar*:

The Soul and the *Form* when descending on Earth put on an earthly garment.

His protoplastic body was not formed of that matter of which our mortal
are fashioned.

When Adam dwelled in the garden of Eden, he was dressed in the celestial
nt, which is the garment of heavenly light . . . *light of that light which was used*
en of Eden.[1] Man [the Heavenly Adam] was *created* by the ten Sephiroth
the World, and by their *common power* the seven Angels of a still lower
created the Earthly Adam. First Samael fell, and then *deceiving* (?)
his fall also.

The sentence, "they were the shadows of the Shadows of the
..., the Progenitors created man out of their own Astral Bodies—
ns a universal belief. The Devas are credited in the East with having
hadows" of their own. "The Devas cast no shadows," and this is
sign of a *good holy Spirit.*

Why had they "no Fire or Water of their own"? [2]

that which Hydrogen is to the elements and gases on the
plane, its Noumenon is in the world of mental or subjective pheno-
nce its trinitarian latent nature is mirrored in its three active emana-
the three higher principles in man, namely, Spirit, Soul, and Mind,
Buddhi, and Manas. It is the spiritual and also the material
s. Rudimentary man, having been nursed by the "Air" or the
l, becomes the perfect man later on; when, with the development
iritual Fire," the *noumenon* of the "Three in One" within his Self, he
es from his Inner Self, or Instructor, the Wisdom of Self-Consciousness,
does not possess in the beginning. Thus here again Divine Spirit is
d by the Sun or Fire; Divine Soul by Water and the Moon, both
for the Father and Mother of Pneuma, the Human Soul, or Mind,
by the Wind or Air, for Pneuma, means "Breath."

"in
ted, however, as we have shown, by the Esotericism of *Genesis*. Not only are the
ated therein after the "Adam of Dust," but vegetation is shown *in* the Earth before "the
were created." "Every plant of the field before it [the day that the heavens
Earth were made] was in the earth" (n 5). Now, unless the Occult interpretation is
hich shows that in this Fourth Round the Globe was covered with vegetation, and the
al, Humanity was produced before almost anything could grow and develop thereon—what
d letter mean? Simply that the grass was in the earth of the Globe before that Globe was
and yet the meaning of verse 6, which says that "there went up a mist from the earth, and
e whole face of the ground," before it rained, and caused the trees, etc., to grow, is plain
It shows also in what geological period it occurred and further what is meant by "heaven"
rth." It meant the firmament and dry *in rustated* land, separated and ridden of its vapours
lations. Moreover, the student must bear in mind that, as Adam Kadmon, the "male and
man" of *Genesis* i is no physical human being but the host of the Elohim, among which
al, himself—so the animals, mentioned in that chapter as "created" before man in the
text, were no animals, but the zodiacal signs and other sidereal bodies.

Hence in the *Smaragdine Tablet*, designated by Christian hands

The Superior agrees with the Inferior, and the Inferior with the Superior to effect that one truly wonderful work [which is Man].

For the Secret Work of Chiram, or King Hiram in the Kabalah, "one in essence, but three in aspect," is the Universal Agent or *Lapis Philosophorum*. The culmination of the Secret Work is Spiritual Perfect Man, at one end of the line; the union of the three Elements is the Occult Solvent in the "soul of the World," the Cosmic Soul or Astral Light, at the other; and, on the Material plane, it is Hydrogen in its relation to the other gases. The τὸ ὄν [To On], truly; the ONE "whom no person has seen except the Son"; the sentence applying both to the metaphysical and physical Kosmos, and to the spiritual and material Man. For how could the latter understand the τὸ ὄν, the "One Father," if his Manas, the "Son," does not become (as) "One with the Father," and through this absorption receive enlightenment from the divine "Instructor," or Guru—Ātmā-Buddhi?

As says the Commentary:

If thou would'st understand the SECONDARY [" Creation," so-called], *O Lanoo, thou should'st first study its relation to the* PRIMARY.[1]

The First Race had three Elements, but no *Living* Fire. Why? Because

" We say *four* Elements, my Son, but ought to say three," says Hermes Trismegistus. " In the Primary Circle," or Creation, that which is marked ⊕ reads " Root," as in the Secondary likewise.

Thus in Alchemy or Western Hermeticism—a variant on Eastern Esotericism—we find:

X	⊕	X
Sulphur	Flamma	Spiritus
Mercury [2]	Nature	Aqua
Salt	Mater	Sanguis

And these three are all quaternaries completed by their Root, Fire. The Spirit, beyond Manifested Nature, is the Fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial God. And in, on, and around the Earth, the fiery spirit thereof—*Air*, fluidic Fire; *Water*, liquid Fire; *Earth*, solid Fire. All is Fire—Ignis, in its ultimate constitution, or I, the root of which is ○ (nought) in our conceptions, the All in Nature and its Mind. " Pro-Metor " is divine Fire. It is the Creator, the Destroyer, the Preserver. The primitive names of the Gods are all connected

[1] BOOK OF DZYĀN, iii, 19.

[2] Hydrargyum, in the 1888 edition.

[illegible] the Ancient of the Jewish God who is a [illegible] and is called in various Mysteries, Father, Mother, and [illegible] the Lord, Great Father, but this is primarily the name of [illegible] and the three were Vishnu, Siva and Brahma. Vishnu, [illegible] Creator, or Fire. In the Hermetic, [illegible] and [illegible] Aion is "Fire," or Creator. [illegible] is sometimes with [illegible] of the three great Fire-[illegible] Gods. In Nature the sun, fire, is one or Light, and [illegible] is compounded, is [illegible] of the [illegible] and Air, or a "Trinity-in-Unity." Aion is the old [illegible] being perhaps derived from Aeon of the Greek [illegible] as Dr. Kenealy [illegible] who [illegible] the [illegible] that:

> [illegible] all things which [illegible] the [illegible] and the Destroyer, [illegible].

[illegible] Kabalists and Symbologists who designated Pythagoras [illegible] from the Bishop of Avre, Francois de Tours, in the Iron [illegible] as follows in the following way:

> [illegible] from divine Sabaoth and the Spirit of the Soul of [illegible]

[illegible]	Man-Water	Jesus-Christ	Angel-Man, Man
[illegible]	The Lion	Fire	
[illegible]	The Bull	Earth	
[illegible]	The Eagle	Air	

[illegible] H ΦΩΣ (He Phos), Fire-Light, Vulcan [illegible] Pythagoras, Light, Lucifer, Fire, Man.

[illegible]

The First Race of men were, then, simply the Images, the Astral Doubles, of their Fathers, who were the pioneers, or the most progressed Entities from a preceding though *lower* Sphere, the shell of which is now our Moon. But even this shell is all potential, for, the Moon having generated the Earth, its *phantom*, attracted by magnetic affinity, sought to form its first inhabitants, the pre-human monsters. To assure himself of this, the student has again to turn to the Chaldean Fragments, and read what Berosus says. Berosus obtained his information, he tells us, from Ea, the male-female Deity of Wisdom. While the Gods were generated in the androgynous bosom of this Wisdom (Svabhavat, Mother-Space), its reflections became on Earth the woman Omorôka, who is the Chaldean Thavathi (or Thalatth), the Greek Thalassa, the Deep or the Sea, which esoterically and even exoterically is the *Moon*. It was the Moon (Omorôka) who presided over the monstrous creation of nondescript beings which were slain by the Dhyânis.[1]

Evolutionary law compelled the Lunar Fathers to pass, in their monadic condition, through all the forms of life and being on this Globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These "Forms" are called "Sons of Yoga," because Yoga—union with Brahmâ, exoterically—is the supreme condition of the passive infinite Deity, since it contains all the divine energies and is the essence of Brahma, who is said, as Brahmâ, to create everything through Yoga Power. Brahma, Vishnu and Shiva are the most powerful energies of God, Brahma (neuter), says a Purânic text. Yoga here is the same as Dhyâna, which word is again synonymous with Yoga in the Tibetan text, where the "Sons of Yoga" are called "Sons of Dhyâna," or of that abstract meditation through which the Dhyani-Buddhas create their celestial sons, the Dhyâni-Bodhisattvas.

All the creatures in the world have each a superior above. This superior whose inner pleasure it is to emanate into them, cannot impart efflux until they have adored [*i.e.*, meditated as during Yoga].[2]

19. THE SECOND RACE (WAS) THE PRODUCT BY BUDDING AND EXPANSION, THE ASEXUAL[3] FROM THE SEXLESS.[4] THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

[illegible] and the Ophites, with all these, the Angels, the Planets, and the Elements were [illegible] by the *Lion* Mikael, the *Bull* Uriel, the *Dragon* Raphael, [illegible] the *Bear* Elot Sabaoth, the *Dog* Erataoth, the *Male* Uriel or Thamaschi. All these have a qualitative meaning.

[1] See *Hibbert Lectures*, 1887, pp. 370 et seq.

[2] Sepher *Ma'a Shaccam*, near the end, translated by Isaac Myer, *Qabbalah*, p. 110.

[3] Form. [4] Shadow.

[illegible]

[illegible]

[illegible]

The Astral Form clothing the Monad was surrounded, as it still is, by an egg-shaped sphere of *aura*, which here corresponds to the substance of the germ cell or Ovum. The Astral Form itself is the nucleus, *now*, as then, instinct with the Principle of Life.

When the season of reproduction arrives, the *sub astral* "extrudes" a miniature of itself from the egg of surrounding aura. This germ grows and feeds on the aura till it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of aura; just as we see living cells reproducing their like by growth and subsequent division into two.

The analogy with the "polar cells" would seem to hold good, since their death would *now* correspond to the change introduced by the separation of the sexes, when gestation *in utero*, i.e., *within the cell* became the rule.

As the Commentary tells us:

The early Second [Root] Race were the Fathers of the "Sweat-born"; the later Second [Root] Race were "Sweat-born" themselves.

This passage from the Commentary refers to the work of evolution from the beginning of a Race to its close. The "Sons of Yoga," or the primitive Astral Race, had seven stages of evolution *racially*, or collectively, as every individual Being in it had, and has now. It is not Shakespeare only who divided the ages of man into a series of seven, but Nature herself. Thus the first Sub-races of the Second Race were born at first by the process described on the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise. The process of reproduction had seven stages also in each Race, each covering æons of time. What physiologist or biologist can tell whether the present mode of generation, with all its phases of gestation, is older than half a million, or at most one million years, since their cycle of observation began hardly half a century ago?

Primeval human Hermaphrodites are a fact in Nature well known to the Ancients, and form one of Darwin's greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early Races; while on the grounds of analogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the construction of plant, animal and man, it must be so. The mistaken theories of Monogenesis, and the descent of man from the mammals instead of the mammals from man, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. Occult tradition—if the terms Science and

are denied in this particular to Antiquity can alone reconcile
notes and fill the gap. Says a Talmudic axiom:

wilt know the invisible, open thine eyes wide on the visible.

In the *Descent of Man* occurs the following passage, which shows how Darwin came to the acceptance of this ancient teaching.

been known that in the vertebrate kingdom one sex bears rudi-
accessory parts, appertaining to the reproductive system, which are
the opposite sex . . . some remote progenitor of the whole vertebrate
seems to have been hermaphrodite or androgynous.[1] But here we en-
lar difficulty. In the mammalian class the males possess rudimentary
the adjacent passages in the vesicula prostatica, they bear also
mammæ, and some male marsupials have traces of a marsupial sac.
facts could be added. Are we, then, to suppose that some ex-
mammal continued androgynous, after it had acquired the chief
its class, and therefore after it had diverged from the lower classes
kingdom? This seems very improbable,[2] for we have to look to
of all the classes, to find any still existent androgynous forms.[3]

Darwin is evidently strongly disinclined to adopt the hypothesis
facts so forcibly suggest, *viz.*, that of a primeval androgynous stem
ch the Mammalia sprang. His explanation runs:

at various accessory organs, proper to each sex, are found in a rudimen-
tion in the opposite sex, may be explained by such organs having been
acquired by the one sex, and then transmitted in a more or less imper-
to the other.[4]

nstances the case of "spurs, plumes, and brilliant colours, acquired
or ornament by male birds" and only *partially* inherited by their
lescendants. In the problem to be dealt with, however, the need of
atisfactory explanation is evident, the facts being of so much more
and important a character than the mere superficial details with
are compared by Darwin. Why not candidly admit the argument
the hermaphroditism which characterizes the old fauna? Occultism
solution which embraces the facts in a most comprehensive and
anner. These relics of a prior androgyne stock must be placed in the
gory as the pineal gland, and other organs equally mysterious, which
silent testimony as to the reality of functions which have long since
atrophied in the course of animal and human progress, but which
d a signal part in the general economy of primeval life.

And why not all the progenitive First Races, human as well as animal, and why we "remove
ther"?

[1] Or [illegible] so, on the lines of Evolutionism, which traces the Mammalia to some amphibian

[4] Ibid., pp. 161-2.

[3] Second Edition, p. 161.

The Occult Doctrine, in any case, can be advantageously compared with that of the most liberal men of science, who have theorized upon the origin of the first man.

Long before Darwin, Naudin, who gave the name of Blastema to that which the Darwinists call Protoplasm, put forward a theory half Occult and half scientifico-materialistic. He made Adam, the *A-sexual*, spring suddenly from the *clay*, as it is called in the *Bible*, the blastema of science. As Naudin explains:

> It is from this larval form of mankind, that the evolutive force effected the completion of species. For the accomplishment of this great phenomenon, Adam had to pass through a phase of immobility and unconsciousness, very analogous to the nymphal state of animals undergoing metamorphosis.[1]

For the eminent botanist, Adam was not one man, however, but *mankind*, which remained

> Concealed within a temporary organism, already distinct from all others, and incapable of contracting an alliance with any of them.

He shows the differentiation of sexes accomplished by

> A process of germination similar to that of medusæ and ascidians.

Mankind, thus constituted physiologically,

> Would retain a sufficient evolutive force for the rapid production of the various great human races.

De Quatrefages criticizes this position in *The Human Species*. It is *unscientific*, he says, or, properly speaking, Naudin's ideas "do not form a scientific theory," inasmuch as primordial Blastema is connected in his theory with the *First Cause*, which is credited with having made potentially in the Blastema all past, present, and future beings, and thus of having in reality *created* these beings *en masse*; moreover, Naudin does not even consider the *second Causes*, or their action in this evolution of the organic world. Science, which is only occupied with "second causes," has thus "Nothing to say to the theory of M. Naudin."[2]

Nor will it have any more to say to the Occult Teachings, which are to some extent approached by Naudin. For if we but see in his "primordial Blastema" the Dhyān-Chohanic Essence, the Chhāyā or Double of the Pitrs, which contains within itself the potentiality of all forms, we are quite in accord. But there are two real and vital differences between our teachings. M. Naudin declares that evolution has progressed by sudden leaps and bounds, instead of extending slowly over millions of years; and his primordial Blastema

[1] De Quatrefages, *The Human Species*, p. 124; "International Scientific Series," Volume XXVI.
[2] Ibid., p. 125.

[illegible] with blind instincts—a kind of *unconscious* First Cause in the [illegible]—which is an absurdity. Whereas it is our Dhyân-Chohanic [illegible] of the *Primal Cause* which creates *physical* man [illegible] living, active and potential Matter pregnant *per se* with that [illegible] of a superior kind, such as is found in the ant and the [illegible] produces the long series of physiological differentiations. [illegible] his "ancient and general process of *creation*" from *Esoteric* [illegible] Occult as any theory of Paracelsus or Khunrath could be. [illegible] the Kabalistic works are full of the proof of this. The *Zohar*, [illegible] that every type in the visible has its prototype in the invisi-

[illegible] which is in the Lower [illegible] our World is found in the Upper. The [illegible] Upper act and react upon each other.[1]

[illegible] FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHÂYÂ [illegible] BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS [illegible]

[illegible] Shadows," or Chhâyâs, are called the Sons of the "Self-born," [illegible] name is applied to all the Gods and Beings, born through the [illegible] of Deity or Adept. The Homunculi of Paracelsus would, per- [illegible] given this name, though the latter process is on a far more [illegible]. The name "Sons of Twilight" shows that the "Self-born" [illegible] our Doctrine are identical with the Pitris of the Brâhmanical [illegible] the title is a reference to their mode of birth: these Pitris being [illegible] issued from Brahmâ's "Body of Twilight," as stated in

[illegible] WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE [illegible] WHEN ITS DROPS BECAME TIRED, THEY VANISHED [illegible] IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE [illegible] FIRST BECAME THE INNER OF THE SECOND [illegible]. THE OLD WING [illegible] NEW SHADOW, AND THE SHADOW OF THE WING [illegible].

[illegible] or Primitive Race merged in the Second Race, and became [illegible]

[illegible] This is the mysterious process of the transformation and evolution of [illegible] The material of the first Forms—shadowy, ethereal, and negative [illegible] or absorbed into, and thus became the complement of the

Forms of the Second Race. The Commentary explains this by saying that, as the First Race was simply composed of the Astral Shadows of the creative Progenitors, having of course neither astral nor physical bodies of its own the Race *never died*. Its "Men" melted gradually away, becoming absorbed in the bodies of their own "Sweat-born" progeny, more solid than their own. The old Form vanished and was absorbed by, disappeared in, the new Form, more human and physical. There was no death in those days of a period more blissful than the Golden Age; but the first, or parent, material was used for the formation of the new being, to form the Body and even the inner or *lower* Principles or Bodies of the progeny.

(*c*) When the "Shadow" retires, *i.e.*, when the Astral Body becomes covered with more solid flesh, man develops a Physical Body. The "Wing," or the ethereal Form that produced its Shadow and Image, became the Shadow of the Astral Body and its own progeny. The expression is queer and original.

As there may be no occasion to refer to this mystery later, it is as well to point out at once the dual meaning contained in the Greek myth bearing upon this particular phase of evolution. It is found in the several variants of the allegory of Leda and her two sons Castor and Pollux, each of which variants has a special meaning. Thus in Book XI of the *Odyssey*, Leda is spoken of as the spouse of Tyndarus, who gave birth by her husband "to two sons of valiant heart"—Castor and Pollux. Jupiter endows them with a marvellous gift and privilege. They are semi-immortal; they live and die, each in turn, and every alternate day (ἑτερήμεροι[1]). As the Tyndaridæ, the twin brothers are an astronomical symbol, and stand for *Day* and *Night*; their two wives, Phœbe and Hilaeira, the daughters of Apollo or the Sun, personifying the Dawn and the Twilight.[2] Again, in the allegory where Zeus is shown as the father of the two heroes—born from the Egg to which Leda gives birth—the myth is entirely theogonical. It relates to that group of cosmic allegories in which the world is described as born from an Egg. For Leda assumes in it the shape of a white swan, when uniting herself to the Divine Swan [or Brahma-Kalahamsa]. Leda is the mythical Bird, then, to which, in the traditions of various peoples of the Āryan race, are attributed various ornithological forms of birds which all lay golden Eggs.[3] In the *Kalevala*, the Epic Poem of Finland, the beauteous daughter of

[1] *Odyssey*, xi, 298-305; *Iliad*, iii, 243.

[2] Hyg., *Fab.*, 80. Ovid., *Fasti.*, 700, etc. See Decharme's *Mythology de la Grèce Antique*, p. 658.

[3] See Decharme, ibid., p. 652.

...er, the "Water-Mother," creates the World in conjunction with a ..." —another form of the Swan or Goose, Kalahamsa—who lays six ...n eggs, and the seventh, an "egg of iron," in her lap. But the variant ...e Leda allegory which has a direct reference to mystic man is found in ...lar[1] only, with a slighter reference to it in the Homeric Hymns.[2] Castor ...llux are in it no longer the Dioskouroi of Apollodorus[3]; but become ...ly significant symbol of the dual man, the Mortal and the Immortal. ...nly this, but as will now be seen, they are also the symbol of the Third ... and its transformation from the Animal-man into a God-man with ...animal body.

...dar shows Leda uniting herself in the same night to her husband and ...e Father of the Gods—Zeus. Thus Castor is the son of the Mortal, ...e progeny of the Immortal. In the allegory made up for the occa- ...said that in a riot of vengeance against the Apharides,[4] Pollux kills ..."of all mortals he whose sight is the most penetrating"—but ...wounded by Idas, "he who sees and knows." Zeus puts an end to ...by hurling his thunderbolt and killing the last two combatants. ...ds his brother dying.[5] In his despair he calls upon Zeus to slay him ...Thou canst not die altogether," answers the master of the Gods; ...t of a divine race." But he gives him the choice: Pollux will either ...mortal living eternally in Olympus; or, if he would share his ...tate in all things, he must pass half his existence underground, and ...r half in the golden heavenly abodes. This semi-immortality, which ...be shared by Castor, is accepted by Pollux.[6] *And thus the twin brothers ...mately, one during the day, and the other during the night.*[7]

...this a poetical fiction only? An allegory, one of those "solar myth" ...etations, higher than which no modern Orientalist seems able to soar? ...l, it is much more. Here we have an allusion to the "Egg-born" Third ...the first half of which is mortal, *i.e.*, unconscious in its Personality, and ...g nothing within itself to survive;[8] and the latter half of which becomes ...rtal in its Individuality, by reason of its Fifth Principle being called to life

... 80, et seq. Theocr., xxiv, 131.

[2] XXXIV, v, 5. Theocr., xxii, 1.

[4] Apollodorus, iii, 1.

...tor's tomb was shown in Sparta, in days of old, says Pausanias (iii, 13, 1); and Plutarch says ...was called at Argos the demi-mortal or demi-hero, μιξαρχαγέτας (*Quæstiones Græcæ* 23).

Pindar, *Nem.*, x, 60, et seq., Dissen.

...Eurip., *Orestes*, 463, Dindorf. See Decharme, op. cit., p. 654.

...*Atma* is impersonal and a God *per se*, albeit unconscious on this plane. For divorced from ...called lower principle, Manas, which is the horizontal line of the first manifested Triangle ...can have no consciousness or perception of things on this earthy plane. "The highest ...the eye of the lowest" in the manifested world; Purusha (Spirit) remains blind without Prakriti (Matter), in the material spheres; and so does Ātmā-Buddhi without Manas.

by the *informing Gods*, and thus connecting the Monad with this Earth. This is Pollux; while Castor represents the *personal*, mortal man, an animal of not even a superior kind, when unlinked from the divine *Individuality*. "Twins" truly; yet divorced by death for ever, unless Pollux, moved by the voice of twinship, bestows on his less favoured mortal brother a share of his own divine nature, thus associating him with his own immortality.

Such is the Occult meaning of the metaphysical aspect of the allegory. The widely spread modern interpretation of it—so celebrated in antiquity, Plutarch tells us,[1] as symbolical of brotherly devotion—namely, that it was an image of the Sun and Moon borrowed from the spectacle of Nature, is weak and inadequate to explain the secret meaning. Besides the fact that the Moon, with the Greeks, was feminine in exoteric mythology, and could therefore hardly be regarded as Castor, and at the same time be identified with Diana, ancient symbologists who held the Sun, the King of all sidereal orbs, as the visible image of the highest Deity, would not have personified it by Pollux, a demi-god only.[2]

If from Greek mythology we pass to the Mosaic allegories and symbolism, we shall find a still more striking corroboration of the same tenet under another form. Unable to trace in them the "Egg-born," we shall still unmistakably find in the first four chapters of *Genesis* the Androgynes and the first Three Races of the Secret Doctrine, hidden under most ingenious symbology.

THE DIVINE HERMAPHRODITE

An impenetrable veil of secrecy was thrown over the Occult and Religious Mysteries, after the submersion of the last remnant of the Atlantean Race, some 12,000 years ago, lest they should be shared by the unworthy, and so desecrated. Of these Sciences several have now become exoteric—such as astronomy, for instance, in its purely mathematical and physical aspects. But their dogmas and tenets, being all symbolized and left to the sole guardianship of parable and allegory, have been forgotten, and hence the meaning has become perverted. Nevertheless, one finds the Hermaphrodite

[1] *Moral Essays.*

[2] This strange idea and interpretation are accepted by Decharme in his *Mythologie de la Grèce Antique* (p. 655). "Castor and Pollux," he says, "are nothing but the Sun and Moon, conceived as twins. . . . The Sun, the immortal and powerful being that disappears every evening from the horizon and descends under the Earth, as though he would make room for the fraternal orb which comes to life with night, is Pollux, who sacrifices himself for Castor; Castor, who, interceding for his brother, owes to him his immortality: for the Moon, says Theophrastus, is only another, but feeble Sun (*De Ventis*, 17)."

scriptures and traditions of almost every nation; and why such unanimous agreement if the statement is only a fiction?

Under cover of this secrecy the Fifth Race were led to the establishment or rather the re-establishment of the Religious Mysteries, in which ancient truths might be taught to the coming generations under the veil of allegory and symbolism. Behold the imperishable witness to the evolution of the Human Races from the Divine, and especially from the Androgynous Race—the Egyptian Sphinx, that riddle of the Ages! Divine Wisdom incarnate on Earth,[1] and forced to taste of the bitter fruit of personal experience of pain and suffering, generated on Earth only under the shade of the Tree of the Knowledge of Good and Evil—a secret first known only to the Elohim, and Initiated, "Higher Gods."[1]

In the *Book of Enoch* we have Adam,[2] the first Divine Androgyne, splitting into man and woman, and becoming Jah-Heva in one form or Cain and Abel[3] —male and female—in its other form or Race—the double-sexed Jehovah,[4] an echo of its Āryan prototype, Brahmā Vāch, from which come the Third and Fourth Root Races of mankind[5]—that is the Races of men and women, or individuals of opposite sexes, no longer the semi-spirits and Androgynes, as were the two Races which precede them. This fact is hinted at in every anthropogony. It is found in fable and allegory, in myth and *revealed* Scriptures, in legend and tradition. For, in the great Mysteries, inherited by Initiates from hoary antiquity, this is *the greatest.* It accounts for the bi-sexual element found in every Creator-Deity, in Brahmā-Virāj-Vāch, as in Adam-Jehovah-Eve, also in Cain-Jehovah-Abel. For "The Book of the Generations of Adam" does not even mention Cain and Abel, but says only:

> Male and female created he them; . . . and called their name Adam.[6]

Then it proceeds to say:

> And Adam . . . begat a son in his own likeness, after his image; and called his name Seth.[7]

Book of Enoch, Trans., by Bishop Laurence, 1883.

Adam (Kadmon) is, like Brahmā and Mars, the symbol of the *generative* and *creative* power typified by Water and Earth—an Alchemical secret. "It takes Earth and Water to create a human Soul." Mars is the Hindu Mangala, the planet Mars, identical with Kārttikeya, the "War-God." Mars is the Hindu Mars is, like Adam, born of Shiva's *sweat*, and of the Earth. He is Lohita, the red, like Brahmā Gārttika-ja, born of Shiva's *sweat*, and of the Earth. He is Lohita, the red, like Brahmā. The Hindu Mars is, like Adam, born from no woman and mother. With the Mars was the primeval generative Principle, and so are Brahmā, in exoteric teaching, and Jehovah.

Chebel is Chebel, meaning "pains of birth," conception.

Isis Unveiled II, p. 398, where Jehovah is shown to be Adam and Eve blended, and Hevah, the *feminine serpent.*

Isis Unveiled, I, p. 305: "The union of these two Races produced a *third* . . . Race."

[7] Ibid., v, 3.

[6] Ibid., v, 2

After which he begets other sons and daughters, thus proving that Cain and Abel are his own allegorical permutations. Adam stands for the primitive *Human* Race, especially in its cosmo-sidereal sense. Not so, however, in its theo-anthropological meaning. The compound name of Jehovah, or Jah-Hovah, meaning *male life* and *female life* first androgynous, then separated into sexes—is used in this sense in *Genesis* from Chapter v onwards. As the author of *The Source of Measures* says:

> The two words of which *Jehovah* is composed make up the original idea of male-female, as the birth originator.[1]

For the Hebrew letter *Jod* was the *membrum virile* and *Hovah* was Eve, the mother of all living, or the procreatrix, Earth and Nature. The author believes, therefore, that:

> It is seen that the *perfect one* [the perfect female circle or Yoni, 206,12 numerically], as *originator of measures*, takes also the form of *birth* origin, as *hermaphrodite one*; hence the phallic form and use.

Precisely; only "the phallic form and use" came long ages later; and the first and original meaning of Enos, the son of Seth, was the first *Race* born in the present usual way from man and woman—for Seth is no man, but a *race*. Before him humanity was hermaphrodite. While Seth is the first result (physiologically) after the "Fall," he is also the first *man*; hence his son Enos is referred to as the "Son of *Man*." Seth represents the *later* Third Race.

To screen the real mystery name of Ain Soph—the Boundless and Endless No-Thing—the Kabalists have brought forward the compound attribute-appellation of one of the personal Creative Elohim, whose name was Yah or Jah—the letters *i* or *j* or *y* being interchangeable—or Jah-Hovah, *i.e.*, *male* and *female*;[2] Jah-Eve a hermaphrodite, or the *first form of humanity*, the original Adam of Earth, not even Adam Kadmon, whose "Mind-born Son" is the earthly Jah-Hovah, mystically. And knowing this, the crafty Rabbin-Kabalist has made of it a name so *secret*, that he could not divulge it later on without exposing the whole scheme; and thus he was obliged to make it *sacred*.

How close is the identity between Brahmā-Prajāpati and Jehovah-Sephiroth, between Brahmā-Virāj and Jehovah-Adam, the *Bible* and the *Purānas* compared alone can show. Analyzed, and read in the same light, they afford cogent evidence that they are two copies of the same original—made at two periods far distant from each other. Compare once more in relation to this subject *Genesis* iv, 1 and 26 and *Manu*, i, 32 and they will both

[1] P. 159.

[2] Jod in the Kabalah has for symbol the hand, the forefinger and the lingam, while numerically it is the perfect one: but it is also the number 10, male and female, when divided.

their meaning. In *Manu*, Brahma, who, like Jehovah or Adam in
is both man and God, and divides his body into male and female,
in his Esoteric meaning, for the symbolical personification of creative
nerative power, both divine and human. The *Zohar* affords still more
ming proof of identity, while some Rabbins repeat word for word certain
nal Purānic expressions; *e.g.*, the "creation" of the world is generally
dered in the Brāhmanical books to be the Līlā, the delight to sport, the
ement of the Supreme Creator.

> Vishnu, being thus discrete and indiscrete substance, spirit, and time, sports
> layful boy, as you shall learn by listening to his frolics.[1]

Now compare this with what is said in the Book *Nobeleth 'Hokhmah*:

> The Qabbalists say, that the entering into existence of the worlds happened
> h delight, in that Ain Soph [?!] rejoiced in Itself, and flashed and beamed
> Itself to Itself . . . which are all called delight.[2]

Thus it is not a "curious idea of the Qabbalists," as the author just
remarks, but a purely Purānic, Āryan idea. Only, why make of Ain
Creator?

he "Divine Hermaphrodite" is, then, Brahmā-Vāch-Virāj; and that
Semites, or rather of the Jews, is Jehovah-Cain-Abel. Only the
en" were, and are, more sincere and frank than were the later
and Rabbis, who undeniably knew the real meaning of their exoteric
The Jews regard the name given to them—the Yahoudi—as an
Yet they have, or would have if they only wished it, as undeniable a
o call themselves the ancient Yahoudi, "Jah-hovians," as the Brāhmans
o call themselves Brāhmans *after their national deity*. For Jah-hovah is
neric name of that Group or Hierarchy of Creative Planetary Angels
r whose Star their nation has evolved. He is one of the Planetary
n of the Regent Group of Saturn. Verse 26 of Chapter iv of *Genesis*,
read correctly, would alone give them such a right, for it calls the new
: men—sprung from Seth and Enos—*Jehovah*, something quite different
the translation adopted in the *Bible*, which ought to read:

> To him also, was born a son, Enos; then began men to call themselves Jah,
> -hovah,

t, *men and women*, the "Lords of Creation." One has but to read the
-mentioned verse in the original Hebrew text, and by the light of the
an, to find that, instead of the words as they now stand translated, the
translation should be:

> Then began men to *call themselves Jehovah*;

[1] *Vishnu Purana*, Wilson, Vol. i, pp. 19-20.

[2] Quoted in Myer's *Qabbalah*, p. 110.

and not:

> Then began men to call upon the name of the Lord;

the latter being a mistranslation, whether deliberate or not. Again the well-known passage:

> I have gotten a man from the Lord,

should read:

> I have gotten a man, even Jehovah.[1]

Luther translated the passage one way, the Roman Catholics quite differently. Bishop Wordsworth renders it:

> Cain—*I have gotten*—*Kain*, from *Kā'nithi*, *I have gotten*.[2]

Luther:

> I have gotten a man—even the Lord [Jehovah].

And the author of *The Source of Measures*:

> I have *measured* a *man* even *Jehovah*.

The last is the correct rendering for—(*a*) a famous Rabbin, a Kabalist, explained the passage to the writer in precisely this way, and (*b*) this rendering is identical with that in the Secret Doctrine of the East with regard to Brahmā.

In *Isis Unveiled*,[3] *it was explained by the writer that*:

> Cain . . . is the son of the "Lord" not of Adam.[4]

The "Lord" is Adam Kadmon, the "Father" of Yod-Heva, "Adam-Eve," or Jehovah, the son of sinful thought, not the progeny of flesh and blood. Seth, on the other hand, is the *leader and the progenitor of the Races of the Earth*; for he is the son of Adam, exoterically, but esoterically he is the progeny of Cain and Abel, since Abel or Hebel is a female, the counterpart and female half of the male Cain, and Adam is the collective name for man and woman:

> Male and female (*zachar va nakobeh*) created he them . . . and called *their* name Adam.

The verses in *Genesis* from Chapters i to v are purposely mixed up for Kabalistic reasons. After the MAN of *Genesis* i, 26, and Enos, the Son of Man, of iv, 26; after Adam, the first Androgyne; after Adam Kadmon – the sexless (the first) Logos—Adam and Eve once separated, come finally Jehovah-Eve and Cain-Jehovah. These represent distinct Root Races, for millions of years elapsed between them.

[1] See *The Source of Measures*, p. 277.
[2] Ibid.
[3] Vol. II, 464, et seq.
[4] See *Genesis*, iv, 1.

Hence the Aryan and the Semitic theo-anthropographies are two branches of the same stem, their respective personifications and symbolic personages standing in relation to each other in the following way:

1. The *Unknowable* referred to in various ways in *Rig Veda* verses, such as "*Nought* was," called, later on, Paramâtmân, the [illegible] *Ain*, "Nothing," Ain Soph of the Kabalists—and again, the "Spirit" (of God), that moves on the face of the Waters, in *Genesis*. All these are *identical*. Moreover, *Genesis* i, verse 2 is placed as verse 1 in the *secret* Kabalistic texts, where it is followed by the Elohim "creating the Heaven and the Earth." This arbitrate shifting of the order of the verses was necessary for monotheistic and Kabalistic purposes. Jeremiah's curse against those Elohim (Gods, who *not created* [made] the Heavens and the Earth,[1] shows that there were other Elohim who had.

2. The Heavenly Manu-Svâyambhuva, who sprang from Svayambhûvana, the "Self-existent," the Adam Kadmon of the Kabalists, and the Divine MAN of *Genesis* i, are also identical.

3. Manu-Svâyambhuva is Brahmâ, or the *Logos*; and he is Adam Kadmon, who in *Genesis*, iv, 5, separates himself into two halves, male and female, thus becoming Jah-Hovah or Jehovah-Eve; as Manu-Svayambhuva, Brahmâ, separates himself to become "Brahmâ-Virâj and Vâch-Virâj," male and female. All the rest of the texts and versions are *blinds*.

4. Vâch is the daughter of Brahmâ and is named Shata-Rûpâ, "the Hundred-formed," and Sâvitrî, Generatrix, the Mother of the Gods and of all living. She is identical with Eve, "the Mother [of all the Lords or Gods or] living." Besides this there are many other Occult meanings.

What is written on the subject in *Isis Unveiled*, although scattered about and very cautiously expressed at the time, is correct.

Explaining esoterically Ezekiel's Wheel, it is said of Jodhevah or Jehovah:

> When the Ternary is taken in the beginning of the Tetragram, it expresses the Creation *spiritually, i.e.*, without any carnal sin: taken at its opposite end it [illegible] the latter; it is feminine. The name of Eve is composed of three letters, [illegible] of the primitive or heavenly Adam is written with one letter, Jod or Yod: therefore it must not be read Jehovah but Ieva, or Eve. The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon. When woman issues from the left rib of the second Adam (of dust), the pure Virgo is separated, and falling into "generation," or the downward cycle, becomes Scorpio, emblem of sin and [illegible]. While the ascending cycle points to the purely Spiritual Races, or the ten antediluvian Patriarchs, the Prajâpatis and Sephiroth, led on by the creative Deity, the Adam Kadmon or Yodcheva [spiritually], the lower one [Jehovah] is that of the terrestrial Races, led on by Enoch or Libra, the seventh; who, because he is half-divine,

[1] *Jeremiah*, x, 11.

half-terrestrial, is said to have been taken by God alive. Enoch, or Hermes, or Libra, are one.[1]

This is only one of the several meanings. No need to remind the scholar that Scorpio is the astrological sign of the organs of reproduction. Like the Indian Rishis, the Patriarchs are all convertible in their numbers, as well as interchangeable. According to the subject to which they relate they become ten, twelve, seven or five, and even *fourteen*, and they have the same Esoteric meaning as the Manus or Rishis.

Moreover, Jehovah, as may be shown, has a variety of etymologies, but only those are *true* which are found in the Kabalah. יהוה (Ieve) is the *Old Testament* term, and was pronounced Ya-va. Inman suggests that it is contracted from the two words יה יה, Yaho-Iah, Jaho-Jah, or Jaho is Jah. Punctuated it is יְהוֹה, which is, however, a Rabbinical caprice to associate it with the name *Adoni*, or אֲדֹנִי, which has the same points. It is curious, and indeed hardly conceivable, that the Jews anciently read the name יהוה, Adoni, when they had so many names of which *Jeho*, and *Jah*, and *Iah*, constituted a part. But so it was; and Philo Byblus, who gives us the so-called fragment of Sanchuniathon, spelt it in Greek letters IETΩ, Jaho or Jevo. Theodoret says that the Samaritans pronounced it Yahva, and the Jews Yaho. Prof. Gibbs, however, suggests its punctuation thus: יְהֹוִה (Ye-hou-vih); and he cut the Gordian knot of its true Occult meaning. For in this last form, as a Hebrew verb, it means "he will—be."[2] It was also derived from the Chaldaic verb הֲוָא, or הֲוָה, eue (eve), or eua (eva), "to be." And so it was, since from Enosh, the "Son of Man," only, were the truly human Races to begin and "to be," as males and females. This statement receives further corroboration, inasmuch as Parkhurst makes the verb הוה, to mean, (1) "to fall down" (*i.e.*, into generation or Matter); and (2) "to be, to continue" —as a *race*. The aspirate of the word eua (Eva), "to be," being הוה. Heve (Eve), which is the feminine of יהוה, and the same as Hebe, the Grecian Goddess of youth and the Olympian bride of Heracles, makes the name Jehovah appear still more clearly in its primitive double-sexed form.

Finding in Sanskrit such syllables as Jah and Yah, *e.g.*, Jāh-navi, "Ganges," and Jagan-nātha, "Lord of the World," it becomes clear why Mr. Rawlinson is so very confident in his works of an Āryan or Vedic influence on the early mythology of Babylon. Nor is it to be much wondered at that the alleged ten tribes of Israel disappeared during the captivity period, without leaving a trace behind them, when we are informed that the Jews had *de facto* but two tribes—those of Judah and of Levi. The Levites, moreover, were

[1] *Ins. Unveiled*, II, pp. 402, 403.

[2] See for comparison *Hosea*, xii, 6, where it is so punctuated.

a tribe at all, but a priestly caste. The descendants have only followed progenitors, the various patriarchs, into thin, sidereal air. There were and *A-brahms*, in days of old, truly, and before the first Jew had been Every nation held its first God and Gods to be androgynous; nor ould it be otherwise, since they regarded their distant primeval progenitors, dual-sexed ancestors, as divine Beings and Gods, just as do the Chinese this day. And they were divine in one sense, as also was their first human geny, the "mind-born" primitive humanity, which was most assuredly exual, as all the more ancient symbols and traditions show.

Under the emblematical devices and peculiar phraseology of the priesthood ld, lie latent hints of sciences as yet undiscovered during the present cycle. acquainted as may be a scholar with the hieratic writing and hieroglyphical m of the Egyptians, he must first of all learn to sift their records. He has to nself, compasses and rule in hand, that the picture-writing he is examining a line, *certain fixed geometrical figures* which are the hidden keys to such records, ventures on an interpretation.

But there are myths which speak for themselves. In this class we may include ouble-sexed first creators of every cosmogony. The Greek Zeus-Zên (Æther), Chthonia (the Chaotic Earth) and Metis (Water), his wives; Osiris and Isis- oa —the former God also representing Æther, the first emanation of the Supreme Amun, the primeval source of Light; the Goddess Earth and Water again; s, the rockborn God, the symbol of the male Mundane Fire, or the personified rnal Light, and Mithra, the Fire-Goddess, at once his mother and his wife; the element of Fire (the active, or male principle) regarded as light and heat, in con- ion with Earth and Water, or Matter (the female or passive element of cosmical ation).[1]

All these are records of the primeval divine Hermaphrodite.

STANZA 6

THE EVOLUTION OF THE "SWEAT-BORN"

2. The evolution of the three Races continued. 23. The Second Race the Third and perishes.

THEN THE SECOND EVOLVED THE EGG-BORN, THE THIRD.[2] THE SWEAT ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE ARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL PENESS. THE WHITE SWAN FROM THE STARRY VAULT[3] OVERSHADOWED IG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN[4] OF THE LATER *a*. FIRST MALE-FEMALE, THEN MAN AND WOMAN (*b*).

[1] *Unveiled*, I, p. 156.

[2] Race.

[3] The Moon

[4] Hamsa.

(*a*) The text of the STANZA clearly implies that the human embryo was nourished *ab extra* by Cosmic Forces, and that the "Father-Mother" furnished apparently the germ that ripened; in all probability a "sweat-born egg," to be hatched out, in some mysterious way, dis-connected from the "double" parent. It is comparatively easy to conceive of an oviparous humanity, since even now man is, in one sense, "egg-born." Magendie, moreover, in his *Précis Elémentaire de Physiologie*, citing

> A case where the umbilical cord was ruptured and perfectly cicatrized,

yet the infant was born alive, pertinently asks: How was the circulation carried on in this organ? On the next page he says: Nothing is at present known respecting the use of digestion in the fœtus. And respecting its nutrition, he propounds this query: What, then, can we say of the nutrition of the fœtus? Physiological works contain only *vague conjectures* on this point.

"Ah, but," the sceptic may urge, "Magendie's book belongs to the last generation, and science has since made such strides that his stigma of ignorance can no longer be fixed upon the profession." Indeed; then let us turn to a very great authority upon physiology, *viz.*, Sir Michael Foster, and, to the disadvantage of modern science, we shall find him saying:

> Concerning the rise and development of the functional activities of the embryo, our knowledge is almost a blank. We know scarcely anything about the various steps by which the primary fundamental qualities of the protoplasm of the ovum are differentiated into the complex phenomena which we have attempted in this book to explain.[1]

The students of Trinity College Cambridge will now kindly draw a veil before the statue of Hygeia and bandage the eyes of the busts of Galen and Hippocrates, lest they look reproachfully at their degenerate descendants. One further fact we must note. Sir Michael Foster is discreetly silent about the case of the ruptured umbilical cord cited by his great French *confrère*.

(*b*) This is a very curious statement as explained in the Commentaries. To make it clear: The First Race having created the Second by "budding," as explained above, the Second Race gives birth to the Third—which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern natural history. While the early sub-races of the Third Humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball—or shall we say egg—that served as an extraneous vehicle for the generation therein of a fœtus and child, the mode of procreation by the latter sub-races changed, in

[1] *Text-Book of Physiology*, Third Edition, 1879, p. 623.

results at all events. The little ones of the earlier sub-races were entirely ...less shapeless even for all one knows;[1] but those of the later sub-races ... born androgynous. It is in the Third Race that the separation of sexes ...urred. From being previously a-sexual, Humanity became distinctly ...maphrodite or bi-sexual; and finally the man-bearing Eggs began to give ...h, gradually and almost imperceptibly in their evolutionary development, ..., to beings in which one sex predominated over the other, and, finally, to ...nct men and women. And now let us search for corroboration of these ...ments in the religious legends of East and West. Let us take the "Egg-...n Race" first. Think of Kashyapa, the Vedic sage, and the most prolific ...ators. He was the son of Marichi, Brahmā's Mind-born Son; and he is ... to become the father of the Nāgas, or Serpents, among other beings. ...ically, the Nāgas are semi-divine beings which have a human face and ...l of a serpent. Yet there was a race of Nāgas, said to be a thousand ...mber only, born or rather sprung from Kadrū, Kashyapa's wife, for *the ... of peopling Pātāla*, which is undeniably America, as will be shown; and ... was a Nāga-Dvipa, one of the seven divisions of Bhāratavarsha, India, ...bited by a people bearing the same name, who are allowed, even by ... Orientalists, to be *historical* and to have left many a trace behind them ... day.

...ow the point most insisted upon at present is that, whatever origin be ...ed for man, his evolution took place in this order: (1) sexless, as all the ...r forms are; (2) then, by a natural transition, he became a "solitary ...phrodite," a bi-sexual being; and (3) finally separated and became ... he is now. Science teaches us that all the primitive forms, though ..., "still retained the power of undergoing the processes of a-sexual ...tion"; why, then, should man be excluded from that law of Nature? ...al reproduction is an evolution, a specialized and perfected form on ...le of Matter of the fissiparous act of reproduction. Occult teachings ...re-eminently panspermic, and the early history of humanity is hidden "from ordinary mortals"; nor is the history of the primitive Races buried ...the Initiates in the tomb of time, as it is for profane science. Therefore, ...ed on the one hand by that science which shows us progressive ...pment and an internal cause for every external modification, as a law ...ture; and, on the other hand, by an implicit faith in the Wisdom—we ...s Pansophia even—of the universal traditions gathered and preserved ...itiates, who have perfected them into a almost faultless system—thus ...d, we venture to state the doctrine clearly.

[1] *Timeus*

In an able article, written some fifteen years ago, our learned and respected friend Prof. Alexander Wilder, of New York, shows the absolute logic and necessity of believing "The Primeval Race Double-Sexed," and gives a number of scientific reasons for it.[1] He argues first, that a large part of the vegetable creation exhibits the phenomenon of bi-sexuality, the Linnean classification enumerating thus almost all plants. This is the case in the superior families of the vegetable kingdoms as much as in the lower forms, from the hemp to the Lombardy poplar and ailanthus. In the animal kingdom also it is the same. In insect life, the moth generates a worm, and the worm becomes a moth, as in the Mysteries the great secret was expressed: *Taurus Draconem genuit, et Taurum Draco.* [The bull begat a dragon, and the dragon, a bull.] The coral-producing family, which, according to Agassiz, has spent many hundreds of thousands of years, during the present geological period, in building out the peninsula of Florida, produce their offspring from themselves like the buds and ramifications in a tree. Bees are somewhat in the same line. The aphides, or plant lice, keep house like Amazons, and *virgin parents* perpetuate the race for ten successive generations.

What say the old Sages, the Philosopher-teachers of antiquity? Aristophanes speaks thus on the subject in Plato's *Banquet*:

> Our nature of old was not the same as it is now. It was *androgynous*; the form and name partaking of, and being common to both the male and female . . . Their bodies . . . were round, and the manner of their running was circular.[2] They were terrible in force and strength and had prodigious ambition. Hence Zeus divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin.

Meshia and Meshiane were but a single individual with the old Persians.

They also taught that man was the Tree of Life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form.

In the Book of the Generations (*Toledoth*) of Adam, the verse:

> God created (*bara*, brought forth) man in his image [in] the image of God created he him, male and female created he them,

—if read esoterically will yield the true sense, *viz.*:

> The Elohim [Gods] brought forth from themselves [by modification] man in their image . . . created they *him* [collective Humanity, or Adam], male and female created *he* [collective Deity] them.[3]

[1] See Extracts from that essay in *The Theosophist*, of February, 1883, pp. 112-4, from which the following is condensed.

[2] Compare Ezekiel's vision (chap. i) of the four Divine Beings who "had the likeness of a man" and yet had the appearance of a wheel, "when they went, they went upon their four sides . . . for the spirit of the living creature was in the wheels."

[3] Eugibinus, a Christian, and the Rabbis Samuel, Menasseh ben Israel, and Maimonides taught that "Adam had *two* faces and *one* person, and from the beginning he was both male and female—

[illegible] will show the Esoteric Point. The *Sexless* Race was their first [illegible]tion, a modification *of* and *from* themselves, the pure Spiritual [illegible]es: and this was Adam *solus*. Thence came the *Second* Race: [illegible]ve, or Jod-Heva, inactive Androgynes; and finally the *Third*, or the [illegible] Hermaphrodite," Cain and Abel, who produce the Fourth, [illegible]os, etc. It is this Third, the last semi-spiritual Race, which was [illegible] last vehicle of the divine and innate Wisdom, ingenerate in the [illegible], the Seers of that Mankind. The *Fourth*, which had tasted of the [illegible] the Tree of Good and Evil—Wisdom already united to earthy, and [illegible]fore *impure*, intelligence [1]—had consequently to acquire that Wisdom by [illegible]on and great struggle. And the union of Wisdom and Intelligence, [illegible]rmer *ruling* the latter, is called in the Hermetic books "the God [illegible]ing the double fecundity of the two sexes."

[illegible]stically Jesus was held to be man-woman. So also in the Orphic [illegible]sung during the Mysteries, we find: "Zeus is a male, Zeus is an [illegible]tal maid." The Egyptian Ammon was the Goddess Neith, in his [illegible] half. Jupiter has female breasts, Venus is bearded in some of her [illegible], and Ilā, the Goddess, is also Su-dyumna [lustre, glory], the God, [illegible]vasvata's progeny.

[illegible] says Professor Wilder:

> [illegible] name *Adam*, or man, itself implies this double form of existence. It is [illegible] with *Athamas*, or *Thomas* (Tamil, *Tam*), which is rendered by the Greek [illegible] twin; if, therefore, the first woman was formed subsequently to the first [illegible] must, as a logical necessity, be "taken out of man." Accordingly we [illegible]. "And the *side* which the Lord God [Elohim] had taken from man, [illegible] woman." The Hebrew word here used is *tzala*, which bears the trans- [illegible] have given. It is easy to trace the legend in Berosus, who says that [illegible]h (the *Omorōka*, or Lady of Urka) was the beginning of the creation. She [illegible] Melita [? Melita], the queen of the Moon. . . .
>
> [illegible] two memorable twin-births of *Genesis*, that of Cain and Abel, and of [illegible] Jacob, shadow the same idea. The name *Hebel* is the same as Eve, and [illegible]teristic seems to be feminine. "Unto thee shall be his desire," said the [illegible] Cain, "and thou shalt rule over him." The same language had been [illegible] Eve: "Thy desire shall be to thy husband, and he shall rule over thee." [2]

[illegible] male and female on the other [like Manu's Brahmā]; but afterwards the parts [illegible]. The one hundred and thirty-ninth Psalm of David [v. 5] was cited by Rabbi [illegible] Eleazar as evidence of this: "Thou hast *fashioned* me *behind* and *before*," not *beset* as in [illegible] is absurd and meaningless, and this shows, as Prof. Wilder thinks, "that primeval [illegible] was androgynous."

[illegible] the union of Chokmah, Wisdom, with Binah, Intelligence, or Jehovah, the Demiurge, called [illegible]ng in the *Proverbs of Solomon* viii. 5. "Unto men Wisdom (divine Occult Wisdom) cried: [illegible]mple, understand Wisdom, and ye fools, be of an understanding heart." It is Spirit and [illegible] and the Psyche, of the latter of which St. James says that it is "earthly, sensual [illegible]" [Jas. iii. 15.]

[illegible], iv. 7, and iii. 16.

Thus the pristine bi-sexual unity of the human Third Root Race is an axiom in the Secret Doctrine. Its virgin individuals were raised to "Gods," because that Race represented their "Divine Dynasty." The moderns are satisfied with worshipping the male heroes of the Fourth Race, who created Gods after their own sexual image, whereas the Gods of primeval mankind were "male *and* female."

As stated in Volumes 1 and 2, the Humanities developed co-ordinately, and on parallel lines with the four Elements, every new Race being physiologically adapted to meet the additional Element. Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics. We men have learned to live in every climate, whether frigid or tropical, but the first two Races had nought to do with climate, nor were they subservient to any temperature or change therein. And thus, we are taught, men lived down to the close of the Third Root-Race, when eternal spring reigned over the whole Globe, such as is now enjoyed by the inhabitants of Jupiter; a world, which, as M. Camille Flammarion says:

> Is not subject like our own to the vicissitudes of seasons nor to abrupt alternations of temperature, but is enriched with all the treasures of eternal spring.[1]

Those astronomers who maintain that Jupiter is in a molten condition, in our sense of the term, are invited to settle their dispute with this learned French astronomer.[2] It must, however, be always borne in mind that the

[1] *La Pluralité des Mondes Habités*, p. 69.

[2] A hypothesis evolved in 1881 by Mr. W. Mattieu Williams seems to have impressed astronomers but little. Says the author of "The Fuel of the Sun," in *Knowledge*, Dec. 23, 1881:

"Applying now the researches of Dr. Andrews to the conditions of solar existence . . . I conclude that the sun has *no nucleus*, either solid, liquid, or gaseous, but is composed of dissociated matter in the critical state, surrounded, first, by a flaming envelope, due to the recombination of the dissociated matter, and outside of this, by another envelope of vapours due to this combination."

This is a novel theory to be added to other hypotheses, *all scientific and orthodox*. The meaning of the "critical state" is explained by Mr. W. Mattieu Williams in the same journal (Dec. 9, 1881), in an article on "Solids, Liquids, and Gases." Speaking of an experiment by Dr. Andrews on carbonic acid, the scientist says that:

"When 88° is reached, the boundary between liquid and gas vanishes; liquid and gas have blended into one mysterious intermediate fluid; an indefinite fluctuating something is there filling the whole of the tube—an etherealized liquid or a visible gas. Hold a red-hot poker between your eye and the light; you will see an upflowing wave of movement of what appears like liquid air. The appearance of the hybrid fluid in the tube resembles this, but is sensibly denser, and evidently stands between the liquid and gaseous states of matter, as pitch or treacle stand between solid and liquid."

The temperature at which this occurs has been named by Dr. Andrews the "critical temperature"; here the gaseous and the liquid states are "continuous," and it is probable that all other substances capable of existing in both states have their own particular critical temperatures.

Speculating further upon this "critical" state, Mr. W. Mattieu Williams emits some quite Occult theories about Jupiter and other Planets. He says:

"Our notions of solids, liquids, and gases are derived from our experiences of the state of matter here upon this Earth. Could we be removed to another planet, they would be curiously changed. On Mercury water would rank as one of the condensible gases; on Mars, as a fusible solid; but what on Jupiter?

ternal spring" referred to is only a condition *conceived as such by the Indians*, is not "spring," *as we know it*. In this reservation is to be found reconciliation between the two theories here cited. Both embrace *a* truth.

It is thus a universal tradition that mankind has evolved gradually into its ent shape from an almost transparent condition of texture, and neither by ode nor by sexual intercourse. Moreover, this is in full accord with the ient philosophies; from those of Egypt and India, with their Divine Dynas- down to that of Plato. And all these universal beliefs must be classed h the "presentiments" and "obstinate conceptions," some of them in- lerable, in popular faiths. Such beliefs, as remarked by Louis Figuier, are

> frequently the outcome of the wisdom and observation of an infinite number nerations of men. . . . [For], a tradition which has a uniform and universal tence, has all the weight of scientific testimony.[1]

And there is more than one such tradition in the Purânic allegories, as ven shown. Moreover, the doctrine that the First Race of mankind was ed out of the Chhâyâs, or Astral Images, of the Pitris, is fully corroborated *Zohar*:

> In the *Tzelem*, shadow image of Elohim [the Pitris], He made Adam (man).[2]

It has been repeatedly urged as an objection that, however high the of metaphysical thought in ancient India, yet the old Egyptians had ng but crass idolatry and zoolatry to boast of; Hermes, as alleged, being vork of Greek Mystics who lived in Egypt. To this, an answer can be : a direct proof that the Egyptians believed in the Secret Doctrine is,

Recent observations justify us in regarding this as a miniature sun, with an external envelope of matter, apparently of partially-condensed water, but red-hot, or probably, still hotter within. Its atmosphere is evidently of enormous depth, and the force of gravitation being on its outer surface two-and-a-half times greater than that on our earth's surface, the atmospheric in descending below this visible surface, must soon reach that at which the vapour of would be brought to its critical condition. Therefore we may infer that the oceans of Jupiter ither of frozen, liquid, nor gaseous water, but are oceans, or atmospheres of *critical* water. If h or birds swim or fly therein, they must be very *critically organized*."

the whole mass of Jupiter is 300 times greater than that of the Earth, and its com- energy towards the centre proportional to this, its materials, if similar to those of the Earth, hotter, would be considerably more dense, and the whole planet would have a higher specific but we know by the movement of its satellites that, instead of this, its specific gravity is less fourth of that of the Earth. This justifies the conclusion that it is intensely hot, for even hydro- if cold, would become denser than Jupiter under such pressure.

As all elementary substances may exist as solids, liquids, or gases, or, critically, according to the of temperature and pressure, I am justified in hypothetically concluding that Jupiter is solid, a liquid, nor a gaseous planet, but a *critical* planet, or an orb composed internally of d elements in the *critical* state, and surrounded by a dense atmosphere of their vapours and f some of their compounds such as water. The same reasoning applies to Saturn and other nd rarefied planets."

gratifying to see how "scientific imagination" approaches every year more closely to the rland of our Occult Teachings.

[1] *The Day after Death*, p. 23.

[2] Cremona Ed., iii, 76a; Brody Ed., iii, 159a; *Qabbalah*, Isaac Myer, p. 420.

that it was taught to them at Initiation. Let the objectors open the *Eclogæ Physicæ et Ethicæ* of Stobæus, the Greek compiler of ancient fragments, who lived in the fifth century, A.D. The following is a transcription by him of an old Hermetic fragment, showing the Egyptian theory of the Soul. Translated word for word, it says:

> From one Soul, that of All, spring all the souls, which spread themselves as it purposely distributed through the world. These souls undergo many transmutations, those which are already creeping creatures turn into aquatic animals; from these aquatic animals are derived land animals, and from the latter the birds. From the beings who live aloft in the air (heaven) men are born. On reaching that status of men, the souls receive the principle of (conscious) immortality, become spirits, then pass into the choir of Gods.

28 THE SELF-BORN WERE THE CHHĀYĀS, THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT. NEITHER WATER NOR FIRE COULD DESTROY THEM. THEIR SONS WERE.[1]

This verse cannot be understood without the help of the Commentaries. It means that the First Root-Race, the "Shadows" of the Progenitors, could not be injured, or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element—flood or fire. But their "Sons," the Second Root-Race, could be and were so destroyed. As the Progenitors merged wholly in their own Astral Bodies, which were their progeny, so that progeny was absorbed in its descendants, the "Sweat-born." These were the Second Humanity—composed of the most heterogeneous gigantic semi-human monsters—the first attempts of material nature at building human bodies. The ever-blooming lands (Greenland, among others) of the Second Continent were transformed, successively, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the Globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the Globe during the human period. Of such great cataclysms there have already been four.[2] And we may expect a fifth for ourselves in due course of time.

A FEW WORDS ABOUT "DELUGES" AND "NOAHS"

The accounts in the various *Purānas* about our Progenitors are as contradictory, *in their details*, as everything else. Thus while, in the *Rig Veda*,

[1] So destroyed.

[2] The first occurred when what is now the North Pole was separated from the later Continents.

or Ilā, is called the Instructress of Vaivasvata Manu, Sāyana makes of
a Goddess presiding over the Earth, and the *Shatapatha Brāhmana* shows
er to be the Manu's daughter, an off-spring *of his sacrifice*, and later on, his
Vaivasvata's) *wife, by whom he begat the race of Manus.* In the *Purānas* she
again, Vaivasvata's daughter, yet the wife of Budha (Wisdom), the illegi-
mate son of the Moon (Soma) and the planet Jupiter's (Brihaspati's) wife,

All this, which seems a jumble to the profane, is full of philosophical
ning to the Occultist. On the very face of the narrative a secret and
al meaning is perceivable; all the details, however, being so purposely
up that the experienced eye of an Initiate alone can follow them and
the events in their proper order.

The story as told in the *Mahābhārata* strikes the keynote, and yet it
s to be explained by the secret sense contained in the *Bhagavad Gītā*,
the *prologue* to the drama of our (Fifth) Humanity. While Vaivasvata
ngaged in devotion on the river bank, a fish craves his protection from
ger fish. He saves it and places it in a jar; where, growing larger and
it communicates to him the news of the forthcoming Deluge. This
the well-known Matsya Avatāra, the first Avatāra of Vishnu, the
on[1] of the Chaldean Xisuthrus, and many other things besides. The
s too well known to need repetition. Vishnu orders a ship to be built,
ch Manu is saved along with the seven Rishis, according to the *Mahā-*
, this, however, being absent from the other texts. Here the seven
stand for the seven Races, the seven Principles, and various other
; for there is again a double mystery involved in this manifold allegory.

We have said elsewhere that the Great Flood had several meanings,
it referred, as also does the FALL, to both spiritual and physical, both
and terrestrial, events: as above, so it is below. The Ship or Ark—
in short, being the symbol of the female generative Principle, is typi-
n the heavens by the Moon, and on Earth by the Womb; both being
essels and bearers of the seeds of life and being, which the Sun, or
nu, the male Principle, vivifies and fructifies. The First Cosmic Flood
to Primordial Creation, or the formation of Heaven and the Earths; in
ch case Chaos and the great Deep stand for the "Flood," and the Moon
the "Mother," from whom proceed all the life-germs.[2] But the

[1] We must remember that at the head of all the Babylonian Gods were Ea, Anu, and the primeval
that Ea, the first, was the God of Wisdom, the great "God of Light" and of the Deep and
was identified with Oannes, or the biblical Dagon—the Man-Fish who rose out of the Persian

[2] far later on that the Moon became a male God; with the Hindus it was Soma, with the
Nanak or Nannar, and Sin, the son of Mylil, the older Bel. The Akkadians and with the
of Ghosts"; and he was the God of Nipur. Niffer, in northern Babylonia. It is Mylil who

Terrestrial Deluge and its story has also its dual application. In one case it has reference to that mystery when mankind was saved from utter destruction, by the mortal woman being made the receptacle of the human seed at the end of the Third Race,[1] and in the other to the real and historical Atlantean Submersion. In both cases the "Host"—or the Manu which saved the "seed"—is called Vaivasvata Manu. Hence the diversity between the Purānic and other versions; while in the *Shatapatha Brāhmana*, Vaivasvata produces a daughter and begets from her the race of Manu—a reference to the first human Mānushyas, who had to create women by Will (Kriyāshakti), before they were naturally born from the Hermaphrodites as an independent sex, and were, therefore, regarded as their creator's "daughters." The Purānic accounts make Idā, or Ilā, the wife of Budha (Wisdom). This version refers to the events of the Atlantean Flood, when Vaivasvata, the great Sage on Earth, saved the Fifth Root-Race from being destroyed along with the remnants of the Fourth.

This is shown very clearly in the *Bhagavad Gītā*, where Krishna is made to say:

> The seven Great Rishis, the *four preceding* Manus, partaking of my essence, were born from my mind: from them sprang (was born) the human race and the world.[2]

Here the four preceding Manus, out of the seven, are the four Races [3] which have already lived, for Krishna belongs to the Fifth Race, his

caused the waters of the Flood to fall from Heaven on Earth, because of which Xisuthrus would not allow him to approach his altar. As the modern Assyriologists have now ascertained, it is the northern Nipur which is the centre whence Chaldean (Black) Magic spread; and Eridu (the Southern) which was the primitive seat of the worship of the culture God, the God of Divine Wisdom—the Sun-God being the Supreme Deity everywhere. With the Jews, the Moon is connected with Israel's Jehovah and his seed, for Ur was the chief seat of the worship of the Moon-God, and Abraham is said to have come from Ur, when from A-bra(h)m, he becomes Abraham.

[1] When Nārada, the virgin-ascetic, threatened to put an end to the human race by preventing Daksha's sons from procreating it.

[2] Ch. x, 6.

[3] This is corroborated by a learned Brāhman. In his most excellent lectures on the *Bhagavad Gītā* (*The Theosophist*, April, 1887, p. 444) the lecturer says:

"There is a peculiarity to which I must call your attention. He [Krishna] speaks here of four Manus. Why does he speak of four? We are now in the seventh *Manvantara*—that of Vaivasvata. If he is speaking of the past Manus, he ought to speak of six, but he only mentions four. In some commentaries an attempt has been made to interpret this in a peculiar manner.

"The word 'Chatvārah' is separated from the word 'Manavah.' and is made to refer to Sanaka, Sanandana, Sanatkumāra, and Sanatsujāta, who were also included among the mind-born sons of Prajāpati.

"But this interpretation will lead to a most absurd conclusion, and make the sentence contradict itself. The persons alluded to in the text have a qualifying clause in the sentence. It is well known that Sanaka and the other three refused to create, though the other sons had consented to do so; therefore, in speaking of those persons from whom humanity has sprung into existence, it would be absurd to include these four also in the list. The passage must be interpreted without splitting the compound into two nouns. The number of Manus will then be four, and the statement would then

having inaugurated the Kali Yuga. Thus Vaivasvata Manu, the son of Surya, the Sun, and the Saviour of our Race, is connected with the "Seed Race," both physically and spiritually. But, at present, while speaking of Noahs, we have to concern ourselves only with the first two.

The "Deluge" is undeniably a *universal tradition*. "Glacial Periods" are numerous, and so were the "Deluges," for various reasons. Stockwell and Croll enumerate some half-dozen Glacial Periods and subsequent Deluges, the earliest of all being dated by them 850,000, and the last about 100,000 years ago.[1] But which was *our* Deluge? Assuredly the former, the one which from this date remains recorded in the traditions of all the peoples from the most antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the comparatively small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character. The little one, the traces of which Baron Bunsen found in Central Asia, and which he places at about 10,000 years B.C., had nothing to do with either the *semi-universal* Deluge, or Noah's Flood – the latter being a purely mythical rendering of old traditions—nor even with the submersion of the last Atlantean Continent, or, at least, having with them only a moral connection.

Our Fifth Race—the non-initiated portions of it—hearing of many Deluges, have confused them, and now know of but one. This one altered the whole aspect of the Globe in its interchange, and shifting, of land and sea. We may compare the tradition of the Peruvians that:

> The Incas, *seven* in number, have repeopled the earth after the deluge.[2]

Humboldt mentions the Mexican version of the same legend, but confounds somewhat the details of the still-preserved legend concerning the American Noah. Nevertheless, the eminent naturalist mentions *twice seven* companions and the *divine bird* which preceded the boat of the Aztecs, and makes fifteen elect instead of the seven and the fourteen. This was given probably under some involuntary reminiscence of Moses, who is said to have mentioned fifteen grandsons of Noah, who escaped with their grandfather. Then again Xisuthrus, the Chaldean Noah, is saved and translated *alive* with seven –like Enoch—with the seven Gods, the Kabirim, or the seven

[1] ... the Purānic account, though it would be in harmony with the Occult theory. You will ... that it is stated . . . that we are now in the Fifth Root-Race. Each Root-Race is considered as the Santati [progeny] of a particular Manu. Now, the Fourth Race has passed, or, in words, there have been four past Manus."

Stockwell, *Smithsonian Contributions to Knowledge*, xviii; R. W. McFarland, *American Journal of* ... III, xi. 4 96; and Croll's *Climate and Time*. Lemuria was not submerged by a flood, but was ... by volcanic action, and afterwards sank.

[2] Coste, I, iv, p. 19.

divine Titans. Again the Chinese Yao has *seven* figures which sail with him and which he will *animate* when he lands, and use for "human seed." Osiris, when he enters the Ark, or Solar Boat, takes *seven* Rays with him, etc.

Sanchuniathon makes the Aletæ or Titans (the Kabirim) contemporary with Agruerus, the great Phœnician God—whom Faber sought to identify with Noah; [1] further, it is suspected that the name "Titan" is derived from Tit-Ain—the "fountains of the chaotic abyss" [2] (Tit-Theus, or Tityus is the "divine deluge"); and thus the Titans, who are *seven*, are shown to be connected with the Flood and the seven Rishis saved by Vaivasvata Manu.[3]

These Titans are the sons of Kronos, Time, and Rhea, the Earth; and as Agruerus, Saturn and Sydyk are one and the same personage, and as the seven Kabiri are also said to be the sons of Sydyk or Kronos-Saturn, the Kabiri and Titans are identical. For once the pious Faber was right in his conclusions when he wrote:

> I have no doubt of the seven Titans or Cabiri being the same also as the seven Rishis of the Hindoo mythology (?), who are said to have escaped in a boat along with Menu the head (?) of the family.[4]

But he is less fortunate in his speculations when he adds:

> The Hindoos, in their wild *legends* have variously perverted the *history* of the Noachidae (?!), yet it is remarkable that they seem to have religiously adhered to the number seven: [5] hence Capt. Wilford very judiciously observes, that, "perhaps, the seven Menus, the seven Brahmādicas, with the seven Rishis, are the same, and make only seven individual persons.[6] The seven Brahmādicas were *prajāpati*, or lords of the *prajas*, or creatures. From them mankind were born, and they are probably the same with the seven Menus. . . These seven grand ancestors of the human race were . . . created for the purpose of replenishing the earth with inhabitants." [7] The mutual resemblance of the Cabiri, the Titans, the Rishis, and the Noetic family, is too striking to be the effect of mere accident.[8]

Faber was led into this mistake, and subsequently built his entire theory concerning the Kabiri on the fact that the name of the scriptural Japhet is on the list of the Titans contained in a verse of the Orphic Hymns. According to Orpheus the names of the seven Arkite Titans—whom Faber refuses to

[1] Agruerus is Kronos, or Saturn, and the prototype of the Israelitish Jehovah. As connected with Argha, the Moon or Ark of salvation, Noah is mythologically one with Saturn. But then this cannot relate to the terrestrial flood. (See Faber's *Cabiri*, Vol. I, pp. 35, 43-5).

[2] Ibid., Vol. II, p. 240.

[3] Sanchuniathon says that the Titans were the sons of Kronos, and seven in number; and he calls them fire-worshippers, Aletæ (Sons of Agni?) and diluvians. Al-ait is the God of Fire.

[4] Ibid., Vol. I, p. 130, note.

[5] Of which *seven*, let us remark, the Aryans, and not the Semites, were the originators, while the Jews got that number from the Chaldeans.

[6] Seven individual Sons of God, or Pitaras, Pitris; also in this case the sons of Kronos or Saturn (Kala = "Time"), and Arkites, like the Kabiri and Titans, as their name—"*Lunar* Ancestors"—shows the Moon being the Ark, or Argha, on the Watery Abyss of Space.

[7] *Asiatic Researches*, v, p. 246.

[8] *Kabiri*, ibid., loc. cit.

dentify with the *impious* Titans, their descendants were Koios, Kroios, Phorcus, the mighty, Kronos, Okeanos, Hyperion, and Iapetos,

> Κοῖόν τε, Κροῖόν τε μέγαν, Φορκύν τε κραταιὸν,
> Καὶ Κρόνον, Ὠκεανὸν θ', Ὑπερίονα τ', Ἰαπετόν τε.[1]

But why could not the Babylonian Ezra have adopted the name of Iapetus for one of Noah's sons? The Kabiri, who are the Titans, are also called Manes and their mothers Mania, according to Arnobius.[2] The Hindus may therefore claim with far more reason that the Manes mean their Manus, and that Mania is the *female* Manu of the *Rāmāyana*. Mania is Ilā, or Idā, wife and daughter of Vaivasvata Manu, from whom "he begat the race of Manus." Like Rhea, the mother of the Titans, she is the Earth—Sāyana calling her the Goddess of the Earth—and she is but the second edition and emanation of Vāch. Both Idā and Vāch are turned into males and females; Idā becoming Su-dyumna, and Vāch, the "female Virāj," turning into a man in order to punish the Gandharvas; one version referring to cosmic and divine Theogony, the other to the later period. The Manes and Mania of Arnobius are names of Indian origin, appropriated by the Greeks and Jews and disfigured by them.

Thus it is no accident, but the result of one archaic doctrine, common to all of which the Israelites, through Ezra, the author of the modernized Mosaic Jews were the latest adapters. So unceremonious were they with other people's property, that the Pseudo-Berosus,[3] shows that Titæa—of whom Diodorus Siculus [4] makes the mother of the Titans or Diluvians—was the *wife of Noah*. Faber calls him the "Pseudo-Berosus," yet accepts the information in order to register one proof more that the Pagans have borrowed all their Gods from the Jews, by transforming patriarchal material. According to my humble opinion, this is one of the best proofs possible of exactly the reverse. It shows as clearly as facts can show, that it is the biblical pseudonymes which are all borrowed from Pagan myths, if myths they must be. It shows, at any rate, that Berosus was well aware of the source of *Genesis*, and that it bore the same cosmic astronomical character as the allegories of Osiris, and the Ark, and other older "Arkite" symbols. For, Berosus says that "Titæa Magna" was afterwards called Aretia,[5] and worshipped

[1] Orpheus apud Proclum in *Timæum*, v, p. 295.

[2] Arnobius, *Contra Gentes*, Lib. iii, p. 124; quoted by Faber, op. cit., Vol. I, p. 135.

[3] *Antiquitates*, Lib. i, Fol. 8.

[4] *Bibliotheca*, Lib. iii, p. 170.

[5] Aretia is the female form of Artes, the Egyptian Mars. Thence the Chaldean (and now Hebrew) אֶרֶץ (Arets), "Earth." Seyffarth, the author of *Beitrage zur Kenntnis* under "Astes," *Mars*) [illegible] follows: "Addit Cedrenus (Salm. I, c.): Stella Martis ab Ægyptiis vocatur Ertosi plantare, [illegible] Significat autem hoc omnis generis procreationem et [illegible] omnisque substantiæ et naturam et vim ordinantem atque procreantem." [Cedrenus, says (Salm. I, c.), Mars was

with the Earth; and this identifies Titæa, Noah's consort, with Rhea, the Mother of the Titans, and with Idā; both being Goddesses who preside over the Earth, and the Mothers of the Manus and Manes, or Titan-Kabiri. And Titæ-Aretia was worshipped as Horchia, says the same Berosus, and this is a title of Vesta, Goddess of the Earth.

> Sicanus deificavit Aretiam, et nominavit eam linguā Janigenā Horchiam.[1]

Scarcely an ancient poet of historic or prehistoric days fails to mention the sinking of the two continents—often called isles—in one form or another. Hence the destruction, besides Atlantis, of the Phlegyan Island. Pausanias and Nonnus both tell how:

> From its deep-rooted base the Phlegyan isle
> Stern Neptune shook, and plunged beneath the waves
> Its impious inhabitants.[2]

Faber felt convinced that the Phlegyan Island [3] was Atlantis. But all such allegories are more or less distorted echoes of the Hindu tradition about that great Cataclysm, which befell the Fourth, really human, though gigantic, Race, the one which preceded the Āryan. Yet, as just said, like all other legends, the legend of the Deluge has more than one meaning. It refers, in Theogony, to *pre-cosmic transformations*, to *spiritual correlations*—however absurd the term may sound to a scientific ear—and also to subsequent Cosmogony; to the great FLOOD of WATERS (Matter) in CHAOS, awakened and fructified by those Spirit-Rays which were swamped by, and *perished* in, the mysterious differentiation—a pre-cosmic mystery, the Prologue to the drama of Being. Anu, Bel, and Noah preceded Adam Kadmon, Adam the Red, and Noah; just as Brahmā, Vishnu, and Shiva preceded Vaivasvata and the rest.[4]

All this goes to show that the *semi*-universal deluge known to geology—the first Glacial Period—must have occurred just at the time allotted to it by the Secret Doctrine: namely, 200,000 years, in round numbers, after the commencement of our Fifth Race, or about the time assigned by Croll and Stockwell for the first Glacial Period: *i.e.*, about 850,000 years ago. Thus, as the latter disturbance is attributed by geologists and astronomers to "an extreme eccentricity of the earth's orbit," and as the Secret Doctrine attributes

called by the Egyptians Ertosi (to plant or to generate). This implies the creating and vivifying of everything, the creating and determining the nature and powers of all substance and matter]. It is Earth as "source of being"; or, as explained by the author of *The Source of Measures* (p. 186), Aries is the same in Hebrew and Egyptian, and both "combine the primal idea of *earth as source*, precisely as in the Hebrew itself, under another form. *Adam*, and *Mādim*, *Mars*, are the same, and combine the idea of *earth*, with *Adam* under the form of *h-adam-h*."

[1] *Antiquities*, v, 64. [Sicanus deified Aretia and named her Horchia, of the lineage of Janus.]

[2] Nonnus, *Dionysiacs*, Lib. xviii, p. 319. Quoted by Faber, op. cit., Vol. I, p. 328.

[3] [" Insulae Phlegyae," in the 1888 edition.]

[4] See *Isis Unveiled*, II, pp. 420 et seq., where one or two of the seven meanings are hinted at.

the same source, but with the addition of another factor, the shifting of Earth's axis—a proof of which may be found in the *Book of Enoch*,[1] if the ded language of the *Puranas* be not understood. All this should tend to w that the Ancients knew something of the "modern discoveries" of ces. Enoch, when speaking of "the great inclination of the Earth," hich "is in travail," is quite significant and clear.

Is not this evident? Noah is Noah, *floating on the waters* in his ark; the latter g the emblem of the Argha, or Moon, the feminine Principle, Noah is the "Spirit" ing into Matter. We find him, as soon as he descends upon the Earth, planting a ard, drinking of wine, and getting drunk thereon, *i.e.*, the pure Spirit becomes xicated as soon as it is finally imprisoned in Matter. The seventh chapter of s is only another version of the first. Thus, while the latter reads: "And darkw upon the face of the deep. And the Spirit of God moved upon the face of waters", in the former it is said: "And the waters prevailed, . . . and the ark t [with Noah, the Spirit] upon the face of the waters." Thus Noah, if identical the Chaldean Nuah, is the Spirit vivifying Matter, which latter is Chaos, reated by the Deep, or the Waters of the Flood. In the Babylonian legend the osmical blended with the terrestrial event, it is Istar (Ashteroth, or Venus, the ar Goddess) who is shut up in the ark and sends out a *dove* in search of dry land.[2]

George Smith notes in the "Tablets," first the creation of the moon and then of the sun: "Its beauty and perfection are extolled, and the regularity of its which led to its being considered the type of a judge and the regulator of the d." Did this story relate simply to a cosmogonical cataclysm—even were this universal—why should the goddess Istar or Ashteroth, the moon, speak of the *n of the sun* after the deluge? The waters might have reached as high as the tain of Nizir of the Chaldean version, or Jebel Djudi, the deluge mountains of Arabian legend, or yet Ararat of the biblical narrative, and even the Himâlaya e Hindû tradition, and yet not have reached the Sun; even the *Bible* itself ed short of such a miracle. It is evident that the deluge to the people who recorded it had another meaning, less problematical and far more philosophical that of a *universal* deluge, of which there are no geological traces whatever.[3]

As all such cataclysms are periodical and cyclical, and as Manu Vaivas- figures as a *generic* character, under various circumstances and events, seems to be no serious objection to the supposition that the first "great l" had an allegorical, as well as a cosmic meaning, and that it happened he end of the Satya Yuga, the "Age of Truth," when the Second Root- . "the Manu with bones," made its primeval appearance as the eat-born."

The Second Flood—the so-called "universal"—which affected the urth Root-Race—now conveniently regarded by theology as "the accursed e of giants," the Cainites, and the "sons of Ham"—is the flood which first perceived by geology. If one carefully compares the accounts in various legends of the Chaldees and other exoteric works of the nations, it

[1] Chap. lxiv., Sect. xi. [2] *Isis Unveiled*, II, pp. 423-4. [3] Ibid., 425, note.

will be found that all of them agree with the orthodox narratives given in the Brahmanical books. And it may be perceived that while, in the first account, "there is no God or mortal yet on Earth," when Manu Vaivasvata lands on Himavan [Himalayas], in the second, the Seven Rishis are allowed to keep him company, thus showing that whereas some accounts refer to the Sidereal and Cosmic Flood before the so-called "Creation," the others treat, one of the Great Flood of Matter on Earth, and the other of a real watery deluge. In the *Shatapatha Brahmana*, Manu finds that the Flood had swept away all living creatures, and he alone was left *i.e., the seed of life* alone remained from the previous Dissolution of the Universe, or Mahāpralaya, after a "Day of Brahmā", and the *Mahābhārata* refers simply to the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. Therefore is Vaivasvata Manu shown under three distinct attributes in our Esoteric Cosmogony:[1] (*a*) as the "Root-Manu," on Globe A, in the First Round, (*b*) as the "*Seed* of Life," on Globe D, in the Fourth Round; and (*c*) as the "Seed of Man," at the beginning of every Root Race—in our Fifth Race especially. The very commencement of the latter witnesses, during the Dvapara Yuga,[2] the destruction of the accursed sorcerers;

> Of that island [Plato speaks only of its last island] beyond the Pillars of Hercules, in the Atlantic Ocean, from which there was an easy transition to other islands in the neighbourhood of another *large continent* [America].

It is this "Atlantic" Land which was connected with the "White Island," and this White Island was Ruta; but it was not the Atala and the "White Devil" of Colonel Wilford,[3] as already shown. It may well be

[1] One has to remember that, in the Hindu philosophy, every differentiated unit is such only during the Cycles of Mayā, being one in its essence with the Supreme or One Spirit. Hence arises the seeming confusion and contradiction in the various *Puranas*, and at times in the same *Purana*, about the same individual—Vishnu—as the many-formed Brahmā, and as Brahma (neuter)—as one, and yet he is said to be all the twenty-eight Vyāsas.

"In every Dvāpara (or third) age, Vishnu, in the person of Vyāsa . . . divides the Veda, which is (properly, but) one, into many portions . . . Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivasvata Manvantara, in the Dvāpara age, and, consequently, eight and twenty Vyāsas have passed away." (*Vishnu Purana*, Wilson's Trans., Vol. iii, pp. 33-4.) "[They who were all] in the form of Veda-Vyāsa, who were the Vyāsas of their respective eras." (Ibid., loc. cit., p. 33.) "This world is Brahmā, in Brahmā, from Brahmā . . . nothing further to be known." Then again in the *Harivansha*: "There were (in the first Manvantara) seven celebrated sons of Vasishtha who (in the third Manvantara) were sons of Brahmā (*i.e.*, Rishis) the illustrious posterity of Urja." (Ibid., Vol. iii, p. 6, note.) This is plain: the Humanity of the First Manvantara is that of the seventh and of all the intermediate ones. The Mankind of the First Root Race is the mankind of the Second, Third, Fourth, Fifth, etc. To the last it forms a cyclic and constant reincarnation of the Monads belonging to the Divan Chohans of our Planetary Chain.

[2] The Dvāpara Yuga differs for each Race. All Races have their own Cycles, which fact causes a great confusion. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali Yuga when Gautama Buddha appeared, whereas the Fifth was in its Satya or Krita Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various "Family Races," called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming Sixth Sub-Race—which has begun very soon—will be in its Satya Golden Age while we reap the fruit of our iniquity in our Kali Yuga.

[3] See *Asiatic Researches*, Vol. viii, p. 280.

marked here that the Dvāpara Yuga lasts 864,000 years, according to the nskrit texts; and that, if the Kali Yuga began only about 5000 years ago, t it is just 869,000 years since that destruction took place. Again, these ures are not very widely different from those given by the geologists, who ce their Glacial Period at 850,000 years ago.

The *Shatapatha* then tells us that a woman was produced who came to nu and declared *herself his daughter, with whom he lived and begat the off-spring Manu.* This refers to the physiological transformation of sexes during Third Root-Race. And the allegory is too transparently clear to need h explanation. Of course, as already remarked, in the separation of an androgyne being was supposed to divide his body into two halves, the case of Brahmā and Vāch, and even of Adam and Eve—and thus female is, in a certain sense, his daughter, just as he will be her son, "the of his [and her] flesh and the bone of his [and her] bone." Let it be well remembered that not one of our Orientalists has yet learned to n in those "contradictions and amazing nonsense," as some call the , that a reference to a Yuga may mean a Round, a Root Race, and a sub-race, as well as form a page torn out of pre-cosmic Theogony. double and triple meaning is proved by various references to one and ame individual apparently, under an identical name, while in reality references are to events divided by entire Kalpas. A good instance is of Ilā. She is first represented as one thing and then as another. In oteric legends it is said that Manu Vaivasvata, desiring to create sons, ited a sacrifice to Mitra and Varuna; but, through a mistake of the ating Brāhman, a daughter only was obtained—Ilā or Idā. Then, ough the favour of the two deities," her *sex is changed* and she becomes a Su-dyumna. Then she is again turned into a woman, and so on; the adding that Shiva and his consort were pleased that "she should be a e one month and a female another." This has a direct reference to the d Root-Race, whose men were androgynes. But some very learned ntalists [1] think and have declared that:

> Idā is primarily food, nourishment, or a libation of milk; thence a stream se, personified as the goddess of speech.

The "profane" are not told, however, the reason why "a libation of " or "a stream of praise," should be *male* and *female* by turn: unless, d, there is some "internal evidence" which the Occultists fail to ve.

[1] See Dowson's *Hindu Classical Dictionary*, *sub voce* "Idā."

In its most mystical meaning, the union of Svāyambhuva Manu with Vāch-Shata-Rūpa, his own daughter—his being the first "euhemerization" of the dual principle of which Vaivasvata Manu and Ilā are a secondary and a third form—stands in cosmic symbolism as the Root-Life, the Germ from which spring all the Solar Systems, the Worlds, Angels and the Gods. For, as says Vishnu:

> From Manu all creation, gods, Asuras, man must be produced;
> By him the word must be created, that which moves and moveth not.

But we may find worse opponents than even the Western scientists and Orientalists. If, on the question of figures, Brāhmans may agree with our teaching, we are not so sure that some of the orthodox conservatives may not raise objections to the modes of procreation attributed to their Pitri Devatās. We shall be called upon to produce the works from which we quote, and we will invite them to read their own *Purānas* a little more carefully and with an eye to the esoteric meaning. And then, we repeat again, they will find, under the veil of more or less transparent allegories, every statement made herein corroborated by their own works. One or two instances have already been given as regards the appearance of the Second Race, which is called the "Sweat-born." This allegory is regarded as a fairy tale, and yet it conceals a psycho-physiological phenomenon, and one of the greatest mysteries of Nature.

But in view of the chronological statements made herein, it is natural to ask:

COULD MEN EXIST 18,000,000 YEARS AGO?

To this Occultism answers in the affirmative, notwithstanding all scientific objectors. Moreover, this duration covers only the Vaivasvata-Manu Man, *i.e.*, the male and female entity already separated into distinct sexes. The two and a half Races that preceded that even may have lived 300,000,000 years ago for all that science can tell. For the geological and physical difficuties in the way of the theory could not exist for the *primeval, ethereal* Man of the Occult Teachings. *The whole issue of the quarrel between the Profane and the Esoteric Sciences depends upon the belief in, and demonstration of, the existence of an Astral Body within the Physical*, the former independent of the latter. Paul d'Assier, the Positivist, seems to have proven the fact pretty plainly,[1] not to speak of the accumulated testimony of the ages, and that of

[1] See *Posthumous Humanity*; Translated by H. S. Olcott, London, 1887.

the modern "Spiritualists" and mystics. It will be found difficult to reject this fact in our age of proofs, tests, and ocular demonstrations.

The Secret Doctrine maintains that, notwithstanding the general cataclysms and disturbances of the Fourth Round of our Globe, which—owing to being the period of its greatest physical development, for the Fourth Round the middle point of the Life Cycle allotted to it—were far more terrible and intense than during any of the three preceding Rounds—the Cycles of its earlier psychic and spiritual life and of its semi-ethereal conditions—Physical humanity has existed upon it for the last 18,000,000 years.[1] This period was preceded by 300,000,000 years of the mineral and vegetable development. To all those who refuse to accept the theory of a "boneless," purely ethereal man, will object. Science, which knows only of physical organisms, will feel indignant; and materialistic theology still more so. The former will reject on logical and reasonable grounds, based on the preconception that all organisms have always existed on the same plane of materiality in all ages; the latter on a tissue of most absurd fictions. The ridiculous claim usually brought forward by theologians is based on the virtual assumption that mankind (read Christians) on this planet have the honour of being the human beings in the whole Kosmos who dwell on a Globe, and that are consequently the best of their kind.[2]

The Occultists, who believe firmly in the teachings of the Mother-Philosophy, repel the objections of both theologians and scientists. They maintain, on their side, that, even during those periods when there must have been insufferable heat, even at the two poles, with successive floods, upheaval of the valleys and constant shifting of the great waters and [illegible], none of these circumstances could form an impediment to human

[1] "Professor Newcomb says the heat evolved by contraction from an infinite distance would last 10,000,000 years. (*Popular Astronomy*, 509.) A temperature permitting the existence of water on the earth would have been reached 10,000,000 years ago." (Winchell, *World-Life*, p. 356.) But Sir William Thomson says that the whole age of the incrustation of the Earth is 80,000,000 years, though, this year, he has again altered his opinion and allows only 15,000,000 years as the age of the [illegible]. As will be shown in the Addenda, Vol. 4, the divergence of scientific opinions is so great that no reliance can ever be placed upon *scientific* speculation.

[2] The essay on *The Plurality of Worlds* (1853)—an anonymous work, yet well known to have been the production of Dr. Whewell—is a good proof of this. No Christian ought to believe in either the plurality of Worlds or the geological age of the Globe, argues the author; because, if it is asserted that this World is only one among the many of its kind, which are all the work of God, as it is [illegible], that all are the seat of life, all the realm and dwelling of intelligent creatures endowed with [illegible], subject to law and capable of free will; then, it would be extravagant to think that *our* World would have been the subject of God's favours and His special interference, of His communications and His *personal visit*. Can the Earth presume to be considered the centre of the moral and religious Universe, he asks, if it has not the slightest distinction to rely upon in the physical Universe? Is it not absurd to uphold such an assertion (of the plurality of inhabited worlds), as it would be to-day to hold the old hypothesis of Ptolemy, who placed the Earth in the centre of our system? The above [illegible] from memory, yet *almost textually*. The author fails to see that he is bursting his own soap-[illegible] with such a defence.

[illegible] appear as well as it suggests to them to each mankind. Neither the homogeneous or embryo organs, full of deficiencies and defects, nor the period of [illegible] development, could prevent the First and Second Races from making their appearance even during the Carboniferous, or the Saturian Age itself.

Thus the Monads destined to animate future Kalpas were ready for the [illegible]. They had passed their phases of mineralization, of plant life, [illegible] from the lowest to the highest, and were waiting for their [illegible] form. Yet what could the Plastic Modellers do but [illegible] Nature? Could they, as claimed by the biblical [illegible] "Lord-God" Elohim, or as Pygmalion in the Greek allegory, [illegible] out of volcanic dust, and breathe a "Living Soul" into Man? No, because the Soul was already there, latent in its Monad, and needed but [illegible]. Pygmalion, who fails to *animate* his statue, and Rabbi Zaro[1] of the [illegible], who fails to construct "a human soul in the creature," are [illegible] far more philosophical and scientific than Adam, taken in the [illegible] sense, or the biblical Elohim-Creators. Esoteric Philosophy, which [illegible] spontaneous generation—after the Shishta and Prajâpati have [illegible] the seed of life on the Earth—shows the Lower Angels able to construct [illegible] man only, even with the help of Nature, after having evolved the Ethereal Form out of themselves, and leaving the physical form to evolve gradually from its ethereal, or what would now be called, protoplasmic, model.

This will again be objected to; "spontaneous generation" is an exploded [illegible], we shall be told. Pasteur's experiments disposed of it twenty years ago, and Professor Tyndall is against it. Well, suppose he is? He ought to know that, should spontaneous generation be indeed proven impossible in our present, [illegible]-period and actual conditions—which the Occultists deny—still [illegible] be no demonstration that it could not have taken place under different [illegible], not only in the seas of the Laurentian Period, but even on the [illegible] Earth. It would be interesting to know how science could ever account for the appearance of species and life on Earth, especially of Man, since that she rejects both the biblical teachings and spontaneous generation. Pasteur's observations, however, are far from being perfect or proven. Blanchard and Dr. Lutaud reject their importance, and, in fact, show that they have none. The question is so far left *sub judice*, as well as the other as to when, at what period, life appeared on the Earth? As to the idea that Harvey's monerons—a pinch of salt!—has solved the problem of the origin of life, it is simply absurd. Those Materialists, who feel inclined to pooh-pooh

[1] See vol. [illegible] *The [illegible] of Man*, by S. F. Dunlap, pp. 50, et seq.

, theory of the "Self-existent," the "Self-born Heavenly Man," represent-
, an Ethereal, Astral Man, must excuse even a tyro in Occultism laughing,
, his turn, at some speculations of modern thought. After proving most
rnedly that the primitive speck of *protoplasm* (moneron) is neither animal
r plant, but both, and that it has *no ancestors* among either of these, since
is that moneron which serves as a point of departure for all organized exis-
ce, we are finally told that the monera are *their own ancestors*. This may
very scientific, but it is very metaphysical also; too much so, even for the
ltist.

If spontaneous generation has changed its methods now—owing, perhaps,
ccumulated material on hand—so as almost to escape detection, it was,
ertheless, in full swing in the genesis of terrestrial life. Even the simple
ical form and the evolution of species show how Nature proceeds. The
e-bound, gigantic saurian, the winged pterodactyl, the megalosaurus, and
hundred feet long iguanodon of the later period, are the transformations
he earliest representatives of the animal kingdom found in the sediments
he primary epoch. There was a time when all the above enumerated
ediluvian" monsters appeared as filamentoid infusoria without shell or
, with neither nerves, muscles, organs nor sex, and reproduced their kind
mmation; as do microscopical animals also, the architects and builders
ur mountain ranges, agreeably to the teachings of science. Why not
in this case? Why should he not have followed the same law in
growth, *i.e.*, gradual condensation? Every unprejudiced person would
r to believe that Primeval Humanity had at first an Ethereal—or, if so
erred, a huge filamentoid, jelly-like Form, evolved by Gods or natural
orces," which grew, condensed throughout millions of ages, and became
ntic in its physical impulse and tendency, until it settled into the huge,
ical form of the Fourth Race Man—rather than believe him created of
e dust of the Earth (literally), or from some unknown anthropoid ancestor.

Nor does our Esoteric theory clash with scientific data, except on
t appearance, as Dr. A. Wilson, F.R.S., says, in a letter to *Knowledge*:[1]

> Evolution—rather nature, in the light of evolution—has only been studied
> some *twenty-five years or so*. That is, of course, a mere fractional space in the
> istory of human thought.

And just because of this we do not lose all hope that materialistic science
ll amend its ways, and will gradually accept the Esoteric Teachings—if even
t first divorced from their (to science) too metaphysical elements.

[1] Dec. 23, 1881.

Has the last word on the subject of human evolution yet been said? As Professor Huxley says:

> Each such answer to the great question [man's real place in nature], invariably asserted by the followers of its propounder, if not by himself, to be *complete and final*, remains in high authority and esteem, it may be for one century, it may be for twenty. But as invariably, Time proves each reply to have been a *mere approximation to the truth*, [illegible] *on account of the ignorance of those by whom it was accepted, and wholly* [illegible] *by the larger knowledge of their successors.*[1]

Will this eminent Darwinian admit the possibility of his "Pithecoid Ancestry" being assignable to the list of "wholly intolerable beliefs," in the "larger knowledge" of Occultists? But *whence the savage?* Mere "rising to the civilized state" does not account for the evolution of form.

In the same letter, "The Evolution of Man," Dr. Wilson makes other strange confessions. Thus, he observes, in answer to the queries put to Knowledge, by "G. M.":

> "Has evolution effected any change in man? If so, what change? If not, why not?" . . . If we refuse to admit [as science does] that man was created a perfect being, and then became degraded, there exists only another supposition—that of evolution. If man has arisen from a savage to a civilized state, that surely is evolution. We do not yet know *because such knowledge is difficult to acquire, if the human* [illegible] *to the same influences as those of lower animals.* But there is little doubt that elevation from savagery to civilized life means and implies "evolution," and that of considerable extent. Mentally, man's evolution cannot be doubted; the ever-widening sphere of thought has sprung from small and rude beginnings, like language itself. But man's ways of life, his power of adaptation to his surroundings, and countless other circumstances, have made the facts and course of his "evolution" very difficult to trace.

This very difficulty ought to make the Evolutionists more cautious in their affirmations. But why is evolution impossible, if "man was created a perfect being, and then became degraded"? At best it can only apply to the *carnal, physical man.* As remarked in *Isis Unveiled*, Darwin's evolution begins at the middle point, instead of commencing for man, as for everything else, from universals. The Aristotle-Baconian method may have its advantages, but it has, undeniably, already demonstrated its defects. Pythagoras and Plato, who proceeded from universals downwards, are now shown more learned, in the light of modern science, than was Aristotle. For the latter opposed and denounced the idea of the revolution of the Earth and even its rotundity, when writing:

> Almost all those who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but the philosophers of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary.

[1] *Man's Place in Nature*, p. 78.

This, because the Pythagoreans were Initiates, and followed the deductive thod. Whereas Aristotle, the father of the inductive system, complained those who taught that:

> The centre of our system was occupied by the sun, and the earth was only a which by a rotatory motion around the same centre, produces night and day.[1]

The same with regard to man. The theory taught in the Secret ctrine, and now expounded, is the only one, which—without falling into absurdity of a "miraculous" man created out of the dust of the earth, or still greater fallacy of man evolving from a pinch of lime-salt, the ex-toplasmic moneron—can account for his appearance on Earth.

Analogy is the guiding law in Nature, the only true Ariadne's thread that lead us, through the inextricable paths of her domain, toward her primal final mysteries. Nature, as a creative potency, is infinite, and no genera- of physical scientists can ever boast of having exhausted the list of her s and methods, however uniform the laws upon which she proceeds. If can conceive of a ball of "fire-mist"—as it rolls through æons of time in interstellar spaces—becoming gradually a Planet, a self-luminous Globe, settle into a *man-bearing* World or Earth, thus having passed from a soft tic body into a rock-bound Globe; and if we see on it everything evolving n the non-nucleated jelly-speck that becomes the sarcode[2] of the neron, then passes from its protistic state[3] into the form of an animal, row into a gigantic reptilian monster of the Mesozoic times; then dwind- again into the (comparatively) dwarfish crocodile, now confined solely ropical regions, and the universally common lizard[4]—if we can conceive this, then how can man alone escape the general law? There were ts on earth in those days" says *Genesis*,[5] repeating the statement of the other Eastern Scriptures; and the Titans are founded on an anthro- gical and physiological fact.

And, as the hard-shelled crustacean was once upon a time a jelly-speck, thoroughly homogeneous particle of albumen in a firmly adhesive dition," so was the outward covering of primitive man, his early "coat

De Cœlo, II, Cap. 13.

[2] Or what is more generally known as protoplasm. This substance received the name of te" from Prof. Dujardin Beaumetz far earlier than its present appellation.

[3] The monera are indeed protista. They are neither animals nor plants, writes Hæckel; "the e body of the moneron represents nothing more than a single thoroughly homogeneous particle bumen in a firmly adhesive condition." (*Journal of Microscopical Science*, Jan., 1869, p. 28.)

[4] Behold the iguanodon of the Mesozoic ages—the monster 100 feet long—now transformed into iguana lizard of South America. Popular traditions about "giants" in days of old, and their in every mythology, including that of the *Bible*, may someday be shown to be founded on In nature, the logic of analogy alone should make us accept these *traditions* as scientific verities.

[5] Ch. vi, 4.

[illegible] and a purely temporary form and [illegible] The modern local mountain-man, almost impervious [illegible] which cannot be one, yet what the [illegible] as "mountain without magma," on entirely [illegible] such a mountainless although hard within, and a [illegible] such contrasts.

No [illegible] has the right, in this century, to find the theories of [illegible] of chronologic proportions, for there was [illegible] to the claims made by Eastern Science. This [illegible] shown.

[illegible] that the cooling of our Earth from a temperature [illegible] have occupied a period of no less than [illegible] years. [illegible] geology seems generally to allow [illegible] altogether. Sir William Thomson [illegible] the appearance of the earliest vegetable life to [illegible] especially conducted by the Archæan Records [illegible] are dark in the domains of science. Meanwhile, [illegible] are very much opposed to such limitation. Vulgar [illegible]

[illegible] for the deposit of the strata known to us must [illegible] years.

[illegible] are infinite and eternal.

[illegible] is a material existence, is indeed infinite, the changes only which [illegible] are determined by finite periods of time.

We [illegible] assume that the stars heaven is not merely in space [illegible] but also in time, without beginning or end, that it [illegible] and is unmeasurable.[1]

[illegible] exactly what the Chaldeans say. But the Aryan Chaldeans, [illegible] know nothing of these later speculations. As Calcutta says,

[illegible] of the globular form of our earth.

To [illegible] contains a reply, which has forced certain Chaldeanists to open their eyes very wide.

[illegible] for all time, in the middle of the day, and over against [illegible] in all the dvipas [continents], Maitreya. But the rising and the setting of [illegible] and, in the same way, all the [illegible] Maitreya, people speak of the rising of the sun where [illegible] where the sun disappears, there, *to them*, is his setting. Of the sun, [illegible] there is neither setting nor rising, for what is called rising and setting are only the seeing and the not seeing the sun.[2]

[1] [illegible] Humboldt and Goethe. See *Force and Matter*, by L. Büchner, edited [illegible] p. 61.

[2] [illegible] Wilson, Dowland Hall's rendering, Vol. II, p. 241.

To this Fitzedward Hall remarks:

> The heliocentricism taught in this passage is remarkable. It is contradicted, ...ever, a little further on.[1]

Contradicted *purposely*, because it was a secret temple-teaching. Martin ...g remarked the same teaching in another passage. It is useless to ...umniate the Āryans any longer.

To return to the chronology of the geologists and anthropologists. We ... afraid science has no reasonable grounds on which she could oppose the ...s of the Occultists in this direction. Except that "of man, the highest ...nic being of creation, not a trace was found in the primary strata; only ...he uppermost, the so-called alluvial layer," is all that can be urged, so far. ...t man was *not the last member in the mammalian family*, but the *first* in *this* ...nd, is something that science will be forced to acknowledge one day. ...milar view also has already been mooted in France on very high authority.

That man can be shown to have lived in the Mid-Tertiary Period, and ... geological age *when there did not yet exist one single specimen of the now known* ... *of mammals*, is a statement that science *cannot* deny and which has now ... proven by de Quatrefages.[2] But even supposing his existence in the ...ene Period is not yet demonstrated, what period of time has elapsed ...e the Cretaceous Period? We are aware of the fact that only the boldest ...logists dare place man further back than the Miocene Age. But how ..., we ask, is the duration of those ages and periods since the Mesozoic ...? On this, after a good deal of speculation and wrangling, science is ...t, the greatest authorities upon the subject being compelled to answer ...he question: "We do not know." This ought to show that the men of ...nce are no greater authorities in this matter than are the profane. If, ...ording to Professor Huxley, "the time represented by the coal formation ...e would be six millions of years,"[3] how many more millions would be ...ired to cover the time from the Jurassic Period, or the middle of the so-...d Reptilian Age—when the Third Race appeared—up to the Miocene, ...n the bulk of the Fourth Race was submerged?[4]

The writer is aware that those specialists whose computations of the ages ...the Globe and Man are the most liberal have always had the shyer majority ...inst them. But this proves very little, since the majority rarely, if ever, ...s out to be right in the long run. Harvey stood alone for many years. ...advocates for crossing the Altantic with steamers were in danger of ending

[1] Ibid., p. 242.
[2] *Introduction à l'Etude des Races Humaines.*
[3] *Modern Science and Modern Thought*, by S. Laing, p. 32.
[4] *Esoteric Buddhism*, p. 70 [8th edition, p. 73].

[illegible] days in a lunatic asylum. Mesmer is classed to this day—in the Encyclopædias—along with Cagliostro and St. Germain, as a charlatan and impostor. And now that Messrs. Charcot and Richet have vindicated Mesmer's claims, and that Mesmerism under its new name of Hypnotism—a mere mask on a very old face—is accepted by science, it does not strengthen our respect for that majority, when we see the ease and unconcern with which its members treat of "hypnotism," of "telepathic impacts," and its other phenomena. They speak of it, in short, as if they had believed therein since the days of Solomon, and had not, only a few years ago, called its votaries lunatics and impostors! [1]

The same revulsion of thought is in store for the long period of years which Esoteric Philosophy claims as the age of sexual and physiological [illegible]. Therefore even the STANZA which says:

"*The Mind-born, the heedless, gave being to the Will-born with bones;*" [illegible] that this took place in the middle of the Third Race 18,000,000 years ago—has yet a chance of being accepted by future scientists.

As far as nineteenth century thought is concerned, we shall be told, even by some personal friends who are imbued with an abnormal respect for the [illegible] conclusions of science, that such a statement is absurd. How much more improbable will appear our further assertion, *viz.*, that the antiquity of the Fifth Race dates back millions of years beyond this again. For, although the exact figures are withheld—and it is out of the question to refer the [illegible] evolution of the primeval Divine Races with *certainty* to either the [illegible] Secondary or the Primary Ages of geology—one thing is clear, that the figures [illegible] of years, which embrace the duration of *sexual*, *physical* man, [illegible] to be enormously increased if the whole process of spiritual, astral and [illegible] development is taken into account. Many geologists, indeed, consider that the duration of the Quaternary and Tertiary Ages demands the acceptance of such an estimate; and it is quite certain that no terrestrial [illegible] whatever negative the hypothesis of an Eocene man, if evidence [illegible] is forthcoming. Occultists, who maintain that the above date carries us far back into the Secondary or "Reptilian" Age, may refer to M. de Quatrefages in support of the possible existence of man in that remote antiquity. But with regard to the earliest Root Races the case is very

[1] [illegible] as it stands for spiritualistic phenomena and all the other psychological manifestations [illegible] man. Since the days of Hume, whose researches culminated in a nihilistic idealism, [illegible] has gradually shifted its position to one of crass materialism. Hume is regarded as a [illegible] yet he denied a priori the possibility of phenomena in which millions now believe. [illegible] of science. The hypercritics of to-day are rank annihilationists. The schools of Spencer and Bain are respectively positivist and materialist, and not metaphysical at all. It is [illegible] it reminds one as little of the Vedantic teaching as does the pessimism of Schopenhauer and von Hartmann recall the Esoteric Philosophy, the heart and soul of *true* Buddhism.

ment. If the thick agglomeration of vapours, charged with carbonic acid, hat escaped from the soil, or was held in suspension in the atmosphere since e commencement of sedimentation, offered a fatal obstacle to the life of human organisms as now known, how, it will be asked, could the primeval en have existed? This consideration is, in reality, out of court. Such terres- al conditions as were then operative had no touch with the plane on which evolution of the *ethereal astral* Races proceeded. Only in relatively recent logical periods has the spiral course of cyclic law swept mankind into the st grade of physical evolution—the plane of gross material causation. those early ages, *astral* evolution was alone in progress, and the two planes, astral and the physical,[1] though developing on parallel lines, had no t point of contact with one another. It is obvious that a shadow-like l man is related by virtue of his organization—if such it can be l -only to that plane from which the substance of his Upādhi is ed.

There are things, perhaps, that may have escaped the far-seeing—but *ll-seeing*—eyes of our modern naturalists; yet it is Nature herself who takes to furnish the missing links. Agnostic speculative thinkers have oose between the version given by the Secret Doctrine of the East, and hopelessly materialistic Darwinian and biblical accounts of the origin of between no soul and no spiritual evolution, and the Occult doctrine n repudiates "special creation" and the "Evolutionist" anthropo- is equally.

Again, to take up the question of "spontaneous generation"; life—as e shows—has not always reigned on this terrestrial planet. There was ne when even the Hæckelian moneron—that simple globule of proto- n—had not yet appeared at the bottom of the seas. Whence came the *se* which caused the molecules of carbon, nitrogen, oxygen, etc., to p themselves into the *Urschleim* of Oken, that organic "slime," now stened protoplasm? What were the prototypes of the monera? They, at t, could not have fallen in meteorites from other Globes already formed, William Thomson's wild theory to this effect notwithstanding. And even *had* so fallen; if our Earth got its supply of life-germs from other ets; who, or *what*, had carried them on to these planets? Here, again, the Occult Teaching is accepted, we are compelled once more to face *miracle*—to accept the theory of a *personal*, *anthropomorphic* Creator, the

[1] It must be noted that, though the astral and physical planes of Matter ran parallel with one er even in the earliest geological ages, yet they were not in the same phases of manifestation hich they are *now*. The Earth did not reach its present *grade of density* till 18,000,000 years Since then *both* the physical and astral planes have become grosser.

attributes and definitions of whom, as formulated by the Monotheists, clash as much with philosophy and logic, as they degrade the ideal of an infinite Universal Deity, before whose incomprehensible awful grandeur the highest human intellect feels dwarfed. Let not the modern philosopher, while arbitrarily placing himself on the highest pinnacle of human intellectuality hitherto evolved, show himself spiritually and intuitionally so far below the conceptions of even the ancient Greeks, themselves on a far lower level, in these respects, than the philosophers of Eastern Āryan antiquity. Hylozoism, when philosophically understood, is the highest aspect of Pantheism. It is the only possible escape from idiotic Atheism based on lethal materiality, and the still more idiotic anthropomorphic conceptions of the Monotheists; between which it stands on its own entirely neutral ground. Hylozoism *demands* absolute Divine Thought, which would *pervade* the numberless active, creating Forces, or "Creators," which *Entities* are moved by, and have their being in, from, and through, that Divine Thought; the latter, nevertheless, having no more personal concern in them or *their* creations than the Sun has in the sunflower and its seeds, or in vegetation in general. Such active "Creators" are known to exist and are believed in, because perceived and sensed by the *Inner* Man in the Occultist. Thus the latter says that an Absolute Deity, having to be unconditioned and unrelated, cannot be thought of at the same time as an active, creating, one living God, without immediate degradation of the ideal.[1] A Deity that manifests in *Space* and *Time*—these two being simply the forms of THAT which is the Absolute ALL—can be but a fractional part of the whole. And since that "All" cannot be divided in its absoluteness, therefore that *sensed* Creator (we say Creators) can be at best but the mere *aspect* thereof. To use the same metaphor—inadequate to express the full idea, yet well adapted to the case in hand—these Creators are like the numerous rays of the solar orb, which remains unconscious of, and unconcerned in, the work; while its mediating agents, the rays, become the instrumental media every spring—the Manvantaric dawn of the Earth—in fructifying and awakening the dormant vitality inherent in Nature and its differentiated matter. This was so well understood in antiquity, that even the moderately religious Aristotle remarked that such work of direct creation would be quite *unbecoming* to God—*ἀπρεπὲς τῷ Θεῷ*. Plato and other philosophers taught the same: deity cannot set its own hand to creation —*αὐτουργεῖν ἅπαντα* [create all things with his own hands]. This

[1] The conception and definition of the Absolute by Cardinal Cusa may satisfy only the Western mind, prisoned, so unconsciously to itself, and entirely degenerated, by long centuries of scholastic and theological sophistry. But this "recent philosophy of the Absolute," traced by Sir William Hamilton to Cusa, would never satisfy the more acutely metaphysical mind of the Hindu Vedāntin.

Cudworth calls "Hylozoism." As old Zeno is credited by Lactius with having said:

> Nature is a habit moved from itself, according to seminal principles; pervading and containing those several things which in determinate times are produced [illegible], and acting agreeably to that from which it was secreted.[1]

Let us return to our subject, pausing to think over it. Indeed, if there is vegetable life during those periods that could feed on the then deleterious elements; and if there was even animal life whose aquatic organization could be developed, notwithstanding the supposed scarcity of oxygen, why could there not be human life also, in its incipient physical form, *i.e.*, in a race of beings adapted for that geological period and its surroundings? Besides, science confesses that it knows nothing of the real length of geological periods.

But the chief question before us is, whether it is quite certain that, from the time of that which is called the Azoic Age, there ever was such an atmosphere as that hypothesized by the naturalists. Not all the physicists agree with this idea. Were the writer anxious to corroborate the teachings of the Secret Doctrine by exact science, it would be easy to show, on the admission of more than one physicist, that the atmosphere has changed little, if at all, since the first condensation of the oceans—*i.e.*, since the Laurentian Period, the Pyrolithic Age. Such, at any rate, is the opinion of Blanchard, S. Meunier, and even of Bischof—as the experiments of the last scientist with basalts have shown. For were we to take the word of the majority of scientists as to the quantity of deadly gases, and of elements entirely saturated with carbon and hydrogen, in which the vegetable and animal kingdoms are shown to have lived, thriven, and developed, then one would have to come to the curious conclusion that there were, in those days, oceans of *liquid carbonic acid*, instead of water. With such an element, it becomes doubtful whether the mollusks, or even the primitive trilobites themselves could live in the oceans of the Primary Age—let alone in those of the Silurian, as shown by Blanchard.

The conditions that were necessary for the earliest Race of mankind, however, require no elements, whether simple or compound. That which was stated at the beginning is maintained. The spiritual ethereal Entity which lived in Spaces unknown to Earth, before the first sidereal "jelly-speck" evolved in the Ocean of crude Cosmic Matter—billions and trillions of years before our globular speck in infinity, called Earth, came into being and generated the monera in its drops, called oceans—needed no "elements." The "Manu with soft bones," could well dispense with calcium phosphate, as he had no

[1] Cudworth's *Intellectual System*, I, 328.

bones, save in a figurative sense. And while even the monera, however homogeneous their organism, still required physical conditions of life that would help them toward further evolution, the Being which became Primitive Man and the "Father of Man," after evolving on planes of existence undreamed of by science, could well remain impervious to any state of atmospheric conditions around him. The primitive ancestor, in Brasseur de Bourbourg's *Popol Vuh*, who—in the Mexican legends—could act and live with equal ease under ground and water as upon the earth, answers only to the Second and early Third Races in our texts. And if the three kingdoms of Nature were so different in pre-diluvian ages, why should not man have been composed of materials and combinations of atoms now entirely unknown to physical science? The plants and animals now known, in almost numberless varieties and species, have all developed, according to scientific hypotheses, from primitive and far fewer organic forms. Why should not the same have occurred in the case of man, the elements, and the rest? As the Commentary says:

Universal Genesis starts from the One, breaks into Three, then Five, and finally culminates in Seven, to return into Four, Three, and One.

STANZA 7

FROM THE SEMI-DIVINE DOWN TO THE FIRST HUMAN RACES

24. The higher Creators reject in their pride the Forms evolved by the "Sons of Yoga." 25. They will not incarnate in the early "Egg-born." 26. They select the later Androgynes. 27. The first man endowed with mind.

24. THE SONS OF WISDOM, THE SONS OF NIGHT,[1] READY FOR REBIRTH, CAME DOWN. THEY SAW THE VILE[2] FORMS OF THE FIRST THIRD[3] (*a*). "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHĀYĀS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH.[4] FROM THEIR OWN RŪPA[5] THEY FILLED[6] THE KĀMA.[7] THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE;[8] THE SPARK BURNED LOW (*b*). THE THIRD REMAINED MINDLESS. THEIR JĪVAS[9] WERE NOT READY. THESE WERE SET APART AMONG THE

[1] Issued from the Body of Brahmā when it became Night. [2] Intellectually vile.
[3] Still senseless Race. [4] Race. [5] Essence, in the 1888 edition.
[6] Intensified. [7] The vehicle of Desire. [8] Higher knowledge. [9] Monads.

[illegible] THEY BECAME NARROW-HEADED. THE THIRD WERE READY. "IN [illegible]E SHALL WE DWELL," SAID THE LORDS OF THE FLAME AND OF THE DARK [illegible]DOM (*c*).

This STANZA contains, in itself, the whole key to the mysteries of evil, the [illegible]alled Fall of the Angels, and the many problems that have puzzled the [illegible]ns of the philosophers from the time that the memory of man began. It [illegible] the secret of the subsequent inequalities of intellectual capacity, of [illegible]er social position, and gives a logical explanation to the incomprehen- [illegible] kārmic course throughout the æons which followed. The best expla- [illegible]on which can be given, in view of the difficulties of the subject, will now [illegible]ttempted.

[illegible]*a*) Up to the Fourth Round, and even to the later part of the Third [illegible] in this Round, *Man*—if the ever-changing forms that clothed the [illegible]ds during the first three Rounds and the first two and a half Races of [illegible]resent Round can be given that misleading name—is, so far, only an [illegible]l intellectually. It is only in the present *midway* Round that he entirely [illegible]ops in himself the Fourth Principle as a fit vehicle for the Fifth. But [illegible] will be relatively *fully* developed only in the following Round, when [illegible] have an opportunity of becoming entirely divine until the end of the [illegible]s. As Christian Schœttgen says in *Horae Hebraicæ*, etc., the first [illegible]rial Adam "had only the breath of life"—*Nephesh, but not the Soul.*

[illegible]*b*) Here the *inferior* Races, of which there are still some analogues left [illegible] the Australians, now fast dying out, and some African and Oceanic [illegible]s—are meant. "They were not ready" signifies that the kārmic devel- [illegible]ent of these Monads had not yet fitted them to occupy the forms of men [illegible]ned for incarnation in higher intellectual Races. But this is explained [illegible]on.

[illegible]*c*) The *Zohar* speaks of "Black Fire," which is Absolute Light—Wisdom. [illegible]ose who, prompted by old theological prejudice, may say: But the [illegible]ras are the rebel Devas, the *opponents of the Gods*—hence Devils, and the [illegible]its of Evil—it is answered: Esoteric Philosophy admits neither good [illegible]evil *per se*, as existing independently in Nature. The cause for both is [illegible]l, as regards the Kosmos, in the necessity of contraries or contrasts, and [illegible]h respect to man, in his human nature, his ignorance and passions. There [illegible] no Devils or the utterly depraved, as there are no Angels absolutely per- [illegible]though there may be Spirits of Light and of Darkness; thus LUCIFER—the

[illegible] human species.

Sound of Intellectual Enlightenment and Freedom of Thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sand-banks of Life, for Lucifer is the Logos in his highest, and the "Adversary" in his lowest aspect—both of which are reflected in our Ego. Lactantius, speaking of the Nature of Christ, makes the Logos, the Word, "the *first-born brother of Satan*, and *the first of all creatures*." [1]

The *Vishnu Purana* describes these primeval creatures (Tiryaksrotas) with *crooked* digestive canals:

> [They were] endowed with inward manifestations, but mutually in ignorance *about their kind and nature*.[2]

The twenty-eight kinds of *Badhas*, or "imperfections," do not apply, as Wilson thought, to the animals now known, which are specified by him, for they did not exist in those geological periods. This is quite plain from the same work, in which the first created are the "'five-fold' immovable creations," [3] minerals and vegetables; then come those fabulous animals, Tiryaksrotas, the monsters of the Abyss, slain by the "Lords," of STANZAS 2 and 3; then the Urdhvasrotas, the happy celestial beings, which feed on ambrosia; and lastly, the Arvāksrotas, human beings—Brahmā's seventh "creation" so called. But these "creations," including the latter, did not occur on this globe, wherever else they may have taken place. It is not Brahmā who creates things and men on this Earth, but the Chief and Lord of the Prajāpatis, the Lords of Being and terrestrial Creation. "Obeying the command of Brahmā," Daksha—the synthesis, or the aggregate, of the Terrestrial Creators and Progenitors, the Pitris, included—made superior and inferior (*vara* and *avara*) things, "referring to putra" progeny, and "*bipeds* and *quadrupeds*, and subsequently, by his will [referring to the Sons of Will and Yoga], gave birth to [illegible], separated the androgynes. Here, again, we have "bipeds" or man created before the "quadrupeds" as in the Esoteric Teachings.

Since in the exoteric accounts, the Asuras are the first Beings created from the "Body of Night," while the Pitris issue from that of "Twilight"; the Gods being placed by Parāshara, in the *Vishnu Purāna*, between the two, and shown to evolve from the "Body of the Day," it is easy to discover a definite purpose to veil the order of creation. Man is the Arvāksrota emanating from the "Body of the Dawn"; and elsewhere, man is again referred to when the Creator of the World, Brahmā, is shown "creating fierce beings, who were denominated Bhūtas, and eaters of flesh," or as the text has it

[1] [illegible] Bk. II, viii; quoted in Myer's *Qabbalah*, 116.
[2] [illegible] Fitzedward Hall's rendering, Vol. I, p. 72.
[3] [illegible] cit., p. 70.
[4] Ibid., Vol. II, p. 10.

ends frightful from being monkey-coloured, and carnivorous."[1] Whereas Rākshasas are generally translated by "evil Spirits" and "enemies of the ds," which identifies them with the Asuras. In the *Rāmāyana*, when Hanu- is reconnoitring the enemy in Lankā, he finds there Rākshasas, some deous, "while some were beautiful to look upon," and, in the *Vishnu na*, there is a direct reference to their becoming the Saviours of "Human- or of Brahmā.

The allegory is very ingenious. Great intellect and too much knowledge a two-edged weapon in life, and instruments for evil as well as for good. en combined with selfishness, they will make of the whole of Humanity a stool for the elevation of him who possesses them, and a means for the nment of his objects; while, applied to altruistic humanitarian purposes, may become the means of the salvation of many. At all events, the nce of self-consciousness and intellect will make of man an idiot, a brute man form. Brahmā is Mahat, the Universal Mind; hence the too selfish ong the Rākshasas showing the desire to become possessed of it all—to vour" Mahat. The allegory is transparent.

At any rate, Esoteric Philosophy identifies the pre-Brāhmanical Asuras, dras,[2] Rākshasas and all the "Adversaries" of the Gods in the allegories, the Egos, which, by incarnating in the still witless man of the Third Race, le him *consciously* immortal. They are, then, during the cycle of Incarna- s, the true *dual* Logos—the conflicting and two-faced Divine Principle dan. The Commentary that follows, and the next STANZAS may, no t, throw more light on this very difficult tenet, but the writer does not ompetent to give it out fully. Of the succession of Races, however, Commentary says:

First come the SELF-EXISTENT *on this Earth. They are the "Spiritual Lives" iected by the absolute* WILL *and* LAW, *at the Dawn of every Rebirth of the rlds. These* LIVES *are the divine "Shishta" [the Seed-Manus, or the Prajā- s and the Pitris].*

From these proceed:

1. *The First Race, the "Self-born," which are the [Astral] shadows of ir Progenitors. The body was devoid of all understanding [mind, intel- ence, and will]. The Inner Being [the Higher Self, or Monad], though thin the earthly frame, was unconnected with it. The link, the Manas, was t there as yet.*

[1] Ibid., Vol. I, p. 83.

[2] Whom Manu calls "paternal grandfathers" (iii, 284). The Rudras are the seven manifesta- of Rudra-Shiva, the "destroying God," and *also* the grand Yogi and Ascetic.

2. *From the First [Race] emanated the Second, called the "Sweat-born"* [1] *and also "Sweat."* [2] *This is the Second Root-Race, endowed by the Preservers [Rakshas]* [3] *and the Incarnating Gods [the Asuras and Kumaras] with the first primitive and weak Spark [the germ of intelligence]. . . .*

And from these in turn proceeds:

8. *The Third Root-Race, the "Twofold"* [Androgynes]. *The first Race [being] as Shell, and the last is "animated"* [*i.e.*, *informed*] *by the Dhyan.*

The Second Race, as stated above, being also sexless, evolved out of itself, at its beginning, the Third, Androgyne Race by an analogous, but already

[illegible]

[illegible] as having arisen, and of the human race as having originated, in this [illegible] Laws of Manu is to court instantaneous annihilation. [illegible] nevertheless, and even goes so far as to ask the important ques- [illegible] **it is cool with Hrchel's theory—now fast becoming an axiom** [illegible] which we quote verbatim as follows:

"How do the living world of organisms arise? And, secondly, the special question: How [illegible] originate? The first of these two enquiries, that as to the first appearance of living [illegible] is proved commonly [illegible] proof of the so-called Archebiosis, or equivocal gen- [illegible] of organisms of the simplest conceivable kind. Next are [illegible] Protogenes, Protamoeba, Vampyrella, exceedingly simple microscopic masses [illegible] structure or organization, which take in nutriment and reproduce themselves [illegible] Still a moment's reflection that protoplasm, organism discovered by the renowned English naturalist Professor Huxley, and named by Professor Haeckel, appears as a continuous thick protoplasmic covering at the [illegible] depths of the ocean, between 5,000 and 30,000 feet. It is true that the best microscopes of our [illegible] have not yet been able to detect any cellular structure; but there is nothing intrinsically improbable [illegible] (*The Religion of Man*, Aveling's translation, p. 33.)

The Bathybius protoplasm having recently turned out to be no organic substance at all, [illegible] Now after reading this, does one need to consume further time in refuting [illegible] "In that case man also has *become a man* [to the minds of Haeckel and [illegible] from the lower Mammalia, apes, the earlier human creatures, the still earlier Mammalia, Reptiles, by progressive transformations" (p. 36)—all produced by "a series of [illegible] . . . natural law, natural design."

The [illegible] nonsense bears its criticism on its own face. Science is made to teach that [illegible] "as were *born* [illegible]." She is made to deny the [illegible] and a will power independent of form and matter, and to find it more [illegible] the marvellous performance of "natural forces working through natural law or design." [illegible] that we are left to think that the physico-mechanical forces of the brains of certain [illegible] are leading them to be willing to sacrifice sense and common sense on the altar of [illegible] the unpalatable inference, producing the first living creature through [illegible] a very complex hypothesis, and in general, pre-human race generations or [illegible] to be unknown as unscientific superstition? Or has Materialism, [illegible]

[1] The Rishabhas, recognized in Indian popular theology as Demons, are called the "Preservers" [illegible] Rishabhas. This double meaning has its origin in a pun in a moral allegory, which [illegible] in the Puranas. It is stated that when Brahma created the Demons, Vishnu [illegible] the Rishabhas, both of whom kinds of Demons, as soon as born, wished to [illegible] "Shall we devour them?" cried out "No so," cried he, "let him be saved, 'preserved,' [illegible] Rishabhas." (*Asiatic Researches*, Vol. I, p. 82.) The *Bhagavata Purana*, III, [illegible] the mystery of the allegory: "Brahma transformed himself into night, or ignorance, [illegible] a body." The Vishnus and Rishabhas seized, exclaiming, "Do not spare [illegible] Brahma cried out, "Do not devour me, save me." This has an inner meaning of course. The "Night of Nature" is the darkness of ignorance, and it is the darkness of science and secrecy. [illegible] the Rishabhas are secret in almost every case to be Yogis, novices Sadhus and Initiates, a rather [illegible] for Demons. The meaning then is that while we have power to expel the [illegible] "devour it"—we have to preserve the sacred truth from profanation. "Brahma is for the initiates alone," says that period case. The moral of the *yuga* is evident.

complicated process. As described in the Commentary, the very best of that Race were:

The "Sons of Passive Yoga."[1] *They issued from the Second Mānushyas [Race], and became oviparous. The emanations that came out of their bodies at the seasons of procreation were ovulary; the small spheroidal nuclei developing a large soft, egg-like vehicle, gradually hardened, when, after a period of incubation, it broke and the young human animal issued from it unaided, as the birds do in our Race.*

This must seem to the reader ludicrously absurd. Nevertheless, it is strictly on the lines of evolutionary analogy, which science perceives in the development of the living animal species. First the moneron-like procreation by "self-division"; then, after a few stages, the oviparous, as in the case of the reptiles, which are followed by the birds; then, finally, the mammals with their *ovoviviparous* modes of producing their young ones.

If the term "ovoviviparous" is applied to some fish and reptiles, which hatch their eggs within their bodies, why should it not be applied to female mammalians, including woman? The ovule, in which, after impregnation, the development of the fœtus takes place, is an egg.

At all events, this conception is more philosophical than that of Eve with the suddenly created placenta giving birth to Cain, because of the "apple," when even the marsupial, the earliest of mammals, is not placental yet.

Moreover, the progressive order of the methods of reproduction, as detailed by science, is a brilliant confirmation of Esoteric Ethnology. It is necessary to tabulate the data in order to prove our assertion.[2]

1. Fission

a) As seen in the division of the homogeneous speck of protoplasm, known as moneron or amœba, into two.

b) As seen in the division of the nucleated cell, in which the cell-nucleus splits into two sub-nuclei, which either develop within the original cell-wall or burst it, and multiply outside as independent entities. (*Cf.* the First Root

[1] The gradual evolution of man in the Secret Doctrine shows that all the later (to the profane eye) Races have their *physical* origin in the early Fourth Race. But it is the sub-race, which preceded the one that separated sexually, that is to be regarded as the *spiritual* ancestors of our present nations, and especially of the Eastern Āryan Races. Weber's idea that the Indo-Germanic Race and the Āryan *Vedic* Race is, to the Occultist, grotesque to the last degree.

[2] *Cf.* especially Schmidt's *Doctrine of Descent and Darwinism*, pp. 39 et seq., and Laing's *A Modern Pythagorean*, pp. 102-11.

2. *Budding*

A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the original organism; *e.g.*, many vegetables, the sea-anemone, etc. (*Cf.* the Second Root Race.)[1]

3. *Spores*

A single cell thrown off by the parent organism, which develops into a multicellular organism reproducing the features of the latter, *e.g.*, bacteria and mosses.

4. *Intermediate Hermaphroditism*

Male and female organs inhering in the same individual; *e.g.*, the majority of plants, worms, and snails, etc.; allied to budding. (*Cf.* Second and early Third Root Races.)

5. *True Sexual Union*

(*Cf.* later Third Root Race.)

We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the *Spiritual* Dhyānis, had become "intellectual" through their contact with Matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on* the *plane* of Matter. They were reborn only by reason of kārmic effects. They *entered* those who were "ready," and became the Arhats, or Sages, alluded to above. This needs explanation.

It does not mean that Monads entered Forms in which other Monads already were. They were "Essences," "Intelligences," and *Conscious Spirits*; Entities seeking to become still more conscious by uniting with more developed Matter. Their essence was too pure to be distinct from the Universal Essence; but their "Egos," or Manas (since they are called Mānasaputra, born of Mahat, or Brahmā) had to pass through earthly human experiences to become *all-knowing*, and be able to start on the returning ascending cycle. The Monads are not *discrete* principles, limited or conditioned, but rays from that

[1] Every process of healing and cicatrization in the higher animal groups—even in the case of [illegible] of mutilated limbs with the Amphibians—is effected by *fusion* and *generation* of the [illegible] morphological elements.

, universal *absolute* Principle. The entrance of one ray of sunlight following ..ther through the same aperture into a dark room will not constitute *two* ..., but one ray intensified. It is not in the course of natural law that man ..ould become a *perfect* Septenary Being before the Seventh Race in the ..enth Round. Yet he has all these principles latent in him from his birth. ..r is it part of the evolutionary law that the Fifth Principle (Manas) should ..ave its complete development before the Fifth Round. All such pre-..turely developed intellects (on the *spiritual* plane) in our Race are *abnormal*; ..ey are those whom we have called the "Fifth-Rounders." Even in the ..ming Seventh Race, at the close of this Fourth Round, while our four lower ..nciples will be fully developed, that of Manas will be only proportionately . This limitation, however, refers solely to the spiritual development. The ..llectual, on the physical plane, was reached during the Fourth Root Race. ., those who were "half ready," who received "but a spark," constitute ..verage humanity which have to acquire their intellectuality during the ..nt Manvantaric evolution, after which they will be ready in the next for ..ll reception of the "Sons of Wisdom." While those which "were not ..." at all, the latest Monads, which had hardly evolved from their last ..ational and lowest animal forms at the close of the Third Round, remained "narrow-brained" of the STANZA. This explains the otherwise unaccount-.. degrees of intellectuality among the various races of men—the savage ..man and the European—even now. Those tribes of savages, whose ..ning powers are very little above the level of the animals, are not the ..ly disinherited, or the *unfavoured*, as some may think—nothing of the .. They are simply those *latest arrivals* among the human Monads, which ..re not ready"; which have to evolve during the present Round, as also ..he three remaining Globes—hence on four different planes of being—so ..arrive at the level of the average class when they reach the Fifth Round. ..remark may prove useful, as food for thought to the student in this con-..tion. The Monads of the lowest specimens of humanity—the "narrow-..ned"[1] savage South-Sea Islander, the African, the Australian—*had no ..e to work out when first born as men, as their more favoured brethren in ..ome had.* The former are spinning out Karma only now; the latter

..e term here means neither the dolicho-cephalic nor the brachyo-cephalic, nor yet skulls of a ..volume, but simply brains devoid of intellect generally. The theory which would judge of ..ll ..tual capacity of a man according to his cranial capacity seems absurdly illogical to one who ..udied the subject. The skulls of the stone period, as well as those of African races (Bushmen ..ded) show that the first are above rather than below the average of the brain capacity of the ..o man, and the skulls of the last are on the whole (as also in the case of Papuans and Poly-..nerally) larger by one cubic inch than that of the average Frenchman. Again, the cranial ..city of the Parisian of today represents an average of 1437 cubic centimetres compared to 1523 ..e Auvergnat.

are burdened with past, present and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilized countries*.

Let us pause before giving any more such strange teachings. Let us try and find out how far any ancient Scriptures, and even science, permit the possibility of, or even distinctly corroborate, such wild notions as are found in our Anthropogenesis.

Recapitulating that which has been said, we find that the Secret Doctrine claims for man: (1) a polygenetic origin; (2) a variety of modes of procreation before humanity fell into the ordinary method of generation; (3) that the evolution of animals—of the mammalians at any rate—follows that of man instead of preceding it. And this is diametrically opposed to the now generally accepted theories of evolution and the descent of man from an animal ancestor.

Let us, giving to Cæsar what is Cæsar's, examine, first of all, the chances for the polygenetic theory among the men of science.

Now the majority of the Darwinian Evolutionists incline to a polygenetic explanation of the origin of Races. On this particular question, however, as in many other cases, scientists are at sixes and sevens; they agree to disagree.

> Does man descend from one *single couple* or from *several groups*—monogenism or polygenism? As far as one can venture to pronounce on what in the absence of witnesses [?] will never be known [?], the second hypothesis is far the most probable.[1]

Abel Hovelacque, in his *Science of Language*, comes to a similar conclusion, arguing from the evidence available to a linguistic inquirer.

In an address delivered before the British Association, Professor W. H. Flower remarked on this question:

> The view which appears best to accord with what is now known of the characters and distribution of the races of man . . . is a modification of the monogenistic hypothesis [!]. Without entering into the difficult question of the method of man's first appearance upon the world, we must assume for it a vast antiquity, at all events as measured by any historical standard. *If we had any approach to a complete palæontological record, the history of man could be reconstructed, but nothing of the kind is forthcoming.*

Such an admission must be regarded as fatal to the dogmatism of the physical Evolutionists, and as opening a wide margin to Occult speculations. The opponents of the Darwinian theory were, and still remain, polygenists. Such "intellectual giants" as John Crawford and James Hunt discussed the problem and favoured polygenesis, and in their day there was a far stronger feeling in favour of than against this theory. It was only in

[1] A. Lefèvre, *Philosophy*, p. 498.

that Darwinians began to be wedded to the theory of unity, of which Huxley and Lubbock became the first coryphai.

As regards the other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallized and immetallized from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies.* In his turn also, man grew more physical, by reabsorbing into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature's alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man—the giants of those times—the more powerful were his emanations. Once that Andro- "Humanity" separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy flowing out of the body. But while man was still ignorant of his procreative powers on the human plane—before his Fall, as a believer in Adam would say—all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is an *eternal cycle of becoming*, we are taught; and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal force are directed towards one point—MAN. The progress in the succession of beings, says Agassiz:

> Consists in an increasing similarity of the living fauna, and among the vertebrates, especially, in the increasing resemblance to man. Man is the end towards which *animal* creation has tended from the first appearance of the first palæozoic fishes.[1]

Just so; but the "palæozoic fishes" are at the lower curve of the arc of the evolution of *forms*, and this Round began with Astral Man, the *reflection of the Dhyān Chohans, called the "Builders."* Man is the *alpha and the omega of the creation.* As said in *Isis Unveiled*:

> all things had their origin in Spirit—evolution having originally begun from above and proceeding downwards, instead of the reverse, as taught in the Darwinian theory.[1]

[1] *Principles of Zoology*, p. 206.

[1] I, p. 154.

Therefore, the tendency spoken of by the eminent naturalist above quoted is one inherent in every atom. Only, were one to apply it to both sides of evolution, the observations made would greatly interfere with the modern theory, which has now almost become (Darwinian) law.

But in citing the passage from Agassiz's work with approval, it must not be understood that the Occultists are making any *concession* to the theory which derives man from the animal kingdom. The fact that in this Round he preceded the mammalia is obviously not impugned by the consideration that the latter follow in the wake of man.

25. HOW DID THE MĀNASA, THE SONS OF WISDOM, ACT? THEY REJECTED THE SELF-BORN.[1] THEY ARE NOT READY. THEY SPURNED THE SWEAT-BORN.[2] THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE FIRST EGG-BORN.[3]

To a Theist or a Christian this verse would suggest a rather theological idea: that of the Fall of the Angels through Pride. In the Secret Doctrine, however, the reasons for the refusal to incarnate in *half-ready* physical bodies seem to be more connected with physiological than metaphysical reasons. Not all the organisms were sufficiently ready. The Incarnating Powers chose the ripest fruits and spurned the rest.

By a curious coincidence, when selecting a familiar name for the continent on which the first Androgynes, the Third Root-Race, separated, the writer chose, on geographical considerations, that of "Lemuria," invented by Mr. P. L. Sclater. It was only later that, on reading Hæckel's *Pedigree of Man*, it was found that the German "Animalist" had chosen the name for his late continent. He traces, properly enough, the centre of human evolution to Lemuria, but with a slight scientific variation. Speaking of it as that "cradle of mankind," he pictures the gradual transformation of the anthropoid mammal into the primeval savage!! Vogt, again, holds that in America man sprang from a branch of the platyrrhine apes, *independently* of the origination of the African and Asian root-stocks from the old world catarrhinians. Anthropologists are, as usual, at loggerheads on this question, as on many others. We shall examine this claim in the light of Esoteric Philosophy

[1] The boneless.

[2] The *first* Sweat-born. This is explained in the Section which follows this series of STANZAS in the allegory from the *Purānas* concerning Kandu, the holy sage, and Pramlochā, the nymph who is alleged to have hypnotized him; a suggestive allegory, scientifically, as the drops of perspiration which she exuded are the symbols of the spores of science.

[3] This will be explained as we proceed. This unwillingness to fashion men, or create, is symbolized in the *Puranas* by Daksha's dealings with his opponent Nārada, the "strife-making ascetic."

STANZA 8. Meanwhile, let us give a few moments of attention to the ...ns consecutive modes of procreation according to the laws of Evolution.

Let us begin by the mode of reproduction of the later sub-races of the hird Human Race, by those who found themselves endowed with the ...ted Fire" from the Spark of higher and then independent Beings, who the psychic and spiritual Parents of Man, as the lower Pitri Devatās (the ...ns) were the Progenitors of his physical body. That Third and holy Race nsisted of men who, at their zenith, were described as "towering giants of ...lly strength and beauty, and the depositories of all the mysteries of Heaven ...d Earth." Have they likewise *fallen*, if, then, incarnation was the "Fall"? Of this presently. The thing now to be noted of these is, that the chief ...ds and Heroes of the Fourth and Fifth Races, as of later antiquity, are ...*d images of these Men of the Third.* The days of their physiological ...nd those of their so-called Fall, have equally survived in the hearts ...mories of their descendants. Hence, the dual nature shown in these both virtue and sin being exalted to their highest degree, in the bio-...es composed by posterity. They were the *Pre-Adamite* and the Divine with which even theology, in whose sight they are all the "accursed ...e races," now begins to busy itself.

...at the action of the "Spiritual Progenitors" of that Race has first to ...osed of. A very difficult and abstruse point has to be explained with to Shlokas 26 and 27.

... WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWOFOLD.[1] MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW L WE CREATE."

Why "now"—and not earlier? This the following Shloka explains.

... THE THIRD RACE BECAME THE VAHAN[2] OF THE LORDS OF WISDOM. ...AILED SONS OF WILL AND YOGA, BY KRIYĀSHAKTI IT CREATED THEM, THE ...ATHERS, ANCESTORS OF THE ARHATS. . . .

[1] Androgyne Third Race. The Evolutionist Professor Schmidt alludes to "the fact of the separa-...l sexes, as to the derivation of which from species once *hermaphrodite* all [the believers in Crea-...naturally excepted] are assuredly of one accord." (*Doctrine of Descent and Darwinism*, p. 159.) ...h indeed is the incontestable evidence drawn from the presence of rudimentary organs. Apart ...n palpable traces of a primeval hermaphroditism, the fact may be noted that, as Laing ...a study of embryology . . . shows that in the human higher animal species the distinction of ...ot developed until a considerable progress has been made in the growth of the embryo." (*A ...oroastrian*, p. 106.) The Law of Retardation—operative alike in the case of human races, ...al species, etc., when a higher type has once been evolved—still preserves hermaphroditism as ...reproductive method of the majority of plants and many lower animals.

[2] Vehicle.

How did they *create*, since the "Lords of Wisdom" are identical with the Hindu Devas, who refuse to "create"? Clearly they are the Kumāras of the Hindu Pantheon and *Purānas*, those Elder Sons of Brahmā.

Sanandana and the other sons of Vedhas [who], previously created by him . . . without desire or passion, [remained chaste] inspired with holy wisdom, and undesirous of progeny.[1]

The power, by which they first created, is that which has since caused them to be degraded from their high status to the position of Evil Spirits, of Satan and his Host—created in their turn by the unclean fancy of exoteric creeds. It was by Kriyāshakti, that mysterious and divine power, latent in the *will* of every man, which, if not called to life, quickened and developed by Yoga-training, remains dormant in 999,999 men out of a million, and so gets atrophied. This power is explained in the "Twelve Signs of the Zodiac,"[2] as follows:

Kriyāshakti:—The mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention [and *will*] is deeply concentrated upon it. Similarly, an intense volition will be followed by the desired result.

A Yogī generally performs his wonders by means of Ichchhāshakti (will-power) and Kriyāshakti.

The Third Race had thus created the so-called Sons of Will and Yoga, or the "Ancestors"—the *Spiritual* Forefathers—of all the subsequent and present Arhats, or Mahātmās, in a truly *immaculate* way. They were indeed *created* not *begotten*, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, the "Fall of Man." For Creation is but the result of Will acting on phenomenal Matter, the calling forth out of it the Primordial Divine *Light* and Eternal *Life*. They were the "Holy Seed Grain" of the future Saviours of Humanity.

Here we have again to make a break, in order to explain certain difficult points, of which there are so many. It is almost impossible to avoid such interruptions.[3]

The order of the evolution of the Human Races stands as follows in the Fifth Book of the Commentaries, and has already been given:

The first men were Chhāyās (1); *the Second, the "Sweat-born"* (2); *the Third, "Egg-born," and the holy Fathers born by the power of Kriyāshakti* (3); *the Fourth were the children of the Padmapāni* [*Chenresi*] (4).

[1] *Vishnu Purāna*, Wilson, Vol. I, pp. 100-2. [2] See *Five Years of Theosophy*, p. 111.

[3] For explanations and a philosophical account of the nature of those Beings, which are now viewed as the "evil" and rebellious Spirits, the Creators by Kriyāshakti, the reader is referred to the chapters on "The Myth of the 'Fallen Angel,' in its Various Aspects," in Part 2, Section 4 in Volume 4.

of course such primeval modes of procreation by the evolution of man's image) through drops of perspiration, after that by Yoga, and then what people will regard as magic (Kriyashakti) are deemed beforehand to be regarded as fairy tales. Nevertheless, beginning with the first and ending with the last, there is really nothing miraculous in them, nor anything which may not be shown to be natural. This must be proven.

1. Chhāyā-birth, or that primeval mode of *sexless* procreation the Fifth Race having *oozed out*, so to say, from the bodies of the Pitris, is hinted at in a cosmic allegory in the *Purānas*.[1] It is the beautiful allegory and story of Sanjnā, the daughter of Vishvakarman married to the Sun, who, "unable to endure the fervours of her Lord," gave him her Chhāyā (shadow, *image*, astral body), while she herself repaired to the jungle to perform religious devotions, or Tapas. The Sun, supposing the Chhāyā to be his wife, begat by her children like Adam with Lilith an *ethereal shadow* also, as in legend, though an actual living female monster millions of years ago.

But, perhaps, this instance proves little except the exuberant fancy of the Purānic authors. We have another proof ready. If the materialized [illegible], which are sometimes seen oozing out of the bodies of certain mediums [illegible], instead of vanishing, be fixed and made solid—the "creation" of the Fifth Race would become quite comprehensible. This kind of procreation [illegible] fail to be suggestive to the student. Neither the mystery nor the [illegible]*sibility* of such a mode is certainly any greater—while it is far more comprehensible to the mind of the true metaphysical thinker—than the mystery of the conception of the fœtus, its gestation and birth as a child, as we now [illegible].

Now to the curious and little understood corroboration in the *Purānas* of the "Sweat-born."

2. Kandu is a sage and a Yogi, eminent in holy wisdom and pious austerities, which, finally, awaken the jealousy of the Gods, who are represented in the Hindu Scriptures as being in never-ending strife with the ascetics. Indra, the "King of the Gods,"[2] finally sends one of his female Apsarases to tempt the sage. This is no worse than Jehovah sending Sarah, Abraham's wife, to tempt Pharaoh; but in truth it is these Gods (and God) who are [illegible] trying to disturb ascetics and thus make them lose the fruit of their austerities, who ought to be regarded as "tempting demons," instead of applying the term to the Rudras, Kumāras, and Asuras, whose great sanctity

[1] *Vishnu Purāna*, Vol. III, ch. ii.

[2] In the oldest MS. of the *Vishnu Purāna* in the possession of an Initiate in Southern India, the [illegible] not Indra, but Kāma, the God of love and desire.

and chasms seem a standing reproach to the Deva Jivanu Gods of the Pentateuch. But it is the reverse that we find in all the Purānic allegories, and so without good esoteric reason.

The King of the Gods, or Indra, sends a beautiful Apsaras (nymph) named Pramlocha to seduce Kandu and disturb his penance. She succeeds in her unholy purpose and "nine hundred and seven years six months and three days"[1] spent in her company seem to the Sage as one day. When this psychological or hypnotic state ends, the Muni bitterly curses the creature who has seduced him, thus disturbing his devotions. "Depart, begone!" he cries, "vile bundle of delusions!" And Pramlochā, terrified, flies away, *shaking the perspiration from her body* with the leaves of the trees as she passes through the air.

> The nymph went from tree to tree, and, as, with the dusky shoots that crowned their summits, she dried her limbs, . . . the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the vivific dews, and the winds collected them into one mass. "This," said Soma the Moon, "I matured by my rays; and gradually it increased in size, till the perspiration that had rested on the tree tops became the lovely girl named Mārisha."[2]

Now Kandu stands for the First Race. He is a son of the Pitris, hence one *devoid of mind*, a fact hinted at by his being unable to discern a period of nearly one thousand years from one day; therefore he is shown to be so easily deluded and blinded. Here is a variant of the allegory in *Genesis*, of Adam, born an image of clay, into which the "Lord God" breathes the "breath of life" but not of intellect and discrimination, which are developed only after he had tasted of the fruit of the Tree of Knowledge; in other words when he has acquired the first development of Mind, and had implanted in him Manas, whose terrestrial aspect is of the earth earthy, though its highest faculties connect it with Spirit and the *Divine Soul*. Pramlochā is the Hindu Lilith of the Āryan Adam; and Mārishā, the daughter born of the perspiration from her pores, is the "Sweat-born," and stands as a symbol for the Second Race of mankind.

It is not Indra, who in this case figures in the *Purānas*, but Kāmadeva the God of love and desire, who sends Pramlochā on Earth. Logic, as well as the Esoteric Doctrine, shows that it must be so. For Kāma is the king and lord of the Apsarases, of whom Pramlochā is one; and, therefore, when Kandu, cursing her, exclaims: "Thou hast performed the office assigned by

[1] These are the esoteric figures given in a purposely reversed and distorted way, being the figures of the duration of the cycle between the First and Second human Races. All Orientalists to the contrary, there is not a word in any of the *Purānas* that has not a special esoteric meaning.

[2] *Vishnu Purāna*, Wilson, Vol. II, p. 5. Compare also Vivien's temptation of Merlin (Tennyson)—the same legend in Irish tradition.

[illegible] of the gods, go[illegible]"—he must mean by that monarch Kāma, and [illegible] to whom the Apsarases are not subservient. For Kāma, again, is [illegible] the personification of that feeling which leads and propels to [illegible]. He was the *First Movement* that stirred the ONE, after its manifes[illegible], the purely Abstract Principle, to create.

[illegible] first arose in It, which was the Primal Germ of mind, and which [illegible] their intellect, have discovered to be the bond which connects [illegible].

[illegible] in the *Atharva Veda* exalts Kāma into a supreme God and [illegible] says:

"[illegible] was born the first. Him, neither Gods nor Fathers [Pitris] nor Men [illegible]."

[illegible] *Veda* identifies him with *Aça*, but makes him superior to [illegible]. The *Taittiriya Brāhmana* makes him allegorically the son of Dharma [illegible] divine piety and justice and of Shraddhā (faith). Elsewhere [illegible] from the heart of Brahmā; therefore he is Ātmabhū, "Self-[illegible]" and Aja, the "Unborn." His sending Pramlochā has a deep [illegible] meaning; sent by Indra—the narrative has none. As *Eros* was [illegible] Greek mythology with the world's creation, and only after[illegible] the sexual Cupid, so was Kāma in his original Vedic character; [illegible] making him a son of Lakshmī, who is Venus. The allegory, [illegible] the psychic element developing the physiological, before the [illegible]—*the progenitor of real physical men*—who is made to be born [illegible] and before whose time living beings and men were procreated [illegible] by sight, by touch, and by yoga," as will be shown.

[illegible] is the allegory on the mode of procreation of the Second or [illegible]-born." The same for the Third Race in its final development. [illegible] through the exertions of Soma, the Moon, is taken to wife by [illegible], the production of the "Mind-born" sons of Brahmā also,[2] [illegible] they beget the Patriarch Daksha—a son of Brahmā also in a [illegible] or life, explain and add the *Purānas*, in order to mislead, yet [illegible] the truth.

Mandala x. Sūkta 129.

[illegible] From Brahmā, continuing to meditate, were born mind-engendered progeny, [illegible] proceeding from the power [illegible] as corporeal nature, embodied souls, proceeding from the power [illegible] truth." All these beings were "the shadows of the three creations" [illegible] which, as the mental creation, is devoid of [illegible] perception, with[illegible] [illegible] as they did not multiply themselves, Brahmā created other [illegible] [illegible] as the Brahmarishis, or the Prajāpatis, ten and seven in number, [illegible] the other sons of Brahmā. Brahmā were previously created." That as shown elsewhere [illegible] the other sons of Brahmā, endowed with holy wisdom, emanated from the universe [illegible] [illegible] Vol. I, pp. [illegible]. Pleasure, Sanandana and other [illegible] "create progeny" are forced to incarnate in sense[illegible] [illegible] refusing to "create progeny" are forced to incarnate in sense[illegible] [illegible] repetitions in view of the great number of facts given.

3. The early Third Race, then, is formed from drops of "Sweat," which, after many a transformation, grow into human bodies. This is not more difficult to imagine or realize than the growth of the fœtus from an imperceptible germ, and its subsequent development into a child, and then into a strong, heavy man. But the Third Race changes yet again its mode of procreation according to the Commentaries. It is said to have emanated a *vis formativa*, which changed the drops of perspiration into greater drops, which grew, expanded, and became ovoid bodies—huge eggs. In these the human fœtus gestated for several years. In the *Purânas*, Mârisha, the daughter of Kandu, the sage, becomes the wife of the Prachetases, and the mother of Daksha. Now Daksha is the father of the first *human-like* Progenitors, having been born in this way. He is mentioned later on. The evolution of man, the microcosm, is analogous to that of the universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm.

Then the Third Race becomes:

4. The Androgyne, or Hermaphrodite. This process of men-bearing explains, perhaps, why Aristophanes, in Plato's *Banquet*, describes the nature of the old race as "androgynous," the form of every individual being rounded, "having the back and sides as *in a circle*," whose "manner of running was circular . . . terrible in force and strength and with prodigious ambition." Therefore, to make them weaker, "Zeus divided them [in the Third Root-Race] into two, and Apollo [the Sun], under his direction, closed up the skin."

The Madagascans—the island belonged to Lemuria—have a tradition about the first man. He lived at first without eating, and, having indulged in food, a swelling appeared in his leg; this bursting, there emerged from it a female, who became the mother of their race. Truly, "we have our sciences of Heterogenesis and Parthenogenesis, showing that the field is yet open. . . . The polyps . . . produce their offspring from themselves, like the buds and ramifications of a tree. . . ." Why not the primitive *human* polyp? The very interesting polyp Stauridium passes alternately from gemmation into the sex method of reproduction. Curiously enough, though it grows merely as a polyp on a stalk, it produces gemmules, which ultimately develop into a sea-nettle or medusa. The medusa is utterly dissimilar to its parent-organism, the stauridium. It also reproduces itself differently, by sexual method, and from the resulting eggs stauridia once more put in an appearance. This striking fact may assist many to understand that a form may be evolved—as in the *sexual* Lemurians from *hermaphrodite* parentage—quite unlike its immediate progenitors. It is, moreover, unquestionable that in the case of *human*

...tions the law of Karma, racial or individual, overrides the subordinate ...ses of Heredity, its servant.

The meaning of the last sentence in the above-quoted Commentary on Shloka 27, namely, that the Fourth Race were the children of Padmapāni, may ...d its explanation in a certain letter from the Inspirer of *Esoteric Buddhism*:[1]

The majority of mankind belongs to the seventh sub-race of the fourth root race ...he above-mentioned Chinamen and their off-shoots and branchlets (Malayans, Mongo-... Tibetans, Hungarians, Finns, and even the Esquimaux are all remnants of ...last offshoot.)

Padmapāni or Avalokiteshvara, in Sanskrit, is, in Tibetan, Chenresi. ...Avalokiteshvara is the great Logos in its higher aspect and in the divine ...n. But in the manifested planes, he is, like Daksha, the Progenitor (in ...real sense) of men. Padmapāni-Avalokiteshvara is called *esoterically* ...ttva (or Dhyān Chohan) Chenresi Vanchug, "the powerful and all-... He is considered now as the greatest protector of Asia in general, ...Tibet in particular. In order to guide the Tibetans and Lamas in ... and preserve the great Arhats in the world, this heavenly Being is ...d with manifesting himself from age to age in human form. A popular ... has it that whenever faith begins to die out in the world, Padmapāni ..., the "Lotus-bearer," emits a brilliant ray of light, and forthwith ...tes himself in one of the two great Lamas—the Dalai and Teshu ... finally, it is believed that he will incarnate as the "most perfect ...lha" in Tibet, instead of in India, where his predecessors, the great ... and Manus had appeared in the beginning of our Race, but now appear ...nger. Even the exoteric appearance of Dhyāni Chenresi is suggestive ... Esoteric Teaching. He is evidently, like Daksha, the synthesis of all ... preceding Races and the progenitor of all the *human* Races after the Third ... first complete one—and thus is represented as the *culmination* of the ... Primeval Races in his *eleven-faced* form. This is a column built in four ...s, each series having three faces or heads of different complexions; the ...ree faces for each Race being typical of its three fundamental physiolo-...l transformations. The first is white (moon-coloured); the second is ...llow; the third, red-brown; the fourth, in which are only two faces ...he third face being left a blank; a reference to the untimely end ... the Atlanteans—is brown-black. Padmapāni (Daksha) is seated on ...olumn, and forms the apex. In this reference compare Shloka 39. ... Dhyān Chohan is represented with four arms, another allusion to ...ur Races. For while two are folded, the third hand holds a lotus—

[1] Op. cit., 8th ed., p. 70.

Padmapani, the "Lotus-bearer"; the flower symbolizing generation and the serpent holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary, and on his head the sign of water ⁓ matter, deluge—while on his brow rests the third eye, Shiva's eye, that of spiritual insight. His name is "Protector" (of Tibet), "Saviour of Humanity." On other occasions when he has only two arms, he is Chenresi the Dhyāni, and Bodhisattva, Chakna Padma Karpo, "he who holds a white lotus." His other name is Chantong, "he of the thousand eyes," when he is endowed with a thousand arms and hands, on the palm of each of which is represented an eye of Wisdom, these arms radiating from his body like a forest of rays. Another of his names in Sanskrit is Lokapati or Lokanātha, "Lord of the World"; and in Tibetan Jigten Gonpo, "Protector and Saviour" against evil of any kind.[1]

Padmapani, however, is the "Lotus-bearer" symbolically only for the profane; esoterically, it means the supporter of the Kalpas, the last of which is called Padma, and represents one half of the life of Brahmā. Though really a minor Kalpa, it is called Mahā, "great," because it comprises the age in which Brahmā sprang from a lotus. Theoretically, the Kalpas are infinite, but practically they are divided and sub-divided in Space and Time, each division down to the smallest—having its own Dhyāni as patron or regent. Padmapani Avalokiteshvara becomes, in China, in his female aspect, Kwan-yin, "who assumes any form, at pleasure, in order to save mankind." The knowledge of the astrological aspect of the constellations on the respective "birthdays" of these Dhyānis—Amitābha (the A-mi-to Fo, of China), for instance, e.g., on the 19th day of the second month, on the 17th day of the eleventh month, and on the 6th day of the third month,[2] etc.—gives the Occultist the greatest facilities for performing what are called "magic" feats. The future of an individual is seen, with all its coming events marshalled in order, in a *magic* mirror placed under the ray of certain constellations. But—beware of the reverse of the medal, SORCERY.

STANZA 8

EVOLUTION OF THE ANIMAL MAMMALIANS: THE FIRST FALL

28. How the first mammals were produced. 29. A quasi-Darwinian evolution. 30. The animals get solid bodies. 31. Their separation into sexes. 32. The first sin of the mindless men.

[1] [illegible] *Buddhism in Tibet*, pp. 88-90.

[2] [illegible] *Chinese Buddhism*, p. 198. [See Additional Notes.]

FROM THE DROPS OF SWEAT, FROM THE RESIDUE OF THE SUBSTANCE, ER FROM DEAD BODIES OF MEN AND ANIMALS OF THE WHEEL BEFORE,[1] AND M CAST-OFF DUST, THE FIRST ANIMALS [2] WERE PRODUCED.

The Occult Doctrine maintains that, in this Round, the mammalians were later work of evolution than man. Evolution proceeds in Cycles. The eat Manvantaric Cycle of Seven Rounds, beginning in the First Round with r mineral, vegetable, and animal, brings its evolutionary work on the de- ing arc to a dead stop in the middle of the Fourth *Race*, at the close of rst half of the Fourth *Round*. It is on our Earth, then—the Fourth re and the lowest—and in the present Round, that this middle point has reached. And since the Monad has passed, after its first "immetallization Globe A, through the mineral, vegetable, and animal worlds in degree of the three states of matter, except the last degree of the third d state, which it reached only at the "*mid-point of evolution*," it is but l and natural that at the beginning of the Fourth Round on Globe D n should be the first to appear; and also that his frame should be of the tenuous matter that is compatible with objectivity. To make it still er: if the Monad begins its cycle of incarnations through the three objec- ngdoms on the descending curved line, it has necessarily to enter on scending curved line of the Sphere as a man also. On the descend- arc it is the spiritual which gradually transforms into the material. On middle line of the base, Spirit and Matter are equilibrized in Man. On ascending arc, Spirit is slowly reasserting itself at the expense of the ical, or Matter, so that, at the close of the Seventh Race of the Seventh l, the Monad will find itself as free from Matter and all its qualities as it the beginning: having gained in addition the experience and wisdom, ritage of all its personal lives, without their evil and temptations.

This order of evolution is found also in the first and second chapters of is, if one reads it in its true esoteric sense; for Chapter i contains the ry of the first Three Rounds, as well as that of the first Three Races of Fourth, up to the moment when Man is called to conscious life by the him of Wisdom. In Chapter i, animals, whales and fowls of the air, are ted before the androgyne Adam.[3] In Chapter ii, Adam (the sexless) mes first, and the animals only appear after him. Even the state of mental rpor and unconsciousness of the first two Races, and of the first half of the hird Race, is symbolized, in the second chapter of *Genesis*, by the *deep sleep*

[1] The previous Third Round. [2] Of this Round.

[3] An astronomical reference to the "Sacred Animals" of the Zodiac and other heavenly bodies. Kabbalists see in them the prototypes of the animals.

of Adam. It is the dreamless sleep of mental inaction, the slumber of the Soul and Mind, which is meant by that "sleep," and not at all the physiological process of differentiation of sexes, as a learned French theorist, M. Naudin, imagined.

The *Purānas*, the Chaldean and Egyptian fragments, and also the Chinese traditions, all show an agreement with the Secret Doctrine as to the process and order of evolution. We find in them the corroboration of almost all our teaching: for instance, the statement concerning the oviparous mode of procreation of the Third Race, and even a hint at a less innocent mode of procreation of the first mammal forms.

Says the Commentary:

"*Gigantic, transparent, dumb and monstrous they were.*"

Study in this connection the stories of the several Rishis and their multifarious progeny. Pulastya is the father of all the Serpents and Nāgas—an oviparous brood; Kashyapa is grandsire, through his wife Tāmra, of the birds and of Garuda, king of the feathered tribe; while by his wife Surabhi,[1] he was the parent of cows and buffaloes, etc.

In the Secret Doctrine, the first Nāgas—Beings wiser than Serpents—are the "Sons of Will and Yoga," born before the complete separation of the sexes, "matured in the man-bearing eggs[2] produced by the power (Kriyāshakti) of the holy Sages" of the early Third Race.[3]

"In these were incarnated the Lords of the three [upper] worlds—the various classes of Rudras, who had been Tushitas, who had been Jayas, who are Ādityas;" for, as explained by Parāshara: "There are a hundred appellations of the immeasurably mighty Rudras."

Some of the descendants of the primitive Nāgas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis; America being the Pātāla or Antipodes of Jambu-dvīpa, not of Bhārata-varsha. Otherwise, whence the traditions and legends—the

[1] [Or Kāmadhenu, the Divine Cow.]

[2] In *Hesiod*, Zeus creates his Third Race of men out of ash trees. In the *Popol Vuh* the Third Race of men is created out of the tree Lote and the marrow of the reed called Sibac. But Sibac means "egg" in the mystery language of the Artulas, or Initiation caves. In a report sent in 1812 to the Cortes by Don Baptista Pino it is said, "All the Pueblos have their Artulas—so the natives call subterranean rooms with only a single door where they (secretly) assemble. . . . These are impenetrable temples . . . and the doors are always closed to the Spaniards. . . . They adore the Sun and Moon . . . fire and the great SNAKE (the creative power), whose eggs are called Sibac."

[3] There is a notable difference *esoterically* between the words Sarpa and Nāga, though they are both used indiscriminately. Sarpa, serpent, is from the root *srip*, to creep, compare Lat. *serpo*, and they are called Ahi, from *ha*, to abandon. The Sarpas were produced from Brahmā's hair, which owing to his fright at beholding the Yakshas, whom he had created horrible to behold, fell off from the head, each hair becoming a serpent. They are called "Sarpa from their creeping and Ahi because they had deserted the head." (Wilson, Vol. I, p. 85.) But the Nāgas, in the allegories, their serpent's tail notwithstanding, do not creep, but manage to walk, run and fight.

t *always more true than history*, as says Augustin Thierry—and even the tity in the names of certain "medicine men" and priests, who exist to day in Mexico? We shall have to say something of the Nargals and the Nagals, and also of Nagalism, called "devil-worship" by the missionaries.

In almost all the *Purānas*, the story of the "Sacrifice of Daksha" is given, oldest account of which is to be found in the *Vāyu Purāna*. Allegorical it is, there is more meaning and biological revelation in it to a naturalist, n in all the pseudo-scientific vagaries, which are regarded as learned ries and hypotheses.

Daksha, who is regarded as the Chief Progenitor, is, moreover, pointed s the creator of *physical man*, in the "fable" which makes him lose his d from his body in the general strife between the Gods and the Raumas. s head, being burnt in the fire, is replaced by the *head of a ram*, according he Kāshi Khanda [of the *Skanda Purāna*]. Now the ram's head and horns ver the symbol of generating power and of the reproductive force, and allic. As we have shown, it is Daksha who establishes the era of men dered by sexual intercourse. This mode of procreation did not occur denly, however, as one might think, but required long ages before it me the one "natural" way. Therefore, Daksha's sacrifice to the Gods own to have been interfered with by Shiva—the *Destroying* Deity, *Evo- n and Progress personified*, who is *Regenerator* at the same time; who destroys under one form but to recall them to life under another more perfect Shiva-Rudra creates the terrible Vīrabhadra, born of his breath, "thousand-headed, thousand-armed" monster, and commissions him lestroy the sacrifice prepared by Daksha. Then Vīrabhadra, "abiding region of ghosts [ethereal men] . . . created, from *the pores of his skin*, kūpas] powerful Raumas."[1] Now, however mythical the allegory, *Mahābhārata*[2]—which is as much history as is the *Iliad*—shows the mas and other races springing in the same manner from the Roma- hair or skin pores. This allegorical description of Daksha's "sacri- is full of significance to the students of the Secret Doctrine who know "Sweat-born."

In the *Vāyu Purāna's* account of the sacrifice, moreover, it is said to taken place in the presence of creatures *born from the egg*, from vapour, vegetation, pores of the skin, and, finally only, from the mb.[3]

[1] Wilson translates the word as "demigods" (*Vishnu Purāna*, Vol. I, p. 130); but [the] Raumas mply a race, a tribe.

[2] Parva xii, Adhyaya 10, Shloka 308.

[3] Wilson, ibid., Vol. I, p. 123.

Dhaksha creates the early Third Race, holy and pure, as yet devoid of an [illegible] and possessing passive capacities only. Brahmā, therefore, commands him to create (in the exoteric texts); when, obeying the command he made "inferior and superior" (Avara and Vara) progeny (Putra), [illegible] and *mammals*, and by his *will*, gave birth to females, to the Gods, the [illegible] of the Fourth Race, the snake-gods, animals, cattle and the [illegible] (Titans and Demon Magicians) and other beings.

From that period forwards, *living creatures were engendered by sexual intercourse*, [illegible] *they were* [illegible] *propagated*,—by the *will*, by sight, by [illegible] by the influence of religious austerities practised by devout sages and [illegible]

And now comes the simply zoological teaching.

[illegible] ANIMALS WITH BONES, DRAGONS OF THE DEEP, AND FLYING SARPAS[1] WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND [illegible] THEY OF THE LONG NECKS IN THE WATER BECAME THE PROGENITORS OF THE FOWLS OF THE AIR.

This is a point on which the teachings and modern biological speculation are in perfect accord. The missing links representing this transition process between reptile and bird are apparent to the veriest bigot, especially in the [illegible], Hesperornis, and the Archæopteryx of Vogt.

[illegible] DURING THE THIRD,[2] THE BONELESS ANIMALS GREW AND CHANGED, THEY BECAME ANIMALS WITH BONES, THEIR CHHĀYĀS BECAME SOLID.[4]

[illegible], and after that mammalians. Before that the animals were [illegible] **zo-organisms, just as man was.**

[illegible] THE ANIMALS SEPARATED THE FIRST.[5] THEY BEGAN TO BREED. THE [illegible] MAN[6] SEPARATED ALSO. HE[7] SAID: "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID. . .

[illegible] AND THOSE WHICH HAD NO SPARK[8] TOOK HUGE SHE-ANIMALS [illegible] THEM. THEY BEGAT UPON THEM DUMB RACES. DUMB THEY[9] WERE [illegible]. BUT THEIR TONGUES UNTIED.[10] THE TONGUES OF THEIR [illegible] REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED

[illegible] [1] Serpents. [2] Race. [4] Also.

[5] [illegible] male and female. [6] Then. [7] Man.

[8] [illegible] Compare Shloka 24.

[9] [illegible] [10] See Commentary on Shloka 36.

"HAIR-DIVERSE MONSTERS GOING ON ALL FOURS[1] A DUMB RACE, TO KEEP SHAME UNTOLD."

The fact of human hermaphrodite mammals and the subsequent separation of sexes is now indisputable, even from the standpoint of biology. As Prof. Schmidt, an avowed Darwinist, shows:

> Use and disuse, combined with selection, therefore [] *the separation of the* and the exterior, otherwise totally incomprehensible, of rudimentary sexual In the Vertebrata especially *each sex possesses such distinct traces of the reproductive apparatus characteristic of the other*, that even antiquity assumed hermaphrodism as a natural primeval condition of mankind. The tenacity with which rudiments of sexual organs are inherited is remarkable. In the class of hermaphroditism is inherited although through the whole of their development they drag along with them these rudiments, borne by *known ancestry*, no one can say how long.[2]

"The animals separated the first," says Shloka 11. Bear in mind that at men were different, even physiologically, from what they are now, middle point of the Fifth Race being already passed. We are not told the "huge she-animals" were; but they certainly were as different we now know, as were the "men" from the men of today.

was the first physical "fall into matter" of some of the then and lower races. Bear in mind Shloka 24. The "Sons of had spurned the *early* Third Race, *i.e.*, the non-developed, and incarnating in, and thereby endowing with intellect, the *later* Race. Thus the sin of the brainless or "mindless" Races, who had spark" and were irresponsible, fell upon those who failed to do by their kārmic duty.

WHAT MAY BE THE OBJECTIONS TO THE FOREGOING

Thus Occultism rejects the idea that Nature developed man from the or even from an ancestor common to both; but, on the contrary, traces of the most anthropoid species to the Third Race man of the early Period. As this proposition will be maintained and defended where, a few words more are all that are needed at present. For greater arness, however, we shall repeat in brief what was said previously olume 1, STANZA 6.

These "animals," or monsters, are not the anthropoid or any other apes, but verily what the anthropologists might call the "missing link," the primitive lower man.

[1] The shame of their animal origin which our modern scientists would emphasize if they could.

[2] *The Doctrine of Descent and Darwinism*, pp. 186-7. The "unknown ancestry" referred to are astral prototypes.

Our teachings show that, while it is quite correct to say that Nature had, at one time, built round the human astral form an *ape-like external* shape, it is also as correct that this shape was no more that of the "missing link," than were the multitudinous other coverings of that astral form, during the course of its natural evolution though all the kingdoms of Nature. Nor was it, as has been shown, on this Fourth Round Planet that such evolution took place, but only during the First, Second, and Third Rounds, when MAN was, in turn, "a stone, a plant, and an animal" until he became what he was in the First Root-Race of present Humanity. The real line of evolution differs from the Darwinian, and the two systems are irreconcilable, unless the latter is divorced from the dogmas of "natural selection" and the like. Indeed, between the moneron of Hæckel and the Sarīsripa [1] of Manu, there lies an impassable chasm in the shape of the Jīva; for the "human" Monad, whether *immetallized* in the stone-atom, or *invegetalized* in the plant, or *inanimalized* in the animal, is still ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms "mineral," "vegetable" and "animal" *Monad* are intended to create a superficial distinction: there is no such thing as a Monad (Jīva) other than divine, and consequently having once been, or having in the future to become, human. The latter term has to remain meaningless unless this difference is well understood. The Monad is a drop out of the Shoreless Ocean beyond, or, to be correct, *within*, the plane of primeval differentiation. It is *divine* in its higher and *human* in its lower condition—the adjectives "higher" and "lower" being used for lack of better words—but a Monad it remains at all times, save in the Nirvānic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the Manifested Universe reflects itself in each of its Monads, as Leibnitz put it, repeating an Eastern teaching, so the MONAD has, during the Cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that "MAN" becomes a stone, a plant, an animal, a man, a spirit, and finally God," thus accomplishing his cycle or circuit and returning to the point from which he had started as the *Heavenly* MAN. But by "Man" the Divine Monad is meant, and not the Thinking Entity, much less his Physical Body. The men of science now try to trace the immortal Soul, while rejecting its existence, through a series of animal forms from the lowest to the highest; whereas, in truth, all the present fauna are the descendants of those primordial monsters of which the STANZAS speak. The animals—the creeping beasts and those in the waters that preceded Man in

[1] [Lit. Serpent.]

s Fourth Round, as well as those contemporary with the Third Race, and n the mammalia that are posterior to the Third and Fourth Races—all ther directly or indirectly the mutual and correlative product, *physically*, Man. It is correct to say that the man of this Manvantara, *i.e.*, of the e preceding Rounds, has passed through all the kingdoms of Nature. t he was "a stone, a plant, an animal." But (*a*) these stones, plants, animals were the prototypes, the filmy presentments of those of the Fourth , and (*b*) even those at the beginning of the Fourth Round were the l shadows, as the Occultists express it, of the present stones, plants and ls. And finally, neither the forms nor genera of either man, animal, t were what they became later. Thus the astral prototypes of the r beings of the animal kingdom of the Fourth Round, which *preceded* Mahayas of *Men*, were the consolidated, though still very ethereal *sheaths* e still more ethereal forms, or models, produced at the close of the Third on Globe D, as set forth in *Esoteric Buddhism* (ch. iii); produced the residue of the substance; matter from dead bodies of men and *extinct*] animals of the Wheel before," or the previous *Third* Round Shloka 28 tells us. Hence, while the nondescript "animals" that d the Astral Man at the beginning of this Life-cycle on our Earth still, so to speak, the progeny of the Man of the Third Round, the mam- s of this Round owe their existence, in a great measure, to Man again. over, the "ancestor," of the present anthropoid animal, the ape, is the production of the yet mindless Man, who desecrated his human dignity tting himself physically on the level of an animal.

The above accounts for some of the alleged physiological proofs, brought rd by the anthropologists as a demonstration of the descent of man the animals.

The point most insisted upon by the Evolutionists is that "The history embryo is an epitome of that of the race." That:

> Every organism, in its development from the egg, runs through a series of forms, which, in like succession, its ancestors have passed in the long course of earth's . . . The history of the embryo . . . is a picture in little, and outline of that of

A very strong argument in favour of variability is supplied by the science of embryology. Is man in the uterus . . . a simple cell, a vegetable with three or four leaflets, a tadpole with , a mammal with a tail, lastly a primate [ ] and a biped. It is scarcely possible not to re- in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series." e, *Philosophy*, p. 484.)

e summary alluded to is, however, only that of the *store of lives* hoarded up in man, the micro- This simple explanation meets all such objections, as the presence of the rudimentary tail in rus—a fact triumphantly paraded by Haeckel and Darwin as conclusively in favour of the Ape- Theory. It may also be pointed out that *the presence of a vegetable with leaflets* in the ages is *not explained* on ordinary evolutionist principles. Darwinists have not traced man the vegetable, but Occultists have. *Why then this feature in the embryo*, and how do the for- ch it?

the race. This conception [illegible] the gist of our fundamental biogenetic law, which we are obliged to place at the head of the series of the fundamental laws of organic development.[1]

This modern theory was known as a fact to, and far more philosophically expressed by, the Sages and Occultists from the remotest ages. A passage from Dr. Carpenter may here be cited to furnish a few points of comparison. It was asked why, with all their great learning, physiologists were unable to explain teratological phenomena?

Any anatomist who has made the development and growth of the embryo [illegible] "can tell, without much brain work, what daily experience and the evidence of his own eyes show him, *viz.*, that up to a certain period, the human embryo is a facsimile of a young batrachian in its first remove from the spawn [illegible]. But no physiologist or anatomist seems to have had the idea of applying to the development of the human being—from the first instant of its physical appearance as a germ in its intimate formation and birth—the Pythagorean esoteric doctrine of [illegible] so erroneously interpreted by critics. The meaning of the Kabalistic axiom: "A stone becomes a plant; a plant, a beast; a beast, a man," etc., was [illegible] in another place in relation to the spiritual and physical evolution of men on this Earth. We will now add a few more words to make the matter clearer.

What is the primitive shape of the future man? A grain, a corpuscle, say some [illegible] a molecule, an ovum of the ovum, say others. If it could be analyzed—[illegible] microscope or otherwise—of what ought we to expect to find it composed? [illegible] we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In [illegible] this infinitesimal nucleus of the future man is composed of the same elements as a stone—of the same elements as the Earth, which the man is destined to [illegible]. Moses is cited by the Kabalists as authority for the remark, that it required [illegible] water to make a living being, and thus it may be said that man first appears [illegible].

At the end of three or four weeks the ovum has assumed a plant-like appearance [illegible] having become spheroidal and the other tapering, like a carrot. [illegible] it is found to be composed, like an onion, of very delicate laminæ or [illegible]. The laminæ approach each other at the lower end, and [illegible] from the root of the umbilicus almost like the fruit from the bough. [illegible] changed, by "metempsychosis," into a plant. Then the [illegible] seems to shoot out, from the inside outward, its limbs, and [illegible]. The eyes are visible as two black dots; the ears, nose, and [illegible] like the points of a pineapple, before they begin to project. [illegible] into an animal-like fœtus—the shape of a tadpole—and, like [illegible] lives in water and develops from it. Its monad has not yet [illegible] immortal, for the Kabalists tell us that this only occurs at [illegible]. Only by one the fœtus assumes the characteristics of the human [illegible] the immortal breath passes through its being: it moves, [illegible] settles in the infant frame, which it will inhabit until the [illegible] death, when man becomes a spirit.

This mysterious process of a nine-months' formation, the Kabalists call the [illegible] of the "individual cycle of evolution." As the fœtus develops amidst [illegible], in the womb, so the Earths germinate in the Universal Ether, or [illegible] the Womb of the Universe. These cosmic children, like their pigmy [illegible] are first nebulæ, then ovules; then gradually mature, and becoming

[1] "The Process of Evolution," a lecture by Haeckel.

thers, in their turn, develop mineral, vegetable, animal, and human forms. From to circumference, from the imperceptible vesicle to the uttermost conceivable of the cosmos, those glorious thinkers, the Occultists, trace cycle merging into containing and contained in an endless series. The embryo evolving in its tal sphere, the individual in his family, the family in the state, the state in nkind, the earth in our system, that system in its central universe, the universe in Kosmos, and the Kosmos in the ONE CAUSE—the Boundless and Endless.[1]

Thus runs *their* philosophy of evolution, differing as we see, from that Haeckel.

> All are but parts of one stupendous whole,
> Whose body Nature is, and (Parabrahm) the Soul.

These are the proofs of Occultism, and they are rejected by science. how is the chasm between the mind of man and animal to be bridged in case? How, if the anthropoid and homo primigenius had, *argumenti gratia*, mmon ancestor—in the way modern speculation puts it—how did the groups diverge so widely from one another as regards mental capacity? e, the Occultist may be told that in every case Occultism does what nce repeats; it gives a *common* ancestor to ape and man, since it makes mer issue from Primeval Man. Aye, but that "Primeval Man" was nly in external form. He was *mindless* and *soulless* at the time he begot, a female animal monster, the forefather of a series of apes. This specu- if speculation it be—is at least logical, and fills the chasm between mind of man and animal. Thus it accounts for and explains the hitherto accountable and inexplicable. The fact—of which science is almost in—that, in the present stage of evolution, no issue can follow from the n of man and animal, is considered and explained elsewhere.

Now what is the fundamental difference between the accepted (or nearly onclusions—as enunciated in *The Pedigree of Man*—that man and ape a common ancestor, and the teachings of Occultism, which deny this sion and accept the fact that all things and all living beings have origi- l from one common source? Materialistic science makes man evolve dually to what *he is now*. Starting from the first protoplasmic speck called on which we are told has, like the rest, "originated in the course of mmeasurable ages from a few, or from one simple, *spontaneously arising* ginal form, that has obeyed one law of evolution"—he is made to pass rough "unknown and unknowable" types up to the ape, and thence to the man being. Where the transitional shapes are discoverable we are not d; for the simple reason that no "missing-links" between man and the es have ever yet been found, though this fact in no way prevents men like ed from inventing them *ad libitum*.

[1] I, pp. 388-90.

Nor will they ever be met with, simply, again, because that link which binds man with his real ancestry is searched for on the objective plane and in the material world of forms, whereas it is safely hidden from the microscope and dissecting knife within the animal tabernacle of man himself. We repeat what we have said in *Isis Unveiled*:

> . . . all things had their origin in Spirit—evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the exponents of modern evolution enters into the arena of speculative hypothesis. Arrived at this stage we shall find it easier to understand Haeckel's *Anthropogeny*, which traces the descent of man "from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited," according to Mr. Huxley's exposition. We may more easily still believe man (of the Third Root-Race) evolved "by gradual modification of an [astral] mammal of ape-like organization," when we remember that the same theory, in a more condensed and less elegant, and equally comprehensible, phraseology, was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia [1] (though on somewhat modified lines).

But what lies back of the Darwinian line of descent? So far as Darwin is concerned nothing but "univertifiable hypotheses." For, as he puts it, he views all beings "as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited." [2] He does not attempt to show us what these "few beings" were. But it answers our purpose quite as well, for, in the bare admission of their existence, recourse to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation.[3]

Truly, as we said in our first work, if we accept Darwin's theory of the development of species, we find that this starting-point lies in front of an open door. We are at liberty either to remain within with him, or cross the threshold, beyond which lies the limitless and the incomprehensible, or rather the Unutterable. If our mortal language is inadequate to express what our spirit—while on this earth—dimly foresees in the great "*Beyond*," it *must* realize it at some point in the timeless Eternity. But what lies "beyond" Hæckel's theory? Why Bathybius Hæckelii, and no more!

STANZA 9

THE FINAL EVOLUTION OF MAN

33. The creators repent. 34. They atone for their neglect. 35. Men become endowed with minds. 36. The Fourth Race develops perfect speech. 37. Every androgynous unit is separated and becomes bisexual.

[1] See Cory's *Ancient Fragments*, pp. 21, et seq. [new and enlarged edition, pp. 51-8].
[2] *Origin of Species*, pp. 448-9, first edition.
[3] I, p. 154.

[illegible] WHICH,[1] THE LHAS[2] WHO HAD NOT BUILT MEN,[3] WEPT.

[illegible] AMÂNASA[4] HAVE DEFILED OUR FUTURE ABODES. THIS IS [illegible] DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST [illegible] HAPPEN." THEY DID. . .

[illegible] ALL MEN BECAME ENDOWED WITH MANAS,[5] THEY SAW THE [illegible] MANASA.

[illegible] had already *sinned*, before the ray of divine reason had [illegible] the dark region of their hitherto slumbering minds, and had [illegible] is to say, they had committed evil unconsciously, by producing [illegible] was unnatural. Yet, like the other six primitive brother or [illegible], even so this seventh, henceforth degenerated race, which will [illegible] its time for its final development on account of the *sin* com- [illegible] this race will find itself *on the last day* on one of the Seven [illegible].

[illegible] Wise[6] guard the home of nature's order, they assume excellent forms

[illegible] must see whether the "animals" tampered with were of the [illegible] as those known to zoology.

[illegible] Fall" occurred, according to the testimony of ancient Wisdom and [illegible] as soon as Daksha—the reincarnated Creator of men and [illegible] early Third Race—disappeared to make room for that portion [illegible] which had "separated." This is how one Commentary explains [illegible] that preceded the "Fall":

[illegible] *period of man's Fourth Evolution, the human kingdom branched* [illegible] *and various directions. The outward shape of its first speci-* [illegible] *uniform, for the vehicles [the egg-like, external shells, in which* [illegible] *physical man gestated] were often tampered with, before they* [illegible] *huge animals, of species now unknown, and belonging to the ten-* [illegible] *of Nature. The result was that intermediate races of monsters,* [illegible], *half men, were produced. But as they were failures, they were*

[illegible] with the animals.

[illegible] to "create."

[2] The Spirits, the "Sons of Wisdom."

[4] Mindless.

[5] Mind.

[illegible] the *Rig Veda* x, 5, 6): "The Seven Wise Ones [Rays of Wisdom, Dhyānis] fashion [illegible] also Races in another sense]. To one of these may the distressed mortal [illegible] aspect, is one of the most [illegible] solely from the astronomical and cosmic aspect, is one of the most [illegible] meanings. The "Paths" may mean Lines (Marvādāh), but they are primarily [illegible] on the Paths leading to Wisdom. See *Rig Veda* iv, 5-13.) It means "Ways" [illegible] in short, the seven Rays which fall free from the Macrocosmic Centre, the seven [illegible] metaphysical, the seven Races in the physical sense. All depends upon the key used.

[illegible] x, 10, 5, 2.

not allowed to breathe long and live, [al]though, the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the "Egg-born" Sons had taken several of their females unto themselves as mates and bred other human monsters. Later, animal species and human races becoming gradually equilibrized, they separated, and mated no longer. Man created no more he begot. But he also begot animals as well as men, in days of old. Therefore the Sages [or wise men], who speak of males who had no more will-begotten offspring, but begat various animals along with Danavas [Giants] on females of other species—animals being as [or in the manner of] sons putative to them; and they [the human males] refusing in time to be regarded as [putative] fathers of dumb creatures—spoke truthfully and wisely. Upon seeing this [state of things], the Kings and Lords of the Last Races [of the Third and the Fourth] placed the seal of prohibition upon the sinful intercourse. It interfered with Karma, it developed new [Karma].[1] *They [the Divine Kings] struck the culprits with sterility. They destroyed the Red and Blue Races.*[2]

In another we find:

There were blue- and red-faced animal-men even in later times; not from actual intercourse [between the human and animal species], but by descent.

And still another passage mentions:

Red-haired, swarthy men going on all-fours, who bend and unbend [stand erect and fall on their hands again], who speak as their forefathers, and run on their heads as their giant fore-mothers.

Perchance in these specimens Hæckelians might recognize, not the *Homo Primigenius*, but some of the lower tribes, such as some tribes of the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those "failures" mentioned in the first Commentary. The real anthropoids, Hæckel's Catarrhini and Platyrrhini, came far later, in the closing times of Atlantis. The orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoid[3] blood in his veins. Thus saith old Wisdom and universal tradition.

[1] It is next to impossible to translate verbally some of these old Commentaries. We are often obliged to give the meaning only, and thus retranslate the verbatim translations.

[2] Rudra as a Kumâra, is *Nîlalohita*—red and blue.

[3] Thus, regardless of modern materialistic evolution, which speculates in this wise: "The primitive human form, whence as we think all human species sprang, has perished this long time. [This we deny. It has only decreased in size and changed in texture.] But many facts point to the conclusion that it was hairy and dolichocephalic. [African races are even now dolichocephalic in a great measure, but

How was the separation of sexes effected? it is asked. Are we to believe n the old Jewish fable of the rib of Adam yielding Eve? Even such belief more logical and reasonable than the descent of man from the Quadru- ma without any reservation: as the former hides an esoteric truth under fabulous version, while the latter conceals no deeper fact than a desire to force upon mankind a materialistic fiction. The rib is bone, and when we d in *Genesis* that Eve was made out of the rib, it only means that the Race *bones* was produced out of a previous Race and Races, which were boneless." This is an esoteric tenet spread far and wide. It is almost uni- rsal under its various forms. A Tahitian tradition states that man was creat- out of Araea, "red earth." Taaroa, the Creative Power, the chief God, at man to sleep for long years, for several lives." This means racial periods, is a reference to his *mental sleep*, as shown elsewhere. During that time deity pulled an Ivi (bone) out of man and she became a woman.[1]

Nevertheless, whatever the allegory may signify, even its exoteric mean- necessitates a *divine* Builder of man—a "Progenitor." Do we then believe ch "supernatural" Beings? We say: No. Occultism has never believed nything, whether animate or inanimate, *outside* Nature. Nor are we nolaters or Polytheists for believing in "Heavenly Man" and Divine Men, have the accumulated testimony of the ages, with its unvarying evi- on every essential point, to support us in this; the Wisdom of the ents and UNIVERSAL tradition. We reject, however, such groundless and less traditions as have outgrown strict allegory and symbolism, although may have found acceptance in exoteric creeds. But that which is pre- d in *unanimous* tradition, only the wilfully blind could reject. Hence we eve in races of Beings other than our own in far remote geological periods;

thic Neanderthal skull, the eldest we know of, is of a large size, and no nearer to the capa- f the gorilla's cranium than that of any other now-living man.] Let us, for the time being, call othetical species *homo primigenius*. . . . This first species, or the ape-man, the ancestor of all s *probably* arose in the *tropical regions* of the old world from *anthropoid apes*." Asked for proofs, tionist, not the least daunted, replies: "Of these *no fossil remains are as yet known to us, but e probably akin to the Gorilla and Orang of the present day*." And then the Papuan negro is men- s the probable descendant in the first line. (*Pedigree of Man*, p. 80.)

Hæckel holds fast to Lemuria, which, with East Africa and South Asia also, he mentions as the pos- e cradle of the primitive Ape-men. So also do many geologists. Mr. A. R. Wallace admits its though in a rather modified sense, in his *Geographical Distribution of Animals*. But let not lutionists speak so lightly of the comparative size of the brains of man and the ape, for this is very *ntific*, especially when they pretend to see no difference between the two, or very little at any For Vogt himself showed that, while the highest of the apes, the gorilla, has a brain of only 51 cubic inches, the brain of the lowest of the Australian aborigines amounts to 99.35 cubic The former is thus "not half of the size of the brain of a new-born babe," says Pfaff.

[1] Ellis's *Polynesian Researches*, Vol. II, p. 38. Missionaries seem to have pounced upon this name and made of it *Eve*. But, as shown by Professor Max Muller, Eve is not the Hebrew name but a ropean transformation of חוה, Chāvah, life or mother of all living: "while the Tahitian *ivi*, and Maori *uheua*, meant bone, and bone only." (*Introduction to the Science of Religion*, p. 304.)

in races of ethereal, following *incorporeal* (Arûpa) Men, with form but no solid substance, giants who preceded us pigmies; in Dynasties of Divine Beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry.

No, certainly not. We do not believe in *supernatural* but only in *superhuman*, or rather *interhuman*, intelligences. One can easily appreciate the feeling of reluctance that an educated person would have to being classed with the superstitious and ignorant; and even realize the great truth uttered by Renan when he says that:

> The supernatural has become like the original sin, a blemish that everyone seems ashamed of—even those most religious persons who refuse in our day to accept beat a minimum of Bible miracles in all their crudeness, and who, seeking to reduce them to the minimum, hide and conceal it in the furthermost corners of the past.[1]

But the "supernatural" of Renan belongs to dogma and its dead letter. It has nought to do with its spirit nor with the reality of facts in Nature. If theology asks us to believe that it was only four or five thousand years ago that men lived 900 years and more, that a portion of mankind, the enemies of the people of Israel exclusively, was composed of giants and monsters, we decline to believe that such a thing existed in Nature only five *thousand* years back. For Nature never proceeds by jumps and starts, and logic and common sense, besides geology, anthropology and ethnology, have justly rebelled against such assertions. But if this same theology, giving up her fantastic chronology, had claimed that men lived 969 years—the age of Methuselah—five *million* years ago, we should have nothing to say against the claim. For in those days the physical frame of men was, compared to the present human body, as that of a Megalosaurus to a common lizard.

A naturalist suggests another difficulty. The human is the only species which, however unequal in its races, can breed together. "There is no question of selection between *human races*," say the anti-Darwinists, and no Evolutionist can deny the argument—one which very triumphantly proves *specific unity*. How then can Occultism insist that a portion of the Fourth Race humanity begot young ones from females of another, only *semi-human*, if not quite an animal, race; the hybrids resulting from which union not only bred freely but produced the ancestors of the modern anthropoid apes? Esoteric Science replies to this that it was in the very beginnings of physical man. Since then, Nature has changed her ways, and sterility is the only result of the crime of man's bestiality. But we have even today proofs of this.

[1] *Chaire d' Hébreu au Collège de France*, p. 20.

The Secret Doctrine teaches that the *specific unity of mankind* is not without exceptions even now. For there are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. The world knows them as Tasmanians (now extinct), Australians, Andaman Islanders, etc. The descent of the Tasmanians can be almost proved by a fact, which struck Darwin a good deal, without his being able to make anything of it. This fact deserves notice.

De Quatrefages and other naturalists, who seek to prove Monogenesis by the very fact of every race of mankind being capable of crossing with every other, have left out of their calculations *exceptions*, which do not in this case confirm the rule. Human crossing may have been a general rule from the time of the separation of sexes, but this does not prevent another law asserting itself, *viz.*, sterility between two human races, just as between two distinct species of different kinds, in those rare cases when a European, condescending to see in a female of a savage tribe a mate, happens to choose a member of such mixed tribes.[1] Darwin notes such a case in a Tasmanian tribe, where women were suddenly struck with sterility, *en masse*, some time after the arrival among them of European colonists. The great naturalist tried to explain this fact by change of diet, food conditions, etc., but finally gave up the solution of the mystery. For the Occultist it is very evident. "Crossing," as called, of Europeans with Tasmanian women—*i.e.*, the representatives of a race, whose progenitors were a "soulless"[2] and mindless monster, with an animal human, though still as mindless a man—brought on sterility; and this, not only as a consequence of a physiological law, but also as a decree of Nature's evolution in the question of further survival of the abnormal race. In one point of the above is science prepared to believe *as yet*—but it will come to in the long run. Esoteric Philosophy, let us remember, only fills the gaps left by science and corrects her false premisses.

[1] Of such semi-animal creatures, the sole remnants known to ethnology were the Tasmanians, a few of the Australians, and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—*e.g.*, the wild men of Borneo, the Veddahs of Ceylon, classed by Prof. Flower among Āryans (!), most of the remaining Australians, Pygmies, Negritos, Andaman Islanders, etc.

[2] The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy* and grown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*; not the closest approximation to the "pithecoid man," as Haeckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (*Cf. Esoteric Buddhism*, pp. 64 (8th ed., p. 67).

In calling the animal "soulless" we do not deprive the beast, from the humblest to the highest ..., of a Soul, but only of a conscious surviving Ego-Soul, *i.e.*, that principle which survives after a man, and reincarnates in a like man. The animal has an Astral Body, that survives the physical form a short period; nevertheless its (animal) Monad does not reincarnate in the same, but in a higher and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent*.

Yet, in this particular, geology and even botany and zoology support the Esoteric Teachings. It has been suggested by many geologists that the Australian native, co-existing as he does with an *archaic fauna and flora*, must date back to an enormous antiquity. The whole environment of this mysterious race, about whose origin ethnology is silent, is a testimony to the truth of the esoteric position. As Jukes says:

> It is a very curious fact that not only these marsupial animals [the mammals found in the Oxfordshire Stone field Slates], but several of the shells—as for instance the Lingulas—and even some of the plants found fossil in the Oolitic rocks, more nearly resemble those now living in Australia than the living forms of any other part of the globe. This might be explained on the supposition that, since the Oolitic [Lemurian] period *less change has taken place in Australia than elsewhere*, and that the Australian flora and fauna consequently retain something of the Oolitic type, which has been *altogether supplanted and replaced on the rest of the globe* [! !].[1]

Now why has less change taken place in Australia than elsewhere? Where is the *raison d'être* for such a "curse of retardation"? It is simply because the nature of the environment develops *pari passu* with the race concerned. Correspondences rule in every quarter. The survivors of those last Lemurians, who escaped the destruction of their fellows when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the *law of continuity*. Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its "*virgin* soil" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding.

To return once more, however, to the history of the Third Race, the "Sweat-born," the "Egg-bearing," and the "Androgyne." Almost sexless, in its early beginnings, it became bisexual or androgynous; very gradually of course. The passage from the first to the last transformation required numberless generations, during which the simple cell that issued from the earliest parent (the two in one), first developed into a bisexual being; and then the cell, becoming a regular egg, gave forth a unisexual creature. The Third Race mankind is the most mysterious of all the five hitherto developed Races. The mystery of the "How" of the generation of the distinct sexes must, of course, be very obscure here, as it is the business of an embryologist and a specialist; the present work giving only faint outlines of the process. But it is evident that the units of the Third Race humanity began to separate in their

[1] *Manual of Geology*, p. 302.

pre-natal shells, or eggs,[1] and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors. And, as time rolled on its geological periods, the newly born sub-races began to lose their natal capacities. Toward the end of the fourth *sub-race* of the Third Race, the babe lost its faculty of walking as soon as liberated from its shell, and by the end of the fifth, mankind was born under the same conditions and by identically the same process as our historical generations. This required, of course, millions of years. The reader has been made acquainted with the approximate figures, at least of the exoteric calculations.[2]

We are approaching the turning-point of the evolution of the Races. Let us see what Occult Philosophy says on the origin of language.

36. THE FOURTH RACE DEVELOPED SPEECH.

The Commentaries explain that the First Race—the ethereal or astral of Yoga, also called "Self-born"—was, in our sense, speechless, for it was devoid of mind on our plane. The Second Race had a "sound-language," sung, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the animals, which, however, were hardly nascent in the day of the "Sweat-born" or the *early* Third Race. In its second half, when the "Sweat-born" gave birth to the "Egg-born," the *middle* Third Race; and when these, instead of "hatching out"—may the reader pardon the rather ridiculous expression when applied to human beings in our age—as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually—an act which forced the creative Gods, compelled by kārmic law, to incarnate in *mindless* men; then was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of "one language and one lip." This did not prevent the last two sub-races of the Third Race[3] from building cities, and sowing far and wide the first seeds of civilization

[1] "Fables" and "myths" about Leda and Jupiter, and such like, could never have sprung in people's fancy, had not the allegory rested on a fact in Nature. Evolution, gradually transforming man into a mammal, did in his case only what it did in that of other animals. But this does not prevent man from having always stood at the head of the animal world and other organic species, and from having preceded the former.

[2] See the Section on "The Chronology of the Brāhmans," p. 76.

[3] To avoid confusion, let the reader remember that the term Root Race applies to one of the seven great Races, sub-Race to one of its great Branches, and family Race to one of the sub-divisions, which include nations and large tribes.

under the guidance of their Divine Instructors[1] and their own already awakened minds. Let the reader also bear in mind that, as each of the seven Races is divided into four Ages—the Golden, Silver, Bronze, and Iron Age—so is every smallest division of such Races. Speech then developed, according to Occult Teaching, in the following order:

1. *Monosyllabic speech*: that of the first approximately fully developed human beings at the close of the Third Root-Race, the "golden-coloured," yellow-complexioned men, after their separation into sexes, and the full awakening of their minds. Before that, they communicated through what would now be called "thought-transference," though, with the exception of the Race called the "Sons of Will and Yoga"—the first in whom the "Sons of Wisdom" had incarnated—thought was but very little developed in nascent physical man, and never soared above a low terrestrial level. Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties. This monosyllabic speech was the vowel-parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologist.[2]

2. *Agglutinative speech*: these linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death,[3] so the primitive speech of the most civilized Atlantean races—that language, which is referred to as Rākshasi Bhāshā, in old Sanskrit works—

[1] In the Section on "The Fifth Race and its Divine Instructors," in the Commentary on Stanza 12, the nature of these "Instructors" is explained.

[2] The present yellow races are the descendants, however, of the early branches of the Fourth Race. Of the Third, the only *pure and direct* descendants are, as said above, a portion of the fallen and degenerated Australians, whose far distant ancestors belonged to a division of the seventh sub-race of the Third. The rest are of mixed Lemuro-Atlantean descent. They have since then entirely changed in stature and intellectual capacities.

[3] *Language* is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them—those who fructified and awoke to life the mānasic element dormant in primitive man. For, as Professor Max Muller tells us in his *Science of Thought*, "Thought and language are identical." To add to this, however, the reflection that *thoughts which are too deep for words, do not really exist at all*, is rather risky, for thought impressed upon the astral tablets exists in eternity whether expressed or not. *Logos* is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. Moreover, in one sense, the Greek Logos is the equivalent of the Sanskrit Vāch, "the immortal (intellectual) ray of spirit." And the fact that Vāch (as Devasena, an *aspect* of Sarasvatī, the Goddess of Hidden Wisdom) is the spouse of the eternal celibate Kumāra, unveils a suggestive, though veiled, reference to the Kumāras, those "who refused to create," but who were compelled later on to complete *divine* Man by incarnating in him. All this will be fully explained in the Sections that follow.

[illegible] and almost died out. While the "cream" of the Fourth Race [illegible] more and more toward the apex of physical and intellectual evolution, leaving as an heirloom to the nascent Fifth (the Āryan) Race [illegible], highly developed languages, the agglutinative decayed and [illegible] a fragmentary basal idiom, now scattered, and nearly limited [illegible] tribes of America.

[illegible] (Sanskrit) the root of the Sanskrit, very erroneously called [illegible] of the Greek, instead of its mother—was the first language, [illegible] tongue of the Initiates, of the Fifth Race. The "Semitic" [illegible] are the bastard descendants of the first phonetic corruptions of [illegible] dialects of the early Sanskrit. The Occult Doctrine admits of [illegible] divisions as the Āryan and the Semite, and accepts even the [illegible] with ample reservations. The Semites, especially the Arabs, are [illegible] Āryans—degenerate in spirituality and perfected in materiality. To [illegible] all the Jews and the Arabs. The former are a tribe descended [illegible] Chandālas of India, the outcasts, many of them ex-Brāhmans, who [illegible] in Chaldea, in Semde [Sind] and Aria (Irān), and were truly [illegible] their father A-Bram (No-Brāhman) some 8,000 years B.C. The [illegible] Arabs, are the descendants of those Āryans who would not go into [illegible] time of the dispersion of nations, some of whom remained on the [illegible] thereof; in Afghānistān and Kabul [1] and along the Oxus, while [illegible] into and invaded Arabia. But this was when Africa had [illegible] been raised as a continent.

[illegible] have meanwhile to follow, as closely as limited space will permit, the [illegible] evolution of the now truly human species. It is in the suddenly arrest- [illegible] of certain sub-races, and their forced and violent diversion [illegible] purely animal line by artificial cross-breeding, truly analogous to

[illegible] speaking in his much table of the Kabolitæ or Kabul tribes, calls them Ἀριστόφυλοι, [illegible] or noble tribes. The Afghāns call themselves Ben-Issrael, children of Is- [illegible] Issa "woman and also earth," sons of Mother Earth. But if you call an Afghān [illegible] he will [illegible] you. The names of the supposed twelve tribes of the Jews, and the names [illegible] tribes of the Afghāns are the same. The Afghāns being far older (at any rate, their [illegible] than the Israelites, no one need be surprised to find such tribal names among them as [illegible] sons of Joseph, in Panicaure and Boonere; Zablistanee (Zebulon); Ben-manasseh, sons of [illegible] the Kaisar Tartars; Isagan, or Issachar, now Ashnagor in Afghānistān, etc. The [illegible] names of the so-called twelve tribes are names of the signs of the Zodiac, as is now well [illegible] the names of the oldest Arabic tribes, re-transliterated, yield the names of the [illegible] likewise of the mythical sons of Jacob. Where are the traces of the Jewish twelve [illegible] But there is a trace, and a deep one, that the Jews have tried to deceive people [illegible] these names. For, see what happens ages after the *ten tribes* had wholly disappeared [illegible] Ptolemy Philadelphus, desiring to have the Hebrew Law translated for him into [illegible] Septuagint, wrote to the high priest of the Jews, Eleazar, to send him *six men* [illegible] and the *seventy-two representatives* (of whom sixty were ghosts apparently) [illegible] in Egypt and translated the Law amid miracles and wonders. See Butler's *Horæ* [illegible] Josephus, and Philo Judæus.

the hybridization which we have now learned to utilize in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids.

In these red-haired and hair-covered monsters, the fruit of the unnatural connection between men and animals, the "Lords of Wisdom" did not incarnate, as we see. Thus through a long series of transformations due to unnatural cross-breeding—unnatural "sexual selection"—originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later.[1]

As to the separation of sexes, it did not occur suddenly, as one may think. Nature proceeds slowly in whatever she does.

37. THE ONE[2] BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE, GIANT FISH, BIRDS AND SERPENTS WITH SHELL-HEADS.

This relates evidently to the so-called age of amphibious reptiles, during which science denies that man existed! But what could the Ancients know of antediluvian prehistoric animals and monsters? Nevertheless, in Book VI of the Commentaries is found a passage which, freely translated, says:

When the Third separated and fell into sin by breeding men-animals, these [the animals] became ferocious, and men and they mutually destructive. Till then, there was no sin, no life taken. After [the separation] the Satya [Yuga] was at an end. The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers [the higher Gods or Angels]. The Nirmānakāyas of the Nāgas, the wise Serpents and Dragons of Light, came, and the precursors of the Enlightened [the Buddhas]. Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land [Ādi-Varsha, the Eden of the first Races], which had turned into a white frozen corpse.

The above is suggestive. We will see what can be inferred from this brief statement. Some may incline to think that there is more in it than is apparent at first sight.

[1] The Commentary explains that the apes are the only species, among the animals, which has gradually, and with every generation and variety, tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean.

[2] Androgyne.

EDENS, SERPENTS, AND DRAGONS

Whence the idea, and the true meaning of the term "Eden"? Christians ...intain that the Garden of Eden is the holy Paradise, the place *desecrat*... of Adam and Eve; the Occultist will deny this dead-letter inter... and show the reverse. One need not believe in the *Bible* and see divine revelation, to say that this ancient book, if read esoterically, is ...d upon the same universal traditions as the other ancient scriptures. ...n Eden was is partially shown in *Isis Unveiled*, where it is said that:

> the Garden of Eden as a locality is no myth at all; it belongs to those land-
> ...f history which occasionally disclose to the student that the *Bible* is not all
> ...legory. "Eden, or the Hebrew גן עדן, Gan-Eden, meaning the park or the
> ...of Eden, is an archaic name of the country watered by the Euphrates and its
> branches, from Asia and Armenia to the Erythraian sea." In the Chaldean
> *Numbers*, its location is designated in numerals, and in the cypher Rosicrucian
> ...ript, left by Count St. Germain, it is fully described. In the Assyrian *Tablets*
> ...dered Gan-duniyas.[1] "Behold," say the אלהים, Elohim, of *Genesis*, "the
> become as one of us." The Elohim may be accepted in one sense for *gods* or
> and in another for Aleim, or priests—the hierophants initiated into the good
> ...l of this world; for there was a college of priests called the Aleim, while the
> ...their caste, or the chief of the hierophants, was known as Java-Aleim.
> ...of becoming a neophyte, and gradually obtaining his esoteric knowledge
> ...a regular initiation, an Adam, or Man, uses his intuitional faculties and,
> ...l by the serpent—*Woman* and Matter—tastes of the Tree of Knowledge,
> ...ic or secret doctrine, unlawfully. The priests of Hercules, or Mel-karth,
> ...rd" of the Eden, all wore "coats of skin." The text says: "And Java-
> made for Adam and his wife, כתנות עור, CHITONOTH-OUR." The first
> ... word, chiton, is the Greek Χιτὼν (chitōn). It became a Slavonic word
> ...ption from the *Bible*, and means a *coat*, an upper garment.

Though containing the same substratum of esoteric truth as does every early ...my, the Hebrew Scripture wears on its face the marks of a double origin. Its ... purely a reminiscence of the Babylonian captivity. The names of places, ...nd even objects, can be traced from the original text to the Chaldeans and the ...ians, the progenitors and Āryan instructors of the former. It is strongly con... that the Akkad tribes of Chaldea, Babylonia and Assyria were in any way ...s with the Brāhmans of Hindūstan; but there are more proofs in favour of this ... than otherwise. The Shemite or Assyrian ought, perchance, to have been ... Turanian, and the Mongolians have been denominated Scyths. But if ...kkadians ever existed, otherwise than in the imagination of some philologists ...nologists, they certainly would never have been a Turanian tribe, as some ...riologists have striven to make us believe. They were simply emigrants on ...way to Asia Minor from India, the cradle of humanity, and their sacerdotal ...ts tarried to civilize and initiate a barbarian people. Halévy proved the fallacy ... Turanian mania in regard to Akkadian people . . . and other scientists have ... that the Babylonian civilization was neither born nor developed in that ...try. It was imported from India, and the importers were Brāhmanical Hindus.[2]

[1] ... Wilder, who says that Gan-duniyas is a name of Babylonia.

[2] ... I, pp. 575-76.

And now, ten years after this was written, we find ourselves corroborated by Professor Sayce, who says in his first Hibbert Lecture that the culture of the Babylonian city Eridu was of "foreign importation." It came from India.

Much of the theology was borrowed by the Semites from the non-Semitic Assyrians or Proto-Chaldeans, whom they supplanted, and whose local cults they lacked neither the will nor the power to uproot. Indeed, throughout a long course of ages the two races, Semites and Akkadians, lived side by side, their notions and worship of the gods blending insensibly together.

Here, the Akkadians are called "non-Semitic," as we had insisted they were in *Isis Unveiled*, which is another corroboration. Nor are we less right in always maintaining that the Jewish biblical history was a compilation of *Esoteric* facts, arranged from other people's history in Jewish garb—*Genesis* excluded, which is Esotericism pure and simple. But it is really from the Faxme to Kashmir, and beyond, that science has to search for the cradle—or rather one of the chief cradles—of mankind and the sons of Ad-ah; especially in after times, when the Garden of Ed-en on the Euphrates became the College of the Astrologers and Magi, the Aleim.

But this "College" and this Eden belong to the Fifth Race, and are simply a faint reminiscence of the Ādi-Varsha, of the primeval Third Race. What is the etymological meaning of the word *Eden*? In Greek it is ἡδονή, signifying "voluptuousness." In this aspect it is no better than the Olympus of the Greeks, Indra's Heaven, Svarga, on Mount Meru, and even the Paradise full of Houris, promised by Mahomet to the faithful. The Garden of Eden was never the property of the Jews, for China, which can hardly be suspected of having known anything of the Jews 2,000 B.C., had such a primitive Garden in Central Asia inhabited by the "Dragons of Wisdom," the Initiates. And according to Klaproth, the hieroglyphical chart copied from a Japanese cyclopædia in the book of *Foe-koue-ki* [1] places its "Garden of Wisdom" on the Plateau of Pamir between the highest peaks of the Himālayan ranges; and, describing it as the culminating point of Central Asia, shows the four rivers—Oxus, Indus, Ganges, and Silo—flowing from a common source, the "Lake of the Dragons."

But this is not the Genetic Eden; nor is it the Kabalistical Garden of Eden. For the former—Eden Illa-ah—means in one sense Wisdom, a state like that of Nirvāna, a Paradise of Bliss; while in another sense it refers to Intellectual Man himself, the container of the Eden in which grows the Tree of Knowledge of good and evil; man being the *Knower* thereof.

[1] *Foe-koue-ki; ou Relations des Royaumes Bouddhiques*; par Chy Fa-hian: translated by Abel Rémusat.

Renan and Barthélemy St. Hilaire, basing themselves "on the most deductions," think it impossible to doubt any longer, and both place cradle of humanity "in the region of the Timaus." Finally, the *Journal* [illegible] concludes that:

> As the traditions of the human race gathering its primitive families at the [illegible] their birth-place, show them to us grouped around the countries where tradition places the Garden of Eden, where the Ârvans [Zoroastrians] [illegible] their Airyana Vaêô or the Meru [illegible]. They are hemmed in to the [illegible] the countries which join Lake Aral, and to the South by Baltistan, or [illegible]. Everything concurs in proving that there was the abode of that primitivity to which we have to be traced.

That "primitive humanity" was in its Fifth Race, when the "Four-[illegible] Dragon," the lake, of which very few traces are now left, was the [illegible] the "Sons of Wisdom," the first Mind-born Sons of the Third Race. [illegible] was neither the only nor the primitive cradle of humanity, though it was [illegible] of the cradle, verily, of the first thinking *divine* Man. It was the [illegible] the highland of the first Sanskrit-speaking people, the *Hedone*, the [illegible] of delight of the Greeks, but it was not the "*Bower* of Voluptuous-[illegible] the Chaldeans, for the latter was but the reminiscence of it; nor [illegible] it there that the *Fall of man* occurred after the "separation." The [illegible] of the Jews was *copied* from the Chaldean *copy*.

That the Fall of Man into generation occurred during the earliest portion [illegible] science calls the Mesozoic times, or the age of the reptiles, is evidenced [illegible] the Bible phraseology concerning the serpent, the nature of which is [illegible]ned in the *Zohar*. The question is not whether Eve's incident with the [illegible]ing reptile is allegorical or textual, for no one can doubt that it is the [illegible]r, but to show the antiquity of the symbolism on the very face of it, and [illegible]t was not a Jewish but a universal idea.

Now we find in the *Zohar* a very strange assertion, one that is calculated [illegible]rovoke the reader to merry laughter by its ludicrous absurdity. It tells us [illegible] the serpent, which was used by Shamael, the supposed Satan, to seduce [illegible] was a kind of "flying camel" —*καμηλόμορφον*.[2]

A "flying camel" is indeed too much for the most liberal-minded [illegible]S. Nevertheless, the *Zohar*, which can hardly be expected to use the [illegible]guage of a Cuvier, was right in its description; for we find it called in the [illegible] Zoroastrian MSS. Aschmogh, which in the *Avesta* is represented as [illegible] after the Fall lost its *nature* and its *name*, and is described as a huge [illegible] with a camel's neck.

[illegible] year, 1855.

[illegible]'s *Des Esprits*, Tome ii. p. 423. See also Moses Maimonides, *Mori Nebhuchim*.

Salverte asserts that:

> There are no winged serpents nor veritable dragons. . . . Geese-bowers are still called by the Greeks *winge serpents*, and this metaphor may have created several narratives on the existence of winged serpents.[1]

There are none *now*: but there is no reason why they should not have existed during the Mesozoic Age: and Cuvier, who has reconstructed their skeletons, is a witness to "flying camels." Already, after finding some fossils of certain saurians, the great naturalist has written that:

> If anything can justify the hydras and other monsters, whose figures were so often repeated by mediæval historians, it is incontestably the Plesiosaurus.[2]

We are unaware if Cuvier has added anything in the way of a further *mea culpa*, but we may well imagine his confusion for all his slanders against archaic veracity, when he found himself in the presence of a flying saurian, the pterodactyl, found in Germany, seventy-eight feet long, and carrying vigorous wings attached to its reptilian body. This fossil is described as a reptile, the *little fingers of whose hands* are so elongated as to bear a long membranous wing. Here, then, the "flying camel" of the *Zohar* is vindicated. For surely, between the long neck of the plesiosaurus and the membranous wing of the pterodactyl, or still better the mosasaurus, there is enough scientific probability on which to build a "flying camel," or a long-necked dragon. Prof. Cope, of Philadelphia, has shown that the mosasaurus fossil in the chalk was a winged serpent of this kind. There are characters in its vertebræ which indicate union with the ophidia rather than with the lacertilia.

And now to the main question. It is well known that Antiquity has never claimed palæontography and palæontology among its arts and sciences and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest Pagodas and monuments, and in the Imperial Library at Pekin, many a traveller has seen and recognized perfect representations of plesiosauri and pterodactyls in the multiform Chinese dragons.[3] Moreover, the prophets speak in the *Bible* of the flying fiery serpents,[4] and Job mentions the Leviathan.[5] Now the following questions are put very directly:

1. How could the ancient nations know anything of the extinct monsters of the Carboniferous and Mesozoic times, and even represent and describe

[1] *Sciences Occultes*, p. 464. [2] *Révolution du Globe*, Vol. v, p. 247.

[3] We read in De Mirville's *Des Esprits* (Tome ii. p. 431) of the "naive astonishment of Geoffroy St. Hilaire, when M. de Paravey showed to him, in some old Chinese works and Babylonian tiles, dragons, . . . ornithorhynchuses (aquatic animals *found only in Australia*) and saurians, etc., extinct animals that he had thought unknown on earth . . . till his own day."

[4] See *Isaiah*, xxx, 6: "The viper and the fiery flying serpent," and the fiery serpents conquered by the brazen serpent of Moses.

[5] The fossils, reconstructed by science which we know, ought to be sufficient warrant for the possibility of even a Leviathan, not to mention Isaiah's flying serpents, or *Saraph Meoupheph*, words

[illegible] and pictorially, unless they had either seen those monsters themselves [illegible] descriptions of them in their traditions, which descriptions necessitate [illegible] intelligent eyewitnesses?

And if such eyewitnesses are once admitted (unless retrogressive [illegible]ance is granted), how can humanity and the first patriarchs have been earlier than about the middle of the Tertiary period? We must bear in [illegible]d that most of the men of science do not allow man to have appeared [illegible]re the Quaternary period, and thus shut him out completely from the [illegible]zoic times. Here we have extinct species of animals, which disappeared [illegible] the face of the Earth millions of years ago, described by, and known to, [illegible] civilization, it is said, could hardly have begun a few thousand [illegible] How is this? Evidently either the Mesozoic time has to be made [illegible] Quaternary period, or man must be made the contemporary [illegible] and the plesiosaurus.

[illegible] not follow that, because the Occultists believe in and defend [illegible] Wisdom and Science, even though winged saurians are called [illegible]" in the translations of the *Zohar*, we therefore as readily [illegible] all the stories which the Middle Ages give us of such dragons. [illegible] and plesiosauri ceased to exist with the bulk of the Third Race. [illegible] therefore, we are gravely asked by Roman Catholic writers to credit [illegible]pher Scherer's and Father Kircher's cock-and-bull stories of their hav[illegible]n with their own eyes living fiery and flying dragons, respectively in [illegible] we may be allowed to regard their assertions as either dreams or [illegible] Nor shall we regard otherwise than as a "poetical licence" the story

[illegible] in all the Hebrew dictionaries as "Saraph," [illegible] and [illegible] But, although Christian theology has always [illegible] with the Devil, the expressions are metaphorical and have nought to do with the [illegible] Dragon." [illegible] the word "Dragon" has now become a synonym for the latter. In [illegible] Dragon is synonymous "Devil," whereas, as we are told by Cantor, Monsieur [illegible] Dragon is synonymous "Devil." In Lorraine, the [illegible] Devil's Lake in Lorraine. Dragon-dust in Scandinavia. In Lorraine, the [illegible] are called Dragon, and in Burgundy dragon and wraith or wraith, the castle of [illegible] Devil's castle. De Mirville, [illegible], Tome II, p. 4[illegible]

[illegible] meaning the Devil's castle. De Mirville, [illegible], Tome II, p. 4[illegible]

[illegible] commentator writers accept the whole series of dragon-in stories given by Father Kircher, [illegible] "De Genesi Draconum," [illegible] According to that [illegible] he [illegible] "De Genesi Draconum." [illegible] Rome, a Roman peasant, as the director of the Museo [illegible] saw a dragon which was killed in [illegible] Rome, a Roman peasant, as the director of the Museo [illegible] sent it to him, to take the beast's likeness, which Father Kircher did and had it [illegible] in [illegible]. After this he received a letter from Christopher Scherer, Prefect of the Canton [illegible]re, Switzerland, in which that official certifies to his having seen himself, with his own eyes, [illegible] night in 1619, a living dragon. Having remained on his balcony "to contemplate [illegible] purity of the firmament," he writes, "I saw a fiery, shining dragon rise from one of the [illegible] Mount Pilatus and direct himself rapidly towards Flueln to the other end of the lake. [illegible] in size, his tail was still longer and his neck stretched out. His head and jaws were those of [illegible] ent. In flying, he emitted on his way numerous sparks [illegible] I thought at first I was [illegible] a meteor, but soon, looking more attentively, I was convinced by his flight and the [illegible] of his body that I saw a *veritable dragon*. I am happy to be thus able to enlighten your Reverence, [illegible] *very real* existence of those animals"—in dreams, the writer ought to have added, of long past [illegible] p. 424 [quoted in *Des Esprits*, Tome II, 423.]

told of Petrarch, who, while following one day his Laura in the woods and passing near a cave, is credited with having found a dragon, whom he forthwith stabbed with his dagger and killed, thus preventing the monster from devouring the lady of his heart.[1] We would willingly believe the story had Petrarch lived in the days of Atlantis, when such antediluvian monsters may still have existed. We deny their existence in our present era. The sea-serpent is one thing, the dragon quite another. The former is denied by the majority because it lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger. Thus keeping invisible, it may exist and still be denied. But if there was such a thing as a dragon of the above description, how could it have ever escaped detection? It is a creature contemporary with the earliest Fifth Race, and exists no more.

The reader may inquire why we speak of dragons at all? We answer: first, because the knowledge of such animals is a proof of the enormous antiquity of the human race; and, secondly, to show the difference between the real zoological meaning of the words "Dragon," "Nāga," and "Serpent," and the metaphorical meaning, when used symbolically. The profane reader, who knows nothing of the mystery language, is likely, whenever he finds one of these words mentioned, to accept it literally. Hence, the *quid pro quos* and unjust accusations. A couple of instances will suffice.

Sed et Serpens? Aye: but what was the nature of the serpent? Mystics intuitionally see in the serpent of *Genesis* an animal emblem and a high spiritual essence: a cosmic force, superintelligent, a "great fallen light" a spirit, sidereal, aerial and tellurian at the same time, "whose influence circumambulates the globe" (*qui circumambulat terram*), as De Mirville,[2] a Christian fanatic of the dead-letter, has it, and which only "manifested itself under the physical emblem which agreed the better with its moral and intellectual *coils*"—*i.e.*, under the ophidian form.

But what will Christians make of the Brazen Serpent, the "Divine Healer," if the serpent is to be regarded as the emblem of cunning and evil, the "Evil One" itself? How can the line of demarcation ever be settled, when

[1] As a convincing proof of the reality of the fact, a Roman Catholic refers the reader to the picture of the incident painted by Simon de Sienne, a friend of the poet, on the portal of the Church Notre Dame du Don at Avignon, notwithstanding the prohibition of the Sovereign Pontiff, who "would not allow this triumph of love to be enthroned in the holy place", and adds: "Time has respected the work of art, but has not weakened its tradition." (Ibid., p. 425.) De Mirville's "Dragons" of our era seem to have no luck, as they disappear most mysteriously from the museums where they are said to have been. Thus the Dragon embalmed by Ulysses Aldovrandus and presented to the Musée du Sénat, either in Naples or Bologna, "was there still in 1700," but is there no more. (Ibid., p. 427.)

[2] *Des Esprits*, Tome ii, p. 422.

traced arbitrarily in a sectarian theological spirit? For, if the followers of the Roman Church are taught that Mercury and Æsculapius, or Asclepios, who are, in truth, one, are "devils and sons of devils," and the wand and serpent of the latter the "Devil's wand"; how about the Brazen Serpent of Moses? Every scholar knows that both the *heathen* "wand" and the Jewish "serpent" are one and the same, namely, the Caduceus of Mercury, son of Apollo-Python. It is easy to comprehend why the Jews adopted the ophidi-shape for their "seducer." With them it was purely *physiological* and sexual; and no amount of casuistical reasoning on the part of the Roman Catholic Church can give it another meaning, once that the mystery language is well studied, and that the Hebrew scrolls are read numerically. The Occultists know that the Serpent, the Nāga, and the Dragon have each a septenary meaning; that the Sun, for instance, was the *astronomical* and cosmic emblem of the two contrasted Lights and the two Serpents of the Gnostics, the good and the evil. They also know that, when *generalized*, the delusions of both science and theology present two most ridiculous extremes. For when the former tells us that it is sufficient to trace the legends of the Gods to their primal source, the astronomical legend, and to meditate seriously on the Sun, the conqueror of Python, and the celestial Virgin in the act of forcing back the devouring Dragon, if we would have the key of all the frequent religious dogmas—it is easy to perceive that, instead of generalizing, the author simply has his eye on Christian religion and *Revelation*. We call this the one extreme. We see the other when theology, repeating the famous decision of the Council of Trent, seeks to convince the masses that:

> From the fall of man until the hour of his baptism the devil has full power over him, and possesses him *by right—diabolum dominum et potestatem super homines et JURE eos possidere*.[1]

To this Occult Philosophy answers: Prove first the existence of the Devil as an *entity*, and then we may believe in such congenital possession. A very small amount of observation and knowledge of human nature may be sufficient to prove the fallacy of this theological dogma. Had Satan any reality in the objective or even subjective world (in the ecclesiastical sense), it is the poor Devil who would find himself chronically obsessed and even possessed by the Saved—hence by the bulk of mankind. It is humanity itself, and especially the clergy, headed by the haughty, unscrupulous and intolerant Roman Church, which has begotten, given birth to, and reared in love the Evil One. But this is a digression.

The whole world of thought is reproached by the Church with having adored the serpent.

[1] Ibid., p. 433.

The whole of humanity burnt incense to it or stoned it. The Zend speak of it as do the Kings and Vedas, as the *Eaia* . . . and the *Brahmanas*. . . . Everywhere the sacred serpent [the Nāga] has its shrine and its priest, in Rome it is the Vestal who . . . prepares its meal with the same care that she bestows on the sacred fire. In Greece, Æsculapius cannot cure without its assistance, and delegates to it his powers. Everyone has heard of the famous Roman embassy sent by the Senate to the god of medicine and its return with the not less famous serpent, which proceeded of its own will and by itself towards its master's temple on one of the islands of the Tiber. Not a Bacchante that did not wind it [the serpent] in her hair, not an Augur but consulted it with care, not a Necromancer whose tombs are free from its presence! The Cainites and the Ophites call it Creator, while recognizing, as Schelling did, that the serpent is "evil in substance and in person."[1]

Yes, the author is right, and if one would have a complete idea of the prestige which the serpent enjoys to our own day, he ought to study the matter in India and learn all that is believed about, and still attributed to, the Nāgas cobras in that country; one should also visit the Africans of Whydah, the Voodoos of Port-au-Prince and Jamaica, the Nagals of Mexico, and the Pā, or Men-serpents of China, etc. But why wonder that the serpent is "adored" and at the same time cursed, since we know that from the beginning it was a symbol? In every ancient language the word *dragon* signified what it now does in Chinese, *long* or "the being who excels in intelligence," and in Greek, *δράκων*, or "he who sees and watches."[2] Is it to the animal of this name that any of these epithets can apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the above qualifications were intended to apply to the human originals, who were symbolized by Serpents and Dragons? These originals—called to this day in China the "Dragons of Wisdom"—were the first disciples of the Dhyānis, who were their instructors; in short, the Primitive Adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol.

The symbol of Chnouphis, or the Soul of the World, writes Champollion,

is among others that of an enormous serpent standing on human legs; this reptile, the emblem of the Good Genius, is a veritable Agathodæmon. It is often represented bearded. . . . This sacred animal, identical with the serpent of the Ophites, is found engraved on numerous Gnostic or Basilidean stones. . . . The serpent has various heads, but is constantly inscribed with the letters XNOTBIΣ.[3] [Chnoubis.]

[1] Ibid., pp. 431-2. This is about as just as though, a few millenniums hence, a fanatic of some future new creed, who was bent upon glorifying his religion at the expense of ancient Christianity, were to say: "Everywhere the quadruped lamb was adored. The nun, calling it the Agnus, placed it on her bosom; the priest laid it on the altar. It figured in every Paschal meal, and was sacrificed lavishly in every temple. And yet the Christians dreaded it and hated it, for they slew and devoured it." Heathens, at any rate, do not eat their sacred symbols. We know of no serpent or reptile-eaters except in Christian civilized countries, where they begin with frogs and eels, and must end with real snakes, as they have begun with lamb and ended with horse-flesh.

[2] Ibid., p. 423.

[3] *Panthéon égyptien*, p. 3.

Agathodæmon was endowed "with the knowledge of good and evil," with Divine Wisdom, for without the latter the former is impossible.[1] Quoting Iamblichus, Champollion shows him to be:

> The deity called Εἰχτῶν [Eichtōn] [or the Fire of the Celestial Gods—the Thot-Hermes],[2] to whom Hermes Trismegistus attributes the invention of magic.

The "invention of magic"! A strange term to use, as though the unveiling of the eternal and actual mysteries of Nature could be *invented*! As well attribute, millenniums hence, the *invention* instead of the discovery of radium matter to Prof. Crookes. Hermes was not the inventor, or even the discoverer, for, as said in the last footnote but one, Thot-Hermes is a generic name, as is Enoch—Enoïchion, the "inner, spiritual eye"—Nebo, the prophet and seer, etc. It is not the proper name of any one living man, but a generic title of many Adepts. Their connection with the serpent in symbolic [illegible] is due to their enlightenment by the Solar and Planetary Gods during the [illegible]est intellectual Race, the Third. They are all the representative patrons of Secret Wisdom. Asclepios is the son of the Sun-God Apollo, and he of Mercury; Nebo is the son of Bel-Merodach; Vaivasvata Manu, the great [illegible] is the son of Vivasvat—the Sun or Sūrya, etc. And while, astronomically, the Nāgas along with the Rishis, the Gandharvas, Apsarases, Grāmanīs ([illegible]shas, minor Gods), Yātudhānas and Devas, are the Sun's attendants throughout the twelve solar months; in theogony, and also in anthropological [illegible]tion, they are Gods and Men—when incarnated in the *Nether* World. Let the reader be reminded, in this connection, of the fact that Apollonius [illegible] Kashmir Buddhist Nāgas. These are neither serpents zoologically, nor the Nāgas ethnologically, but "wise men."

The *Bible*, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between White and Black Magic, between the Adepts of the Right Path, the Prophets, and those of the Left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to [illegible] a line of demarcation between the Sodales of the Right Path and those

[1] The Solar Chnoumphis, or Agathodæmon, is the Christos of the Gnostics, as every scholar knows. It is intimately connected with the Seven Sons of Sophia (Wisdom), the Seven Sons of Aditi, Universal Wisdom, her eighth being Mārtāṇḍa, [or Mārtaṇḍa] the Sun, which Seven are the Seven Planetary Regents or Genii. Therefore Chnoumphis was the Spiritual Sun of Enlightenment, of Wisdom, and the patron of all the Egyptian Initiates, as Bel-Merodach, or Bel-Belitanus, became later with the Chaldeans.

[2] Hermes, or rather Thot, was a generic name. Abul Feda shows in his *Historia Ante-Islamitica*, that Hermes, and the names of Hermes, Nebo, Thot were given respectively in various countries to great Initiates. Thus Nebo, the son of Merodach and Zarpanitu, whom Herodotus calls Zeus-Belos, gave his name to all the great Prophets, Seers and Initiates. They were all "Serpents of Wisdom," connected with the Sun astronomically, and with Wisdom spiritually.

[3] *Panthéon Égyptien*, text 15.

of the Left. The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of the "Sons of God," is allegorized in the Sons of Jacob. That there were two Schools of Magic, and that the orthodox Levites did not belong to the holy one, is shown in the words pronounced by the dying Jacob. And here it may be well to quote a few sentences from *Isis Unveiled*.[1]

> The dying Jacob thus describes his sons: "Dan," he says, "shall be a serpent, by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backwards [*i.e.*, he will teach candidates *Black* Magic]. I have waited for thy salvation, O Lord." Of Simeon and Levi the patriarch remarks that they "are brethren; instruments of *cruelty* are in their habitations. O my soul, come not thou into their secret; unto their assembly."[2] Now in the original, the words "their secret" read—"their Sod."[3] And Sod was the name for the great Mysteries of Baal, Adonis and Bacchus, who were all Sun-Gods and had serpents for symbols. The Kabalists explain the allegory of the fiery serpents by saying that this was the name given to the tribe of Levi, to all the Levites, in short, and that Moses was the chief of the Sodales.[4]

It is to the Mysteries that the original meaning of the "Dragon-Slayers" has to be traced, and the question is fully treated of hereafter.

Meanwhile it follows that, if Moses was the Chief of the Mysteries, he was the Hierophant thereof; and further, if, at the same time, we find the Prophets thundering against the "abominations" of the people of Israel, that there were two Schools. "Fiery serpents" was, then, simply the epithet given to the Levites of the priestly caste, after they had departed from the *Good Law*, the traditional teachings of Moses, and to all those who followed *Black Magic*. Isaiah, when referring to the "rebellious children" who will have to carry their riches into the lands whence come "the viper and the flying *serpent*,"[5] or Chaldea and Egypt, whose Initiates had already greatly degenerated in his day (700 B.C.), meant the sorcerers of those lands.[6] But these must be carefully distinguished from the "Fiery Dragons of Wisdom" and the "Sons of the Fire-Mist."

[1] Vol. I, 555.

[2] *Genesis*, xlix, 17, 18, and 5, 6.

[3] Dunlap, in his Introduction to *Sod, the Mysteries of Adoni* (xi), explains the word "Sod" as a secret religious mystery, on the authority of Schindler's *Penteglott*, 1201. "The secret of the Lord is with them that fear him," says *Psalm*, xxv, 14. This is a mistranslation of the Christians, for it ought to read: Sod Iheh (the Mysteries of Iheh) are for *those who fear him*." "AI [El] is terrible in the assembly of Sod of the Kedeshim (the Priests, the Holy, the Initiated)."—*Psalm* lxxxix, 7 (ibid.). The Kedeshim were very far from holy. See Vol. 4, Part 2, Section 3, on The Holy of Holies.

[4] "The members of the Priest-Colleges were called Sodales," says Freund's *Latin Lexicon* (p. 448). "Sodalities were constituted in the Idæan Mysteries of the Mighty Mother," writes Cicero in *De Senectute*. (Dunlap, ibid., p. xii.)

[5] Ch. xxx, 6.

[6] The priests of Baal who jumped over the fires. But this was a Hebrew term and a local one. Saraph means "fiery or flaming venom."

In the *Great Book of the Mysteries* we are told that:

Seven Lords created seven Men; three Lords [Dhyân Chohans or Pitris] were holy and good, four less heavenly and full of passion. . . . The Chhayâs [Phantoms] of the Fathers were as they.

This accounts for the differences in human nature, which is divided into seven gradations of good and evil. There were seven tabernacles ready to be inhabited by Monads under seven different kârmic conditions. The Commentaries explain on this basis the easy spread of evil, as soon as the human forms had become real men. Some ancient philosophers, however, in their theoretical accounts, ignored the seven and gave only four. Thus the Mexican Sacred *Genesis* has "four *good* men," described as the four real ancestors of the human race, "who were neither begotten by the Gods nor born of woman"; but whose creation was a wonder wrought by the Creative Powers, and who were made only after "*three attempts at manufacturing men had* [illegible] The Egyptians in their theology had only "four Sons of God" — as in *Pymander seven* are given—thus avoiding any mention of the evil side of man. When, however, Set from a God sank into Set-Typhon, he came to be called the "seventh son"; whence probably arose the belief that "the seventh son of the seventh son" is always a natural-born magician, though at first only a *sorcerer* was meant. APAP, the serpent symbolizing evil, is slain by Aker, Set's serpent;[1] therefore Set-Typhon could not be that evil. In the *Book of the Dead*, it is commanded that Chapter clxiii should be read "in the presence of a serpent on two legs," which means a high Initiate, a Hierophant, for the discus and ram's horns[2] that adorn his "serpent's" head in the hieroglyphics of the title of the said chapter, denote this. Over the "serpent" are represented the two mystic eyes of Ammon,[3] the hidden Mystery God." The above passages corroborate our assertion, and show what the word "serpent" really meant in antiquity.

But as to the Nagals and Nargals; whence came the similarity of names between the Indian Nāgas and the American Nagals?

The Nargal was the Chaldean and Assyrian chief of the Magic [Rab-Mag], and the Nagal was the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Serezer, the Assyrian god, and the Hindu Nāgas. Both have the same faculties and the power to have an attendant Dæmon, with whom they identify themselves completely. The Chaldean and Assyrian Nargal kept his Dæmon, in the shape

[1] *Book of the Dead*, ch. xxxix.

[2] The same ram's horns are found on the heads of Moses which were seen on some old medals by the writer in Palestine, one of which is still in her possession. The horns, forming part of the shining aureole on the statue of Moses in Rome by Michaelangelo, are vertical instead of being bent down to the ears, but the emblem is the same; hence the Brazen Serpent.

[3] But see Harris's *magique*, *Papyrus* No. v, and the ram-headed Ammon manufacturing men on a potter's wheel.

of some animal considered sacred, inside the temple; the Indian Nagal keeps low wherever he can—in the neighbouring lake, or wood, or in the house, in the shape of some household animal.[1]

Such similarity cannot be attributed to *coincidence*. A new world is discovered, and we find that, for our forefathers of the Fourth Race, it was already an old one; that Arjuna, Krishna's companion and Chela, is said to have descended into Pātāla, the "antipodes" and therein married Ulūpī,[2] a Nāga or Nāgī rather, the daughter of the king of the Nāgas, Kauravya.[3]

And now it may be hoped the full meaning of the serpent emblem is proven. It is neither that of evil, nor, least of all, that of the devil; but is, indeed, the ΣΕΜΕΣ ΕΙΛΑΜ ΑΒΡΑΣΑΞ [Semes Eilam Abrasax], the "Eternal Sun Abrasax," the Central Spiritual Sun of all the Kabalists, represented in some diagrams by the circle of Tiphereth.

And here, again, we may quote from our earlier volumes and enter into further explanations.

From this region of unfathomable Depth (Bythos, Aditi, Shekinah, the Veil of the Unknown) issues forth a Circle formed of spirals. This is Tiphereth; which, in the language of symbolism, means a grand Cycle, composed of smaller ones. Coiled within, so as to follow the spirals, lies the Serpent—emblem of Wisdom and Eternity—the Dual Androgyne; the cycle representing Ennoia, or the Divine Mind (a Power which does not create but which must assimilate), and the Serpent, the Agathodæmon, the Ophis, the *Shadow* of the Light (non-eternal, yet the greatest Divine Light on our plane). Both were the Logoi of the Ophites; or the Unity as Logos manifesting itself as a double principle of Good and Evil.[4]

Were it Light alone, inactive and absolute, the human mind could not appreciate or even realize it. Shadow is that which enables Light to manifest itself, and gives it objective reality. Therefore, Shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good; it is its *creator* on Earth.

According to the views of the Gnostics, these two principles are immutable Light and Shadow; Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds.

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either round the sacramental loaf, or a Tau (the phallic emblem). As a

[1] Brasseur de Bourbourg, *Mexique*, pp. 135 and 574.

[2] Ulūpī (Ulūpi) has an entirely Atlantean ring about it. Like Atlantis, it is neither a Greek nor a Sanskrit name, but reminds one of Mexican names.

[3] *Mahabharata*, Ādi Parva, Shlokas 7788, 7789. The *Bhāgavata Purāna* (ix, xx, 31), as explained by Shridhara, the commentator, makes Ulūpī the daughter of the king of Manipūra (see *Vishnu Purāna*, Wilson, Vol. iv, p. 160); but Pandit Dayānand Sarasvatī, certainly the greatest Sanskrit and Purānic authority in India on such questions, personally corroborated that Ulūpī was daughter of the king of the Nāgas in Pātāla, or America, 5,000 years ago, and that the Nagas were Initiates.

[4] *Isis Unveiled*, Vol. II, p. 293.

[illegible] esoteric scholars as the Logos. When separated, one is the Tree of Spirit [illegible] the Tree of Knowledge of Good and Evil. Therefore, we find [illegible] first human couple—the material production of Heterogeneity, but [illegible] monograph, to Sophia Achamoth—to eat of the forbidden fruit, [illegible] represents divine Wisdom.

[illegible] the Tree of Knowledge of Good and Evil, and the Tree of Life, [illegible] are mentioned from the Vedas of India. The Vedas mention the two [illegible] Hindus since Vishnu during one of his incarnations preached [illegible] mighty shade under which sought human philosophy and science. It called the Knowledge and the Tree of Life. Under the protection and [illegible] of the King of [illegible] the Guru [illegible] his pupils their first lessons on immortality and initiate [illegible] mysteries of life and death. The Lower Alem of the Sacerdotal College [illegible] Chaldeans to whom, we have taught the sons of men to become like [illegible] Lord God, present day Bel-Merodach,[illegible] who lives in his Bel Marcyn, or the [illegible] the Kouen Lung Sang,[8] the great mountain, produces [illegible] miracles under a tree called in Chinese Sung Ming Shu, or the [illegible] Tree of Life, for ignorance and death, and knowledge alone [illegible] life. This marvellous display takes place every three years, when an [illegible] concourse of Chinese Buddhists assembles in pilgrimage at the holy place.[4]

Now it may become comprehensible why the earliest Initiates and Adepts, "Wise Men," who are claimed to have been initiated into the Mystery-Nature by the UNIVERSAL MIND, represented by the highest Angels, were [illegible] "Serpents of Wisdom" and "Dragons"; and also how the first [illegible]ically complete couples—after being intitiated into the Mystery of Creation through Ophis, the *Manifested Logos* and the Androgyne, [illegible] of the fruit of knowledge—gradually began to be accused by the [illegible] of posterity of having *committed sin*, of having disobeyed the [illegible] God," and of having been tempted by the Serpent.

So little have the first Christians—who despoiled the Jews of their *Bible* [illegible]rstood the first four chapters of *Genesis* in their esoteric meaning, that [illegible]e never perceived that not only was no sin intended in this disobedi-[illegible] that the "Serpent" was actually the "Lord God" himself, who [illegible] Ophis, the Logos, or the bearer of divine creative wisdom, taught [illegible] to become creators in their turn.[5] They never realized that the

[illegible] name for the sacred bo-tree or peepul, the banyan is Ara-maram.]

[illegible] in Chinese meaning literally Buddha's lord, or the teacher of the doctrines of [illegible]

[illegible] mountain is situated south-west of China, almost between China and Tibet.

[illegible] pp. 263-4.

[illegible] reader be reminded that in the *Zohar*, and also in all the Kabalistic works, it is maintained [illegible] Metatron united with Shekinah." Now Shekinah as the Veil (Grace) of Ain Soph, representing [illegible]gos, is that very Tree of Knowledge; while Shamael—the dark *aspect* of the Logos—occupies [illegible] bark of that tree, and has the knowledge of *evil* alone. As Lacour, who saw in the scene of [illegible], iii, an incident pertaining to Egyptian Initiation, says: "The Tree of the Divination, [illegible] Knowledge of Good and Evil . . . is the science of Tzyphon, the Genius of Doubt, *tzy* to [illegible], doubt. Tzyphon is one of the Aleim; we shall see him presently under the name [illegible] tempter" (*Les Eloim*, vol. ii, p. 218). He is now known to symbologists under the [illegible] Jehovah.

Cross was an evolution from the Tree and the Serpent, and thus became the *salvation of mankind.* By this it would become the very first fundamental symbol of Creative Cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction. According to the *Kabalah, the curse on man came with the formation of woman.*[1] The circle was separated from its diameter line.

From the possession of the double principle in one, that is, the Androgyne condition, the separation of the dual principle was made, presenting two opposites, whose destiny it was, for ever after, to seek reunion into the original *one* condition. The curse was this, *viz.*, that Nature, impelling the search, evaded the desired result by the production of a new being, distinct from that reunion or oneness desired, by which the natural longing to recover a lost state was and is for ever being cheated. It is by this tantalizing process of a continued curse that Nature lives.[2]

The allegory of Adam being driven away from the Tree of Life means, esoterically, that the newly separated Race abused and dragged down the mystery of Life into the region of animalism and bestiality. For, as the *Zohar* shows, Matronethah—Shekinah, the wife of Metatron symbolically—"is the way to the great Tree of Life, the Mighty Tree," and Shekinah is Divine Grace. As explained, this Tree reaches the heavenly vale and is hidden between three mountains (the upper Triad of Principles, in man). From these three mountains, the Tree ascends above (the Adept's knowledge aspires heavenward), and then redescends below (into the Adept's Ego on earth). This Tree is revealed in the day time and is hidden during the night, *i.e.*, revealed to an enlightened mind and hidden to ignorance, which is night.[3] As says the Commentary:

The Tree of the Knowledge of the Good and the Evil grows from the roots of the Tree of Life.

But then also, as the author of *The Source of Measures* writes:

In the Kabalah it is plainly to be found that the "Tree of Life" was the ansated cross in its sexual aspect, and that the "Tree of Knowledge" was the separation and the coming together again to fulfil the fatal condition. To display this in numbers the values of the letters composing the word aiz (עץ), tree, are 7 and 9, the seven being the holy feminine number and the nine the number of the phallic or male energy. This ansated cross is the symbol of the Egyptian *female-male*, Isis-Osiris, the germinal principle in all forms, based on the primal manifestation applicable in all directions and in all senses.

[1] This is the view taken and adopted by all the Church Fathers, but it is not the real Esoteric Teaching. The *curse* did not begin with the formation of either man or woman, for their separation was a natural sequence of evolution, but with *the breaking of the law.*

[2] By which *human* nature lives; not even the animal—but the misguided, sensual and vicious nature, which *men*, not Nature, created. See Vol. 4, Section 8, Cross and Circle.

[3] See *Zohar*, i, p. 172, *a* and *b*.

This is the Kabalistic view of the Western Occultists, and it differs from more philosophical Eastern or Āryan views upon the subject.[1] The separation of the sexes was in the programme of Nature and of natural evolution; and the creative faculty in male and female was a gift of Divine Wisdom. In the truth of such traditions the whole of Antiquity, from the patrician philosopher to the humblest spiritually inclined plebeian, has believed. And as we proceed, we may successfully show that the *relative* truth of such legends, if not their absolute exactness—vouched for by such giants of intellect as were Solon, Pythagoras, Plato, and others—begins to dawn upon more than one modern scientist. He is perplexed; he stands startled and confused before proofs that are being daily accumulated before him; he feels that there is no way of solving the many historical problems that stare him in the face, unless he begins by accepting ancient traditions. Therefore, in saying that we believe absolutely in ancient records and *universal* legends, we need hardly plead guilty before the impartial observer, for other and far more learned writers, and that too among those who belong to the modern scientific school, evidently believe in much that the Occultists do—in "dragons," for instance, not only symbolically, but also in their actual existence at one time.

> It would have been a bold step indeed for anyone, some thirty years ago, to have thought of treating the public to a collection of stories ordinarily reputed fabulous, and of claiming for them the consideration due to genuine realities, or to have advocated tales time-honoured as fictions, as actual facts; and those of the nursery as being, in many instances, legends, more or less distorted, descriptive of real things or events. Nowadays it is a less hazardous proceeding.[2]

Thus opens the Introduction to a recent (1886) and most interesting work of Mr. Charles Gould, called *Mythical Monsters*. He boldy states his belief in most of these monsters. He submits that:

> many of the so-called mythical animals, which throughout long ages and in all nations have been the fertile subjects of fiction and fable, come legitimately within the range of plain matter-of-fact Natural History, and that they may be considered, not as the outcome of exuberant fancy, but as creatures which really once existed, and of which, unfortunately, only imperfect and inaccurate descriptions have filtered down to us, probably very much refracted, through the mists of time; . . . traditions of creatures once co-existing with man, some of which are so weird and terrible as to appear at first sight to be impossible. . . .
>
> For me the major part of those creatures are not chimeras but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of Āryan man by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils and perhaps flew. . . .

Compare Vol. 4, Sect. 11 on The Mysteries of the Hebdomad.

[1] Gould's *Mythical Monsters*, p. 1.

To me the specific existence of the unicorn seems not incredible, and, in fact, more probable than that theory which assigns its origin to a lunar myth.[1] . . .

For my part I doubt the general derivation of myths from "the contemplation of the visible workings of external nature." It seems to me easier to suppose that the [illegible] of time has embodied the utterance of these oft-told tales until their original [illegible] is almost unrecognizable, than that uncultured savages should possess powers of imagination and poetical invention far beyond those enjoyed by the most [illegible] nations of the present day; less hard to believe that these wonderful stories of gods and demigods, of giants and dwarfs, of dragons and monsters of all descriptions are [illegible] than to believe them to be inventions.[2]

It is shown by the same geologist that:

. . . anthropologists have successively traced back the existence of man to periods variously estimated at from thirty thousand to one million years—to periods when he coexisted with animals which have long since become extinct.[3] . . .

Those animals, "weird and terrible," were, to give a few instances:

1. The genus *Titanosaurus*, whose huge bones and vertebræ show them to have attained a length of nearly two hundred feet. The remains of such monsters, no less than ten in number, were seen by Professor Marsh in the Mauvaises Terres of Colorado, strewn upon the plains. 2. The *Titanosaurus Montanus*, reaching fifty or sixty feet in length. 3. The *Dinosaurians*, in the Jurassic beds of the Rocky Mountains, of still more gigantic proportions. 4. The *Atlantosaurus Immanis*, a femur of which alone is over six feet in length, and which would be thus over one hundred feet in length. But even yet the limit has not been reached, and we hear of the discovery of remains of still larger proportions as to possess a thigh-bone over twelve feet in length.[4] Then we read of the monstrous *Sinotherium* in the Himālayas, the four-horned sloth, as large as an elephant, and exceeding the latter in height; of the gigantic *Megatherium*; of colossal flying lizards, *Pterodactyli*, with crocodile jaws on a bird's head, etc. *All these were co-existent with man, most probably contemporary, and may have conquered him.* And we are asked to believe that the said man was no larger than man is now! Is it possible to conceive that, surrounded in Nature with such monstrous creatures, man, unless himself a colossal giant, could have survived, while all his foes have perished? Is it with his puny hammer that he had the best of a *Sinotherium* or a gigantic flying saurian? Let us never bear in mind that at least one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammals and go back as far as the miocene period."[5]

[1] [illegible] *Nature*, June [illegible] 1884, p. [illegible]

[2] [illegible] p. [illegible]

[3] [illegible] p. [illegible]

[4] [illegible] p. [illegible]

[5] De Quatrefages, *The Human Species*, p. [illegible]

The very conservative Professor Jukes writes:

> It appears that the flying dragons of romance had something like a real existence in former ages of the world.[1]

And the author goes on to ask:

> Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldea and China, shadowy mementoes of prehistoric man, handed down by tradition, and perhaps transported by a few survivors to existing lands, from others which, like the fabled Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization?[2]

The few remaining giant animals, such as elephants—themselves smaller than their ancestors the Mastodons—and hippopotami, are the only surviving relics, and tend to disappear more entirely every day. But even [illegible] have already had a few pioneers of their future genus, and have decreased in size in the same proportion as men have done. For the remains of a pigmy elephant, *E. Falconeri*, were found in the cave deposits of Malta; and the same author asserts that they were associated with the remains of pigmy hippopotami, the former being only two feet six inches high. There [illegible] "the still existing *Hippopotamus* (*Choeropsis*) *Liberiensis*, which M. Milne-Edwards figures as little more than two feet in height."[3]

Sceptics may smile and denounce our work as full of nonsense or fairy [illegible] But by so doing they only justify the wisdom of the Chinese philo[illegible] Chuang, who said that:

> "The things that men do know can in no way be compared, numerically [illegible], to the things that are unknown.[4]

Thus they laugh only at their own ignorance.

THE "SONS OF GOD" AND THE "SACRED ISLAND"

The "legend" given in *Isis Unveiled*[5] in relation to a portion of the globe which science now concedes to have been the cradle of humanity—though it [illegible] but one of the *seven* cradles, in truth—runs as follows:

> Tradition says, and the records of the *Great Book* (the BOOK OF DZYAN) explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now [illegible] found but salt lakes and desolate barren deserts, there was a vast inland sea, which

[1] *Manual of Geology*, p. 301. [2] Ibid., p. 17.

[3] Gould's *Mythical Monsters*, p. 16. See also *Recherches, etc., des Mammifères*, plate 1, Paris, [illegible] to 1874.

[4] Preface to the *Shan Hai King*, or "Wonders by Land and Sea." [See Gould, op. cit., p. 384.]

[5] [illegible] I, pp. 589, et seq.

extended over Middle Asia, north of the proud Himalayan range, and its western pressing moon. In that island, which, for its unparalleled beauty, had no rival in the world, was inhabited by the last remnant of the race which preceded ours.

"The last remnant" means the "Sons of Will and Yoga," who, with a few tribes, survived the great cataclysm. For it was the Third Race, inhabiting the great Lemurian Continent, which preceded the veritable and complete human Races—the Fourth and the Fifth. Therefore was it said in *Isis Unveiled* that:

This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the "Sons of God"; not those who saw the daughters of men, but the real *Elohim*, though in the oriental *Kabalah* they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now *lost* "word."

The "Island," according to belief, exists to the present hour, as an oasis surrounded by the dreadful wildernesses of the great Gobi Desert—whose sands "no foot hath crossed in the memory of man."

This word, which is no word, has travelled once round the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; but the "word" was known only to the *Jaxa Aleim* (Mahā Chohan in another tongue), or chief lord of every college, and was passed to his successor only at the moment of death. There were many such Colleges, and the old classical authors speak of them. . . .

There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions.[1]

Tradition asserts, and archæology accepts the truth of the legend, that there is more than one city now flourishing in India which is built on several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them, Allahabad another; examples being found even in Europe, *e.g.*, in Florence, which is built on several defunct Etruscan and other cities. Why, then, could not Ellora, Elephanta, Karli, and Ajunta have been built over subterranean labyrinths and passages, as it is claimed? Of course we do not allude to the caves which are known to every European, whether of sight or by hearsay, notwithstanding their enormous antiquity, though that even is disputed by modern archæology; but to a fact, known to the initiated Brahmans of India and especially to Yogis, *viz.*, that there is not a cave-temple

[1] Isis, II, 596. There are archæologists, who, like Mr. James Fergusson, refuse any great antiquity to even the oldest monument in India. In his work, *Illustrations of the Rock-Cut Temples of India*, he endeavors to support the very extraordinary opinion that "Egypt had ceased to be a nation when the earliest of the cave-temples of India was excavated." In short, he does not admit the existence of any cave-temple anterior to the reign of Ashoka, and seems anxious to prove that most of the cave-temples were excavated during a period extending from the time of that pious Buddhist king down to the extinction of the Andhra dynasty of Magadha, in the beginning of the fifth century. This theory such a claim to be perfectly arbitrary. Further discoveries will show that it is erroneous and unwarranted.

country but has its subterranean passages running in every direction, and these underground caves and endless corridors have in their turn caves and corridors.

Who can tell whether the lost Atlantis—which is also mentioned in the *Book*, but, again, under another name, peculiar to the sacred language—will exist in those days?

[illegible] to ask.[1] It *did* exist most assuredly, for it was approaching its latest days of glory and civilization when the last of the Lemurian continents went down.

The great lost continent might have, perhaps, been situated south of Asia, stretching from India to Tasmania.[2] If the hypothesis—now so much doubted, and so denied by some learned authors, who regard it as a joke of Plato—is ever proved, perhaps, will the scientists believe that the description of the god-continent was not altogether a fable.[3] And they may then perceive that the veiled hints and the fact of his attributing the narrative to Solon and the priests were but a prudent way of imparting the fact to the world, and at the same time, by cleverly combining truth and fiction, to disconnect himself from a secret which the obligations imposed at Initiation forbade him to divulge. . . .

To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories;[4] those who were instructed by the "Sons of God" of the island, and who were initiated in the divine doctrine of pure revelation; and others who inhabited the lost Atlantis—if such must be its name—and who, being of another race (produced *sexually* but of *divine* parents), were born with a sight which penetrated all hidden things, and was independent of both distance and material obstacle. In short, they were the Fourth Race of men mentioned in the *Popol Vuh*, whose sight was unlimited, and who knew all things at once.

In other words, they were the Lemuro-Atlanteans, the first who had a history of Spirit-Kings; not of Manes, or "Ghosts," as some believe,[5] but of real living Devas, or Demi-gods or Angels, again, who had assumed bodies and reigned over this Race, and who, in their turn, instructed them in arts and sciences. Only, as these Dhyānis were Rūpa or material Spirits, they were not always good. Their King Thevetat was one of the latter, and it is under the influence of this King-Demon that the Atlantis Race became a nation of so-called "magicians."

In consequence of this, war was declared, the story of which would be too long to relate; its substance may be found in the disfigured allegories of the race of Cain, of the Giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of Atlantis, which finds its imitation in the stories of the Babylonian and

[illegible]

America, at the time of its discovery, was called *Atlanta* by some native tribes.

[illegible] then Donnelly's *Atlantis* has appeared, and soon its actual existence will have become a [illegible]

[illegible] derided to this day, and Theosophists and Occultists, who have learned something of the undeniable power of Dugpaship at their own expense, know this but too well.

[illegible] Dr. Meiville's *Des Esprits*, Tome iii. pp. 57 et seq.

Mosaic flood. The giants and magicians . . . "and all flesh died . . . and every man." All except Nisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians,[1] . . . who, they say, also escaped in a large boat like the Hindu Noah—Vaivasvata.

If we believe the tradition at all, we have to credit the further story that, from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantean Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, various Buddhas, its numerous "Saviours," and great hierophants; on the other hand, its "*natural* magicians" who, through lack of the restraining power of proper spiritual enlightenment, . . . perverted their gifts to evil purposes.[2]

We may supplement this by the testimony of some records and traditions. In *L'Histoire des Vierges: les Peuples et les Continents Disparus*, Louis Jacolliot says:

One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent, which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.

The high plateaux of Hindustān and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent . . . According to the Brāhmans, this country had attained a high civilization, and the peninsula of Hindustān, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of Rutas to the peoples which inhabited this immense equinoctial continent, and from their speech *was derived the Sanskrit*. The Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, also relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics.

Apart from this fact, the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape de Verde Islands, is not devoid of geographical probability. The Greeks, who, moreover, never dared to pass beyond the Pillars of Hercules, on account of their dread of the mysterious Ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the Straits of Sunda to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.

A religious belief, common to Malacca and Polynesia, that is to say, to the two opposite extremes of the Oceanic world, affirms "that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and, since then, it has been impossible

[1] See Max Muller, *Chips*, i. p. 339; "Popol Vuh." Compare also Holmberg, *Ethnographische Skizzen uber die Volker des Russischen Amerika*. Helsingfors, 1855.

[2] Ibid., p. 593.

make him give up his captives. Alone, the mountain peaks and high plateaus escaped the flood, by the power of the gods, who perceived too late the mistake they had committed."

Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt and of India was developed, it is certain that this civilization did exist, and it is highly important to science to recover its traces, however feeble and fugitive they may be.[1]

This Oceanic tradition corroborates the legend given from the "Records of the Secret Doctrine." The war mentioned between the yellow and the black men relates to a struggle between the "Sons of Gods" and the "Sons of Giants," or the inhabitants and magicians of Atlantis.

The final conclusion of the author, who personally visited all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows:

As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt it no longer.

The three summits of this continent, the Sandwich Islands, New Zealand, and Easter Island, are distant from each other from fifteen to eighteen hundred leagues, the groups of intermediate islands, Viti (Fiji), Samoa, Tonga, Foutouna (? Fou-tuna), Ouvea (? Ueeha), the Marquesas, Tahiti, Poumouton (? Pomatou), the others, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

All navigators agree in saying that the extreme and the central groups could have communicated in view of their actual geographical position, and with the instrument means they had at hand. It is physically impossible to cross such distances as a league . . . without a compass, and travel months without provisions.

On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other, had heard of each other*, before the arrival of the Europeans. *And yet each of these people, that their island had at one time formed part of an immense stretch of land which stretched towards the West on the side of Asia.* And all, brought together, were found to have the same language, to have the same usages, the same customs, the same religious belief. And all to the question, "Where is the cradle of your race?" gave the response, *extended their hand toward the setting sun.*[2]

Geographically, this description clashes slightly with the facts in the Secret Records; but it shows the existence of such traditions, and this is all it claims for. For, as there is no smoke without fire, so a tradition must be based on some approximate truth.

In its proper place we will show modern science fully corroborating the above and other traditions of the Secret Doctrine with regard to the two lost continents. The Easter Island relics, for instance, are the most astounding

[1] Op. cit., pp. 13-5, quoted in *Isis Unveiled*, I, pp. 594-5, footnote.

[2] Ibid., p. 308.

[illegible] monuments of the primeval giants. They are as grand as they are [illegible] and one has but to examine the heads of the colossal statues, [illegible] have remained unbroken, to recognize at a glance the features of the [illegible] and characters attributed to the Fourth Race giants. They seem of one [illegible] though different in features—of a distinctly sensual type, such as the [illegible] the Titans and "Atlantians" are said to have had in the [illegible] books. Compare these with the faces of some other colossal [illegible] in Central Asia—those near Karnan, for instance—the *portrait statues*, [illegible] of Buddhas belonging to *previous* Manvantaras; of those [illegible] and heroes who are mentioned in the Buddhist and Hindu works, as [illegible] the good and holy brothers of their wicked co-uterine [illegible], just as Rávana, the giant king of Lankā, was the brother [illegible], all descendants of the Gods through the Rishis, and thus, [illegible] "Tita and his countless brood," all "Heaven's first-born." These [illegible] brought down spell by the symbolical representation of great [illegible] show a suggestive difference, perceived at a glance, in the [illegible] from that of the Easter Island statues. They may be [illegible]—but the former are "Sons of Gods"; the latter the brood of [illegible]. All these are reincarnations however, and, apart from [illegible] exaggerations in popular fancy and tradition, they are *historical* [illegible]. When did they live? How long ago lived the two Races, the [illegible] and [illegible], and how long after did the various tribes of the Fifth begin [illegible] the war between Good and Evil? We are assured by the [illegible] that chronology is both hopelessly mixed and absurdly exaggerated in the Purāṇas and other Hindu Scriptures. We feel quite prepared to agree with the [illegible]. But if Aryan writers have occasionally allowed their [illegible] propensity to swing too far one way, beyond the legitimate limit of any [illegible], when the distance of that deviation is compared with the distance of the Orientalists' deviation in the opposite direction, [illegible] will be found on the Brāhmanical side. It is the Pandit who will, [illegible], be found more truthful and nearer to fact than the Sanskritist. The [illegible] chronology—even when proved to have been resorted to in order to [illegible] a personal motive—is regarded by Western public opinion as "a [illegible] misfortune of birth," whereas the Pandit is brutally treated in

[illegible] in the annals of Karnan—and a Buddha [illegible]—is found near a Jain [illegible] and modern [illegible] is the only one that remains at present.

[illegible] Wilson admits that Rāma and Rāvana were [illegible] "The [illegible] of the South of India [illegible] [illegible] and the [illegible] of [illegible] [illegible] in the [illegible] of Lankā or Rāma." (Indian Antiquary, Vol. [illegible]) [illegible] of the "Sons of Gods" over the [illegible] and the true [illegible].

nt as a "*liar*." But, surely, this is no reason why everyone should be npelled to see this in the same light! An impartial observer may judge it erwise. He may either proclaim both unscrupulous historians, or justify h, each on his respective ground, and say: Hindu Āryans wrote for their ..., who read truth between the lines; not for the masses. If they did ..p events and confuse Ages *intentionally*, it was not with the view of eiving any one, but in order to preserve their knowledge from the prying ... the foreigner. But, to him who can count the *generations* from the us, and the *series of incarnations* specified in the cases of some heroes,[1] e *Purānas*, the meaning and chronological order are very clear. As for Western Orientalist, he must be excused, on account of his undeniable ... of the methods used by archaic Esotericism.

But such existing prejudices will have to give way and disappear very efore the light of new discoveries. Already Prof. Weber's and Prof. Max ... favourite theories—namely, that writing was not known in India, ... the days of Pānini (!); that the Hindus had all their arts and sciences ... to the Zodiac and their architecture (Fergusson)—from the Mace- Greeks; these and other such cock-and-bull hypotheses are threaten- h ruin. It is the ghost of old Chaldea that comes to the rescue of In his third Hibbert Lecture (1887) Professor Sayce of Oxford, speak- the newly-discovered Assyrian and Babylonian cylinders, refers at to Ea, the God of Wisdom, now identified with the Oannes of Berosus, lf-man, half-fish, who taught the Babylonians culture and the *art of* This Ea, to whom, thanks only to the biblical Deluge, an antiquity of 00 B.C. had been hitherto allowed, is now spoken of in the following to summarize from the Professor:

... city of Ea was Eridu, which stood 6,000 years ago on the shores of the Gulf. The name means "the good city," a particularly holy spot, since it ...tre from which the earliest Chaldean civilization made its way to the As the culture-god was represented as coming from the sea, it was possible ... culture of which Eridu was the seat was of foreign importation. We now that there was intercourse at a very early period between Chaldea and the ... peninsula, as well as with India. The statues discovered by the French at h (dating from at latest B.C. 4,000) were made of the extremely hard stone as diorite, and the inscriptions on them stated the diorite to have been ght from Magan—*i.e.*, the Sinaitic peninsula, which was then ruled by the ... The statues are known to resemble in general style the diorite statue,

[1] ... are shown one hero, to give an instance, first born as the "unrighteous but valiant ... Purusha ... of the Daityas, Hiranyakashipu, slain by the Avatāra Nara-simha (Man-lion). ... born as Rāvana, the giant king of Lankā, and killed by Rāma; after which he is reborn, ... the son of Rājarishi (King Rishi) Damaghosha, when he is again killed by Krishna, ... incarnation of Vishnu. This parallel evolution of Vishnu (Spirit) with a Daitya, as man, ... meaningless, yet it gives us the key not only to the respective dates of Rāma and Krishna ... a certain psychological mystery.

Kephren, the builder of the second Pyramid, while, according to Mr. Petrie, the unit of measurement marked on the plan of the city, which one of the idolatrous figures holds on his lap, is the same as that employed by the Pyramid builders. Teak wood has been found at Mughein, or Ur of the Chaldees, although that wood is an Indian special product, add to this that an ancient Babylonian list of clothing mentions *sisatu* or "muslin," explained as vegetable cloth."[1]

Muslin, best known now as Dacca muslin, known in Chaldea as Hindu (Sindhu), and teak wood used 4,000 years B.C., and yet the Hindus, to whom Chaldea owes its civilization, as has been well proven by Colonel Vans Kennedy, were *ignorant of the art of writing* before the Greeks taught them their alphabet—if, at least, we have to believe Orientalists!

STANZA 10

THE HISTORY OF THE FOURTH RACE

38. The birth of the Fourth (Atlantean) Race. 39. The sub-races of the Fourth Humanity begin to divide and interblend; they form the first mixed races of various colours. 40. The superiority of the Atlantean over other Races. 41. They fall into sin and beget children and monsters. 42. The first germs of anthropomorphism and sexual religion. They lose their "third eye."

38. THUS, TWO BY TWO, ON THE SEVEN ZONES, THE THIRD RACE GAVE BIRTH TO THE FOURTH; THE SURA BECAME A-SURA.[2]

39. THE FIRST,[3] ON EVERY ZONE, WAS MOON-COLOURED;[4] THE SECOND YELLOW LIKE GOLD; THE THIRD RED; THE FOURTH BROWN, WHICH BECAME BLACK WITH SIN.[5] THE FIRST SEVEN HUMAN SHOOTS WERE ALL OF ONE COMPLEXION.[6] THE NEXT SEVEN[7] BEGAN MIXING.[8]

To understand Shloka 38, it must be read together with the Shlokas of STANZA 9. Up to this point of evolution man belongs more to metaphysical

[1] Compare *Hibbert Lectures*, 1877, Sayce, pp. 134-8.

[2] The Gods became No-Gods. [3] Race. [4] Yellow-white.

[5] Strictly speaking, it is only from the time of the Atlantean, brown and yellow giant races, that one ought to speak of *man*, since it was the Fourth Race only which was the first *completely human species*, however much larger in size than we are now. In *Man: Fragments of Forgotten History* (by two Chelas), all that is said of the Atlanteans is quite correct. It is chiefly this Race which became "black with sin," that brought the divine names of the Asuras, the Rākshasas and the Daityas into disrepute, and passed them on to posterity as the names of fiends. For, as said, the Suras, Gods or Devas, having incarnated in the wise men of Atlantis, the names of Asuras and Rākshasas were given to the ordinary Atlanteans. Owing to the incessant conflicts of the latter with the last remnants of the Third Race and the "Sons of Will and Yoga," their names have led to the later allegories about them in the *Purānas*. "Asura was the generic appellation of all the Atlanteans who were the enemies of the spiritual heroes of the Āryans (Gods)." (*Man*, p. 77.)

[6] In the beginning. [7] The sub-races. [8] Their colours

than physical Nature. It is only after the so called FALL that the Races began to develop rapidly into a purely human shape. In order that the student may [illegible] comprehend the full meaning of the Fall—so mystic and transcendental in its real significance—he must at once be told the details which preceded it, seeing that modern theology has made of the event a pivot on which its most pernicious and absurd dogmas and beliefs are made [illegible]

The Archaic Commentaries, as the reader may remember, explain that, [illegible] the Host of Dhyānis, whose turn it was to incarnate as the *Egos* of the immortal, but, *on this plane*, senseless Monads - some "obeyed" (the Law of [illegible]volution) immediately the men of the Third Race became physiologically and [illegible]ally ready, *i.e.*, when they had separated into sexes. These were those [illegible] conscious Beings who, now adding conscious knowledge and will to their [illegible] divine purity, *created* by Kriyāshakti the semi-divine man, who became [illegible]ed on Earth for future Adepts. Those, on the other hand, who, jealous [illegible] intellectual freedom—unfettered as it then was by the bonds of [illegible] said: "We can choose, . . . we have wisdom,"[1] and so incarnated [illegible]ter—these had their first kārmic punishment prepared for them. They [illegible] bodies inferior (physiologically) to their Astral Models, because their [illegible]s had belonged to Progenitors of an inferior degree in the seven [illegible] As to those "Sons of Wisdom" who deferred their incarnation [illegible]he Fourth Race, which was already tainted (physiologically) with sin and [illegible]y, these produced a terrible cause, the kārmic result of which weighs [illegible] to this day. It was produced in themselves, and they became the [illegible]s of that seed of iniquity for æons to come, because the bodies they had [illegible] had become defiled through their own procrastination.[2]

[illegible]his was the "Fall of the Angels," owing to their rebellion against kārmic [illegible] The "fall of *man*" was no fall, *for he was irresponsible*. But "crea-[illegible]ving been invented on the dualistic system as the "prerogative of God [illegible] the legitimate *attribute* patented by theology in the name of an [illegible]*ute* Deity of their own making—the power of Kriyāshakti had to be re-[illegible]rded as "Satanic," and as a usurpation of divine rights. Thus, in the light [illegible] narrow views, the foregoing must naturally be considered as a terrible [illegible]nder on man, "created in the image of God," and a still more dreadful [illegible]sphemy in the face of the dead-letter dogma.

"Your doctrine," the Occultists have already been told, "makes of [illegible]n, created out of dust in the likeness of his God, a vehicle of the Devil, [illegible]m the first."

[1] STANZA 7, Shloka 24.

[2] See Shlokas 32, 34.

Why do you make of your God a Devil—Satan, moreover, created in your own image? We ask our reply.

The Esoteric interpretation of the *Bible*, however, authentically relates the Satanism invention of theology—the Secret Doctrine must some day become the Karma of the Churches—more anti-Christian than the representatives and pupils of the most confirmed Materialists and Atheists.

The true meaning of the old doctrine of the "Fallen Angels," in its anthropological and evolutionary sense, is contained in the *Kabalah*, and explains the Allegory. It is found pre-eminently in *Genesis* when the latter is read in a spirit of research for truth, with no eye to dogma, and in no mood of preconception. This is easily proven. In *Genesis* (vi), the "Sons of God" (Bne Elohim) become enamoured of the daughters of men, marry, and reveal to them (with the mysteries unlawfully learnt by them in Heaven, according to Enoch), and this is the "Fall of the Angels."[1] But, what, in reality, is the *Book of Enoch* itself, from which the author of *Revelation* and even the S. John of the Fourth Gospel[2] have so profusely quoted? Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain Archaic Mysteries performed in the *inner* Temples. The author of the *Secret Wisdom among the Mayas and Quichés* very justly suggests that the so-called "Visions" of Enoch relate to his (Enoch's) experience at Initiation, and what he learned in the Mysteries; while he very erroneously states his opinion that Enoch had learned them before being converted to Christianity (! !);

In contrast, the so-called orthodox Christian conceptions about the "fallen" Angels or Satan are as [illegible] as they are absurd. About a dozen could be cited, of the most varied character as to [illegible] from the pens of educated lay authors, "university graduates" of the present quarter of [illegible] century. Thus the author of *Earth's Earliest Ages*, G. H. Pember, M.A., devotes a thick volume to proving Theosophists, Spiritualists, agnostics, mystics, metaphysicians, poets, and every contemporary author of Occultal speculations to be the devoted servants of the "Prince of the Air," and [illegible] He describes Satan and his Antichrist in this wise:

Satan is the 'Anointed Cherub' of old. . . . God created Satan, the fairest and wisest of all His creatures in this part of His Universe, and made him Prince of the World, and of the Power of the Air. . . . He was placed in an Eden, which was both far anterior to the Eden of *Genesis* . . . and of an altogether different and more substantial character, resembling the New Jerusalem. Thus, Satan, being perfect in wisdom, and beauty, his vast empire is our earth, if not the whole solar system. . . . Of other angelic power of greater or even equal dignity has been revealed to us. The Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness *the respect due to a superior*, however wicked he may be, until God has formally commanded his deposition." [illegible] that "Satan was from the moment of his creation surrounded by the *insignia of royalty*" [illegible] that he "awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed." Then the Devil "passes from the royalty to his *priestly dignity*" (! ! !); [illegible] was also a priest of *the Most High*," etc., etc. And now—"Antichrist will be Satan incarnate" [illegible] The pioneers of the coming Apollyon have already appeared—they are the Theosophists, the Occultists, the authors of *The Perfect Way*, of *Isis Unveiled*, of the *Mystery of the Ages*, and [illegible] *The Light of Asia*! ! The author notes the "avowed origin" of Theosophy from the [illegible] angels, "from the "Nephilim," or the Angels of *Genesis* (vi), and the Giants. He ought to [illegible] descent from them also, as our Secret Doctrine endeavours to show—unless he [illegible] to the present humanity.

[1] Compare x. 8 where it speaks of all who have come before Jesus being "thieves and robbers."

Furthermore, he believes that this book was written "at the beginning of the Christian era, when . . . the customs and religion of the Egyptians were in decadency"![1] This is hardly possible, since Jude, in his Epistle,[2] quotes from the *Book of Enoch*; and, therefore, as Archbishop Laurence, the translator of the *Book of Enoch* from the Ethiopic version, remarks, it "could not have been the production of a writer who lived after . . . or was even equal with" the writers of the *New Testament*, unless, indeed, Jude and the Gospels, and all that follows, were also a production of the already established Church—which, some critics say, is not impossible. But we are now concerned with the "Fallen Angels" of Enoch rather than with Enoch himself.

In Indian exotericism, these Angels (Asuras) are also denounced as the "enemies of the Gods"; those who oppose sacrificial worship offered to the Gods. In Christian theology they are broadly referred to as the "Fallen Angels," the heroes of various conflicting and contradictory legends, gathered from Pagan sources. The *coluber tortuosus*, the "tortuous snake"—a qualification said to have originated with the Jews—had quite another meaning before the Roman Church distorted it; among others, *a purely astronomical* allusion.

The "Serpent" fallen from on high (*deorsum fluens*) was credited with the possession of the Keys of the Empire of the Dead (*τοῦ θανάτου ἀρχή*) to the day when Jesus saw it fall "as lightning . . . from heaven,"[3] notwithstanding the Roman Catholic interpretation of "*cadebat ut fulgur*." It means simply that even "the devils are subject" to the Logos—who is Wisdom, and at the same time, as the opponent of ignorance, Satan or Lucifer. This mark refers to divine Wisdom falling like lightning on, and so quickening, the intellects of those who fight the devils of ignorance and superstition. Up to the time when Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life—Humanity, if it can be so called in its animal, senseless state, was of course doomed to *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as *Serpents* and *Dragons of Wisdom*. On the other hand, regarded in the light of the Logos, the Christian Saviour, like Krishna, whether as man or Logos, may be said to have saved those who believed in the Secret Teachings from "eternal death," and to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This is the human, terrestrial form of the Initiates, and also—because the Logos is Christos—that "principle" of our inner nature

[1] Op. cit., p. 16. [2] Verse 14. [3] *Luke*, x, 18.

which develops in us into the Spiritual Ego - the Higher Self—formed of the indissoluble union of Buddhi, the sixth, and the spiritual efflorescence of Manas, the fifth "principle."[1] "The Logos is passive Wisdom in Heaven and conscious, self-active Wisdom on Earth," we are taught. It is the Marriage of the "Heavenly Man" with the "Virgin of the World," or Nature, as described in *Pymander*; the result of which is their progeny—immortal man. It is this which is called in St. John's *Revelation*[2] the marriage of the Lamb with his Bride. This "wife" is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her *linen* may be "clean and white" *outwardly*, like the "whited sepulchre," but that the rottenness she is inwardly filled with is not the "righteousness of saints,"[3] but rather the blood of the saints she has "slain upon the earth."[4] Thus the remark made by the great Initiate, in *Luke*—referring allegorically to the ray of enlightenment and reason, *falling like lightning* from on high into the hearts and minds of the converts to the old Wisdom-Religion, then presented in a new form by the wise Galilean Adept[5]—was distorted out of all recognition, as was also his own personality, and made to fit in with one of the most cruel and the most pernicious of all theological dogmas.

But if Western theology alone holds the patent and copyright of SATAN—in all the dogmatic horror of that fiction—other nationalities and religions have committed equal errors in their misinterpretation of a tenet which is one of the most profoundly philosophical and ideal conceptions of ancient thought. They have both disfigured, and hinted at, the correct meaning of it in their numerous allegories on the subject. Nor have the semi-esoteric dogmas of

[1] It is not correct to refer to Christ—as some Theosophists do—as Buddhi, the sixth principle in man. The latter *per se* is a passive and latent principle, the Spiritual Vehicle of Ātmā, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that Buddhi becomes the Higher Self and the Divine, discriminating Soul. Christos is the seventh principle, if anything.

[2] Rev., xix, 7.

[3] Ibid., verse 8.

[4] Ch. xviii, 24.

[5] To make it plainer, any one who reads the passage in *Luke* will see that the remark follows the report of the *seventy*, who rejoice that "even the devils [the spirit of controversy and reasoning, or the opposing power, since Satan means simply 'adversary' or 'opponent'] are subject unto us through thy name." (*Luke*, x, 17.) Now, "thy name" means the name of Christos, or Logos, or the Spirit of true Divine Wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the Higher Self in short. And when Jesus remarks on this that he has "beheld Satan as lightning fall from heaven," it is a mere statement of his clairvoyant powers, notifying to them that he already knew it, and a reference to the incarnation of the Divine Ray—the Gods or Angels—which *falls into generation*. For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly "no man knoweth who the Son is, but the Father, and who the Father is, but the Son," as added by Jesus then and there (verse 22)—the "Church of Christ" less than any one else. The Initiates alone understood the secret meaning of the terms "Father" and "Son," and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were Occult teachings, which could only be explained at Initiation. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matt.*, x, 5), and repeated to his disciples that the "mystery of the kingdom of God" was for them alone, not for the multitudes (*Mark*, iv, 11).

Purānic Hinduism failed to evolve very suggestive symbols and allegories concerning the rebellious and fallen Gods. The *Purānas* teem with them; and we find a direct hint at the truth in the frequent allusions of Parāshara, in the *Vishnu Purāna*, to all those Rudras, Rishis, Asuras, Kumāras and Munis, who have *to be born in every age*—to reincarnate in every Manvantara. This, esoterically, is equivalent to saying that the "Flames" born of the Universal Mind, or Mahat, owing to the mysterious workings of kārmic Will and the impulse of Evolutionary Law, had—without any gradual transition—landed on the Earth, after having, as in *Pymander*, broken through the "Seven Circles of Fire," or, in short, the seven intermediate Worlds.

There is an Eternal Cyclic Law of Rebirths, and the series is headed at every new Manvantaric Dawn by those who have enjoyed their rest from incarnations in previous Kalpas for incalculable Æons—by the highest and earliest Nirvānis. It was the turn of these "Gods" to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.[1] The Gods who had "*fallen* into generation," whose mission it was to complete *Divine* Man, are found represented later on as Demons, Evil Spirits, and Fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal Law. Hence no conception of such creatures as the Devils and the Satan of the Christian, Jewish, and Mahommedan religions was ever intended by these Chaldean and one Āryan allegories.[2]

The true Esoteric view about "Satan," the opinion held on this subject by the whole of philosophic antiquity, is admirably brought out in an Appendix,

[1] For instance, in the *Purānas*, Pulastya, a Prajāpati, or son of Brahmā—the progenitor of the Rākshasas and the grandfather of Rāvana, the great king of Lankā in the *Ramāyana*—had, in a *former* Kalpa, a son named Dattoli, "who is now known as the sage Agastya," says *Vishnu Purāna* (Wilson's Vol. i, p. 154). This name of Dattoli alone has six more variants to it, or seven meanings. He is, respectively, Dattoli, Dattāli, Dattotu, Dattotri, Dattobhri, Dambhobhi and Dambholi. These seven variants have each a secret sense, and refer in the Esoteric Commentaries to various astrological classifications, and also to physiological and anthropological mysteries of the primitive Races. For surely, the Rākshasas are not Demons, but simply the primitive and ferocious Giants, the Atlanteans, who were scattered on the face of the Globe, as the Fifth Race is now. Agastya is a warrant of this, if his words addressed to Parāshara, who attempted a bit of sorcery, which he calls "sacrifice," for the destruction of the Rākshasas, mean anything. For he says: "Let no more of these *unoffending* 'Spirits of Darkness' be consumed." (See for details, *Mahābhārata*, Ādi Parva, s. 176, also *Linga Purāna*, Pūrvārdhi, s. 64; Wilson, ibid., Vol. i, pp. 8, 9.)

[2] We have a passage from a Master's letter which has a direct bearing upon these incarnating Gods. Says the letter: "Now there are, and there must be, failures in the ethereal Races of the Classes of Dhyān Chohans, or Devas [*progressed entities* of a *previous* Planetary Period], as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back from Dhyān-Chohanship into the vortex of a new primordial evolution through the lower kingdoms, this then happens. Where a new Solar System has to be evolved, these Dhyān Chohans are borne in by influx 'ahead' of the Elementals [entities . . . to be developed into humanity at a future time] and remain as a latent or inactive spiritual force, in the Aura of a nascent World . . . Then when the stage of human evolution is reached. . . . Then they become an *active force* and commingle with the Elementals, to *develop little by little the full type of humanity*." [See *The Mahātmā Letters to A. P. Sinnett*, p. 87.] That is to say, to develop in man, and endow him with his Self-conscious Mind, or Manas.

entitled "The Secret of Satan," to the second edition of Dr. Anna Kingsford's *The Perfect Way*.[1] No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length:

1. And on the seventh day [seventh creation of the Hindus],[2] there went forth from the presence of God a *mighty Angel*, full of wrath and consuming, and God gave him the dominion of the outermost sphere.[3]

2. Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation.[4]

4. *Among the Gods is none like unto him*, into whose hands are committed the kingdoms, the power and the glory of the worlds:

5. Thrones and empires, the dynasties of kings,[5] the fall of nations, the birth of churches, the triumphs of Time.

For, as is said in Hermes:

20. . . . Satan is the door-keeper of the *Temple of the King*; he standeth in Solomon's porch: he holdeth *the Keys of the Sanctuary*;

21. That no man may enter therein save the anointed, having the arcanum of Hermes.[6]

These suggestive and majestic verses had reference, with the ancient Egyptians and other civilized peoples of antiquity, to the *creative and generative Light of the Logos*—Horus, Brahmā, Ahura Mazda, etc., as primeval manifestations of the Ever-unmanifested Principle, whether called Ain Soph, Parabrahman, or Zeruāna Akerne, or Boundless Time, Kāla—but the meaning is now degraded in the *Kabalah*. The "Anointed"—who has the secrets and mysteries of Hermes, or Budha, Wisdom, and who alone is entrusted with the "Keys of the Sanctuary," the Womb of Nature, in order to fructify it and call to active life and being the whole Kosmos—has become, with the Jews, Jehovah, the "God of Generation" on the Lunar Mountain—Sinai, the Mountain of the Moon (Sin). The "Sanctuary" has become the "Holy of Holies," and the arcanum has been anthropomorphized, and *phallicized*, and dragged down into Matter, indeed. Hence arose the necessity of making of the "Dragon of Wisdom," the "Serpent" of *Genesis*; of the conscious God who needed a body to clothe his too subjective divinity, Satan. But the "innumerable incarnations of Spirit," and "the ceaseless pulse and current of

[1] Appendix XV, pp. 369 et seq.

[2] When the Earth with its Planetary Chain and Man were to appear.

[3] Our Earth and the physical plane of consciousness.

[4] When the pure, celestial Beings or Dhyān Chohans, and the great Pitris of various classes were commissioned—the one to evolve their Images or Chhāyās, and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the Mysteries of Creation.

[5] The "dynasties of kings" who all regard themselves as the "anointed," reigning by the "Grace of God," whereas in truth, they reign by the grace of Matter, the Great Illusion, the Deceiver.

[6] [In the original the whole of these and the subsequent verses quoted are in italics.]

[illegible] refer, the first, to our doctrine of Kārmic and Cyclic Rebirths, the [illegible] to Eros, not the later God of material, physiological love, but to the [illegible] Desire in the Gods, as well as in all Nature, to create and give life to [illegible] This, the Rays of the one "Dark," because invisible and incompre-[illegible], FLAME could achieve only by themselves descending into Matter. [illegible], as continued in Appendix xv:

[illegible] Many names hath God given him [Satan], names of mystery, secret and [illegible]

[illegible] . . . The Adversary, because Matter opposeth Spirit, and Time accuseth [illegible] saints of the Lord.

[illegible] Stand in awe of him, and sin not: speak his name with trembling. . .

29. For Satan is the magistrate of the Justice of God [Karma]; he beareth [illegible]lance and the sword.

[illegible] For to him are committed *Weight and Measure and Number*.

Compare the last sentence with what the Rabbi, who explains the [illegible]lah to the Prince in the Book of *Al Chazari*, says, and it will be found Weight and Measure and Number are, in the *Sepher Jetzireh*, the attri-[illegible] the Sephiroth (the three Sephrim, or figures, cyphers), covering the collective number of 10; and that the Sephiroth are the collective Adam [illegible], the "Heavenly Man" or the Logos. Thus Satan and the Anointed [illegible]entified in ancient thought.

[illegible] Therefore Satan is the Minister of God, Lord of the seven mansions of [illegible] Angel of the manifest Worlds.

The seven Lokas, or *Saptaloka*, of the Earth with the Hindus; for [illegible] the Limbo of Illusion, of which theology makes a region bordering Hell, *is simply our Globe, the Earth*, and thus Satan is called the "Angel [illegible] *manifest Worlds*."

It is "Satan who is the God of our planet and *the only* God," and this [illegible]ut any metaphorical allusion to its wickedness and depravity. For he is [illegible]vith the Logos.

The first and "eldest of the gods," in the order of microcosmic [divine] evolu-[illegible]aturn (Satan) [astronomically] is the *seventh and last* in the order of macrocosmic [illegible]ation, being the circumference of the kingdom of which Phoebus (wisdom) [the [illegible] of Wisdom, also the Sun] is the centre.[2]

The Gnostics were right, then, in calling the Jewish God an "Angel of [illegible]latter," or he who breathed (conscious) life into Adam, and whose Planet [illegible]s Saturn.

[illegible]4. And God hath put a girdle about his loins [the rings of Saturn], and the [illegible] girdle is Death.

[1] Ibid., loc. cit., verse 10.

[2] [This quotation is a footnote p. 371, in *The Perfect Way*.]

In anthropogony this "girdle" is the human body with its two lower principles. These three die, while the innermost Man is immortal. And now we approach the "*Secret* of Satan."

37. . . . upon him [Satan] only *is the shame of generation.*

38. He hath lost his virginal estate [so hath the Kumāra, by incarnating], accepting human sexes, he hath entered into bondage.

39. He encompasseth with bonds and limits all things. . . .

42. Twain are the armies of God: in heaven the hosts of Michael; in the abyss [the manifested world] the legions of Satan.

43. These are the Unmanifest and the Manifest; the free and the bound [in Matter]; the virginal and the fallen.

44. And both are the ministers of the Father, fulfilling the Word divine.

Therefore:

55. Holy and venerable is the Sabbath of God: *blessed and sanctified is the week of the Angel of Hades* [Satan].

For:

41. The glory of Satan is the shadow of the Lord [God in the manifested World]; the throne of Satan is the footstool of Adonai [the whole Kosmos].

When the Church, therefore, curses Satan, it curses the Kosmic reflection of God: it anathematizes God made manifest in Matter or in the objective; it maledicts God, or the ever-incomprehensible Wisdom, revealing itself as Light and Shadow, Good and Evil in Nature, in the only manner comprehensible to the limited intellect of Man.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the Adversary in the *Kabalah*; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This philosophical view does not interfere, however, with the historical records connected with it. We say "historical," because allegory and mythical ornamentation round the kernel of tradition in nowise prevent that kernel being a record of real events. Thus, the *Kabalah*, repeating the time-honoured revelations of the once universal history of our Globe and the evolution of its Races, has presented it under the legendary form of the various records which have formed the *Bible*. Its historical foundation, in however imperfect a form, is now offered in these pages from the Secret Doctrine of the East; and thus the allegorical and symbolical meaning of the Serpent of *Genesis* is found explained by the "Sons of Wisdom"—or Angels from higher Spheres, though all and each pertain to the Kingdom of Satan, or Matter—revealing to men the mysteries of Heaven. Hence, also, all the so-called myths of the Hindu, Grecian, Chaldean, and Jewish Pantheons are

found to be built on fact and truth. The Giants of *Genesis* are the historical Atlanteans of Lankā, and the Greek Titans.

Who can forget that Troy was once upon a time proclaimed a myth, and Homer a non-existent personage, while the existence of such cities as Herculaneum and Pompeii was denied, and attributed to mere fairy legends? Yet Schliemann has proved that Troy did really exist, and the two latter cities, though buried for long ages under the Vesuvian lava, have had their resurrection day, and live again on the surface of the Earth. How many more cities and localities called "fabulous" are on the list of future discoveries, how many more personages regarded as mythical [1] will one day become historical, those alone can tell who read the decrees of Fate in the Astral Light.

As the tenets of the Eastern Doctrine, however, have always been kept secret, and as the reader can hardly hope to be shown the original unless he becomes an accepted disciple, let the Greek and Latin scholar turn to the original texts of Hermetic literature. Let him, for instance, read carefully the opening pages of the *Pymander* of Hermes Trismegistus, and he will see our doctrines corroborated therein, however veiled its text. There also he will find the evolution of the Universe, upon Earth, called "Nature" in *Pymander*, as of everything else, from the "Moyst Principle," or the great Deep, FATHER-MOTHER—the first differentiation in the manifested Kosmos. First the "Universal Mind," which the hand of the Christian translator has metamorphosed in the earliest wanderings into God, the Father; then the "Heavenly Man," [2] the great Soul of that Host of Angels, which was too pure for the creation of the Inferior Worlds or of the Men of our Globe, but which nevertheless *fell* into them by virtue of that same evolution, as the Second Logos of the Mother." [3]

Synthetically, every Creative Logos, or "the Son who is one with the Father," is the Host of the Rectores Mundi in itself. Even Christian theology

[1] See STANZA 10, sub-sect., The Primeval Manus of Humanity.

[2] The "Heavenly Man," please mark again the word, is the "Logos" or the "Son" esoterically. Therefore, once that the title was applied to Christ, who was declared to be God and the very God himself, Christian theology had no choice. In order to support its dogma of a personal Trinity it has to proclaim, as it still does, that the Christian Logos is the only true one, and that all the Logoi of other religions are false, and are only the masquerading Evil Principle, Satan. See whereto this has led Western theology!

[3] "For the Mind, a deity abounding in both sexes, being Light and Life, brought forth by Word another *Mind* or Workman; which, being God of the Fire and the Spirit, fashioned and created seven other Governors, which in their Circles contain the Phenomenal World, and whose Government is called Fate or Destiny." (Sect. ix, c. 1, ed. of 1579.)

Here it is evident that Mind, the Primeval Universal Divine Thought, is neither the Unknown Unmanifested One, since it abounds in both sexes—is male and female—nor yet the Christian God, as the latter is a male and not an androgyne. The fact is that the "Father," "Son," and "Man" are hopelessly mixed up in the translations of *Pymander*.

makes of the seven "Angels of the Presence" the Virtues, or the personified attributes, of God, which, being created by him, as the Manus were by Brahmā, became Archangels. The Roman Catholic *Theodice* itself, recognizing in its creative *Verbum Princeps* the Head of these Angels (*caput angelorum*) and the Angel of the great Counsel (*magni consilii angelus*), thus recognizes the identity of Christ with them.

"The Sura became A-Sura"—the Gods become No-Gods—says the text; *i.e.*, Gods became Fiends—Satan, when read literally. But Satan will now be shown, in the teaching of the Secret Doctrine, to be allegorized as Good and Sacrifice, a God of Wisdom, under different names.

The *Kabalah* teaches that Pride and Presumption—the two chief prompters of Selfishness and Egotism—are the causes that emptied Heaven of *one third* of its divine denizens, mystically, and of *one third* of the stars, astronomically; in other words, the first statement is an allegory, and the second a fact. The former, nevertheless, is, as shown, intimately connected with humanity.

In their turn the Rosicrucians, who were well acquainted with the secret meaning of the tradition, kept it to themselves, teaching merely that the whole of *creation* was due to, and the result of, that legendary "War in Heaven," *brought on by the rebellion of the Angels*[1] *against Creative Law*, or the Demiurge. The statement is correct, but the *inner* meaning is to this day a mystery. To elude further explanation of the difficulty, by appealing to divine mystery, or to the sin of prying into its policy—is to say nothing at all. It may prove sufficient for believers in the Pope's infallibility, but will hardly satisfy the philosophical mind. Yet the truth, although known to most of the higher Kabalists, has never been told by any of their number. One and all, Kabalists and symbologists, have shown an extraordinary reluctance to confess the primitive meaning of the Fall of the Angels. In a Christian such silence is only natural. Neither Alchemist nor philosopher during the Medieval Ages could have uttered that[2] which in the sight of Orthodox

[1] The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was *hurled down to the "bottomless pit,"* or simply on to our Earth, to live as man. The Hindu Lucifer, the *Mahasura*, is also said to have become envious of the Creator's resplendent Light, and, at the head of inferior Asuras (not Gods, but Spirits), to have rebelled against Brahmā; for which Shiva hurled him down to Pātāla. But, as philosophy goes hand in hand with allegorical fiction in Hindu myths, the *Devil* is made to repent, and is afforded the opportunity to progress: he is a sinful man *esoterically*, and can by *Yoga*, devotion, and adeptship, reach his status of *one with the deity*, once more. Hercules, the Sun God, descends to Hades (the Cave of Initiation) to deliver the victims from their tortures, etc. The Christian Church alone creates *eternal* torment for the Devil and the damned that she has invented.

[2] Why, for instance, should Éliphas Lévi, the very fearless and outspoken Kabalist, have hesitated to divulge the mystery of the Fallen Angels so called? That he knew the fact and the real meaning of the allegory, both in its religious and mystical, as well as in its physiological sense, is proved by his voluminous writings and frequents allusions and hints. Yet Éliphas, after having alluded to it a hundred

theology was terrible blasphemy, for it would have led them directly through the "Holy" Office of the Inquisition, to rack and stake. But for our modern Kabalists and Freethinkers the case is different. With the latter, we fear, it is merely human pride, vanity based on a loudly rejected but ineradicable superstition. Since the Church, in her struggle with Manicheism, invented the Devil, and by placing a theological extinguisher on the radiant Star-Lucifer, the "Son of the Morning," thus created the most gigantic of all her paradoxes—*a black and tenebrous* Light—the myth has struck its roots so deeply into the soil of blind faith to permit, in our age, even those, who do not acquiesce in her dogmas, and laugh at her horned and clovenfooted Satan, to come out bravely and confess the antiquity of the oldest of all traditions. In a few brief words it is this. Semi-exoterically, the "First-born" of the Almighty—*Fiat Lux*—or the Angels of Primordial Light, were commanded *to create*; one third of them rebelled *and refused*;[1] while those who "obeyed" as Fetahil did—*failed* most signally.

To realize the refusal and failure in their correct physical meaning, one must study and understand Eastern philosophy; one has to be acquainted with the fundamental mystical tenets of the Vedāntins, as to the utter fallacy of attributing functional activity to the Infinite and Absolute Deity. Esoteric philosophy maintains that during the Sandhyās, the "Central Sun" emits *Light*—passively, so to say. *Causality* is latent. It is only during the periods of Being that it gives rise to a stream of ceaseless Energy,

his previous works, says in his later *Histoire de la Magie* (pp. 220-1): "We protest with all ht against the sovereignty and the ubiquity of Satan. We *pretend neither to deny nor affirm here* ion *on the Fall of the Angels*. . . . But if so . . . then the prince of the Angelic Rebels can the last and the most powerless among the condemned—now that he is separated from hich is the principle of every power." This is hazy and evasive enough; but see what Harings writes in his weird staccato-like style:

Both Saint Michael and Saint George are types. They are sainted personages, or dignified or powers apotheosized. They are each represented with their appropriate faculties and rs. These are reproduced and stand multiplied—distinguished by different names—in all the s [including the Christian]. But the idea regarding each is a general one. This idea and tive notion is that of the all-powerful champion—child-like in his 'virgin innocence'—so that this God-filled innocence (the Seraphim 'know most,' the Cherubim 'love most') the world articulated—so to use the word—in the magic of Lucifer, but condemned), in the artful constructions, won out of the permission of the Supreme artful constructions ')—of the magnificent apostate, the mighty rebel, but yet, at the same time, the 'Light-the Lucifer—the 'Morning Star,' the 'Son of the Morning'—the very highest title 'out of for in heaven it cannot be, but out of heaven it is everything. In an apparently incredible character—for let the reader carefully remark that qualities are of no sex—this Archangel is the invincible, sexless, celestial 'Energy'—to dignify him by his grand characteristics ble 'Virgin-Combatant,' clothed . . . and at the same time armed, in the denying f the Gnostic 'refusal to create.' This is another myth, a 'myth within myths.' . . . a lous 'mystery of mysteries,' because it is so impossible and contradictory. Unexplainable as alypse. Unrevealable as the 'Revelation.'" (*Phallicism*, pp. 212, 213.)

vertheless, this *unexplainable* and *unrevealable* mystery will now be explained and revealed by rines of the East. Though, of course, as the very erudite, but still more puzzling author of m gives it, no uninitiated mortal would ever understand his real drift.

[1] *The Son of the Man*, by S. F. Dunlap, p. 50 et seq. (1861).

whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of "creating," or rather of fashioning, the organic Universe, with all its units of the seven kingdoms, necessitated intelligent Beings who became collectively a Being or Creative God, differentiated already from the One Absolute Unity, unrelated as the latter is to conditioned "creation."[1]

Now the Vatican MS. of the *Kabalah*—the only copy of which (in Europe) is said to have been in the possession of Count St. Germain—contains the most complete exposition of the doctrine, including the peculiar version accepted by the Luciferians[2] and other Gnostics; and in that parchment the *Seven Suns of Life* are given in the order in which they are found in the Saptasûrya. Only four of these, however, are mentioned in the editions of the *Kabalah* which are procurable in public libraries, and that even in a more or less veiled phraseology. Nevertheless even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyân Chohans, and proves the speculation to have had its origin in the Secret Doctrines of the Âryans. As is well known, the *Kabalah* did not orginate with the Jews, for the latter got their ideas from the Chaldeans and the Egyptians.

Thus even the *exoteric* Kabalistic teachings speak of a *Central Sun*, and of three secondary Suns in each Solar System—our own included. As shown in that able though too materialistic work, *New Aspects of Life and Religion*, which is a *synopsis of the views* of the Kabalists in an aspect deeply thought out and assimilated:

> The central sun . . . was to them [as much as to the Âryans] the *centre of all*, the centre to which all motion was to be ultimately referred. Round this central sun . . . the first of three . . . systemic suns . . . revolved on a polar plane . . . the second, on an equatorial plane . . . [and the third only was our visible sun]. These four solar bodies were *the organs on whose action what man calls the creation, the evolution of life on the planet earth, depends.* The channels through which the influence of these bodies was conveyed to the earth they [the Kabalists] held to be electrical . . . The radiant energy flowing from the central sun[3] called the earth into being

[1] "Creation"—out of pre-existent eternal Substance, or Matter, of course, which Substance according to our teachings, is Boundless, Ever-existing Space.

[2] The Luciferians, a sect of the fourth century who are alleged to have taught that the soul was a certain body transmitted to the child by its father, and the Lucianists, another and earlier sect of the third century A. D., who taught all this, and further, that the *animal* soul was not immortal, philosophized on the grounds of the real Kabalistic and Occult teachings.

[3] The "Central Sun" of the Occultists even science is obliged to accept astronomically, for it cannot deny the presence in sidereal space of a central body in the Milky Way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and System. But this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists—and even some pious modern astronomers—claim that in this Sun the Godhead is specially present, referring to it the volitional acts of God—the Eastern Initiates maintain that, as the *supra-divine* Essence of the

s a watery globe, . . . [whose tendency], as the nucleus of a planetary body, was to ch to the (central) sun . . . within the sphere of whose attraction it had been creat-d. . . . But the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, ich the revolving planet [earth] thus sought to reach.

In the organic cell the *visible sun* found its own proper matrix, and produced ugh this the animal [while maturing the vegetable] kingdom, finally placing man its head, in whom, through the animating action of that kingdom, it originated the ic cell. But the man so placed at the head of the animal kingdom, at the head the creation, was the animal, the *soul-less, the perishable man* . . . Hence man, al-ugh apparently its crown, would by his advent have marked the close of creation; creation, culminating in him, would at his death have entered on its decline.[1]

This Kabalistic view is here quoted, to show its perfect identity in spirit h the Eastern Doctrine. Explain, or complete the teaching of the Seven ns with the seven systems of *Planes of Being*, of which the "Suns" are the tral bodies, and you have the seven Angelic Planes, whose "Host" ectively are the Gods thereof.[2] They are the Head Group divided into r Classes, from the *incorporeal* down to the semi-corporeal. These classes directly connected—though in very different ways as regards voluntary nection and functions—with our mankind. They are three, synthesized he fourth, the first and highest, which is called the "Central Sun" in the ic doctrine just quoted. This is the great difference between the tic and the Āryan cosmogony—one materializing, humanizes the es of Nature; the other spiritualizes Matter, and its physiology is made subservient to metaphysics. Thus, though the seventh "prin-reaches man through all the phases of Being, pure as an indiscrete ent and an impersonal unity, it passes through—the *Kabalah* teaches *from* e Central Spiritual Sun, and Group the second, the Polar Sun, which two iate on man his Ātmā. Group *Three*, the Equatorial Sun, cements the dhi to Ātman and the higher attributes of Manas; while Group Four, Spirit of our visible Sun, endows him with his Manas and its vehicle, the ma Rūpa, or body of passions and desires—the two elements of *Ahamkāra* ich evolve *individualized consciousness*, the personal Ego. Finally, it is the rit of the Earth, in its triple unity, that builds the Physical Body, attracting it the Spirits of Life and forming his Linga Sharīra.

But everything proceeds cyclically, the evolution of man like everything and the order in which he is generated is described fully in the Eastern

[1] Op. cit., pp. 287-9.

[2] See Commentary on STANZA 7, Volume 1.

[illegible] Absolute is equally in every domain and place, the "Central Sun" is simply the centre of [illegible] Electricity: the reservoir within which that Divine Radiance, already differentiated [illegible] of every "creation," is focused. Though still in a *laya*, or neutral condition, it is, [illegible] the one attracting, as also the ever-emitting, Life-Centre.

Teachings, whereas it is only hinted at in the *Kabalah*. Says the Book of Dzyan with regard to Primeval Man when first projected by the "Boneless," the Incorporeal Creator:

First, the Breath, then Buddhi, and the Shadow-Sun [the Body] were "created." But where was the Pivot [the Middle Principle, Manas]? Man is caused. When alone, the Indiscrete [Undifferentiated Element] and the Vikhan [Buddhi] the Cause of the Causeless break asunder from manifested life.

"*Unless*," explains the Commentary, "*cemented and held together by the middle principle, the vehicle of the personal consciousness of Jiva.*"

In other words, the two higher "principles" *can have no individuality on Earth*, cannot be *man*, unless there is (*a*) the Mind, the Manas-Ego, to cognize itself, and (*b*) the terrestrial *false* Personality, or the Body of egotistical desires and personal Will, to cement the whole, as if round a pivot—which it is, truly—to the physical form of man. It is the *fifth* and the *fourth* "principles"[1]—Manas and Kāma Rūpa—that contain the dual Personality: the real immortal Ego, if it assimilates itself to the two higher, and the false and transitory Personality, the Māyāvi or Astral Body, so called, or the *animal-human* Soul—the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton, grafted on that of the greatest saint on Earth, in a physical body the most perfect you can think of—*i.e.*, in a two or even a three-principled Body composed of its Sthūla Sharīra, Prāna (Life-principle) and Linga Sharīra—and, if it lacks its middle and fifth "principles," you will have created *an idiot*—at best a beautiful, soulless, empty and unconscious appearance. "*Cogito—ergo sum*" can find no room in the brain of such a creature, not on this plane, at any rate.

There are students, however, who have long ago understood the philosophical meaning underlying the allegory—so tortured and disfigured by the Roman Church—of the "Fallen Angels."

The kingdom of spirits and spiritual action, which flows from and is the product of spirit volition, is outside and contrasted with and in contradiction to the kingdom of [divine] souls and divine action.[2]

As said in the text of Commentary xiv:

Like produces like and no more at the genesis of Being, and evolution with its limited conditioned laws comes later. The Self-Existent[3] *are called*

[1] The *fourth* and the *fifth* from *below* beginning with the Physical Body; the *third* and the *fourth*, as we reckon from Ātmā.

[2] *New Aspects of Life.*

[3] Angelic, Spiritual Essences, immortal in their Being, because unconditioned in Eternity; but periodical and conditioned in their Manvantaric manifestations.

creations," for they appear in the Spirit-Ray, manifested through the potency in its UNBORN *Nature, which is beyond Time and [limited or conditioned] Space. Terrene products, animate and inanimate, including man-kind, and falsely called creation and creatures; they are the development [evolution] of the discrete elements.*

Again:

The Heavenly Rūpa [Dhyān Chohan] creates [man] in his own form; it is spiritual ideation consequent on the first differentiation and awakening of the Primal [manifested] Substance; that form is the ideal Shadow of Itself: and is the Man of the First Race.

To express it in still clearer form, limiting the explanation to this Earth only, it was the duty of the first "differentiated" Egos—the Church calls them Archangels—to imbue Primordial Matter with the evolutionary impulse and guide its formative powers in the fashioning of its productions. This it is which is referred to in the sentences both in the Eastern and Western tradi-tions: "the Angels were *commanded to create.*" After the Earth had been made ready by the *lower* and more material Powers, and its three Kingdoms were started on their way to be "fruitful and multiply," the higher Powers, the Archangels or Dhyānis, were compelled by the evolutionary Law to incarnate on Earth, in order to construct the crown of its evolution—Man. Thus the "Self-created" and the "Self-existent" projected their pale shadows; but Group the Third, the Fire-Angels, *rebelled and refused* to join their fellow Devas.

Hindu exotericism represents them all as Yogis, whose piety inspired them to refuse to "create," as they desired to remain eternally Kumāras, "Virgin Youths," in order, if possible, to anticipate their fellows in progress towards Nirvāna—the final liberation. But, agreeably to esoteric interpreta-tion, it was a self-sacrifice for the benefit of mankind. The "Rebels" would create will-less irresponsible men, as the "obedient" Angels did; nor could they endow human beings with even the temporary reflections of their own attributes; for the latter, belonging to another and a so much higher plane of consciousness, would leave man still irresponsible, hence interfere with the possibility of higher progress. No spiritual and psychic evolution is possi-ble on Earth—the lowest and most material plane—for one who, on that plane and in all events, is inherently *perfect* and cannot accumulate either merit or demerit. Thus Man remained the pale Shadow of the inert, immutable, and motionless Perfection, the one negative and passive attribute of the real *I am that I am,* and would have been doomed to pass through life on Earth as in a heavy dreamless sleep; hence a failure on this plane. The Beings, or the Being,

collectively called Elohim, who first pronounced (if, indeed, they ever were pronounced) the cruel words, "Behold, the man is become *as one of us*, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever . . ." must have been indeed the Ilda-baoth, the Demiurge of the Nazarenes, filled with rage and envy against his own creature, the reflection of which created Ophiomorphos. In this case it is but natural—even from the dead-letter standpoint—to view Satan, the Serpent of *Genesis*, as the real creator and benefactor, the Father of Spiritual Mankind. For it is he who was the "Harbinger of Light," bright radiant Lucifer, who opened the eyes of the automaton *created* by Jehovah, as alleged. And he who was the first to whisper, "in the day ye eat thereof ye shall be as Elohim, knowing good and evil," can only be regarded in the light of a Saviour. An "Adversary" to Jehovah, the "*personating* spirit," he still remains in Esoteric Truth the ever-loving "Messenger," the Angel, the Seraphim and Cherubim who both *knew* well, and *loved* still more, and who conferred on us Spiritual instead of Physical Immortality—the latter a kind of *static* immortality that would have transformed man into an undying "Wandering Jew."

As narrated in King's *Gnostics and their Remains* concerning Ildabaoth, whom several sects regarded as the God of Moses:

> Ildabaoth was far from being a pure spirit; ambition and pride dominated in his composition. He therefore resolved to break off all connection with his mother, Achamoth, and to create a world entirely for himself. Aided by his own Six Spirits, he created Man, intending him for the image of his power; but he failed utterly in his work, his Man proving a vast, soulless monster, crawling upon the earth. The Six Spirits were obliged to bring their work again before their father, to be animated: he did so by communicating the ray of Divine Light which he himself had inherited from Achamoth, who by this loss punished him for his pride and self-sufficiency.
>
> Man, thus favoured by Achamoth at the expense of her own son, followed the impulse of the Divine Light that she had transferred to him, collected a further supply out of the creation with which it was intermingled, and began to present not the image of his creator Ildabaoth, but rather that of the Supreme Being, the "Primal Man." At this spectacle the Demiurgus was filled with rage and envy at having produced a being so superior to himself. His looks, inspired by his passions, were reflected in the Abyss, as in a mirror, the image became instinct with life, and forth arose "Satan Serpent-formed," *Ophiomorphos*, the embodiment of envy and cunning.[1]

This is the exoteric rendering of the Gnostics, and the allegory, though a sectarian version, is suggestive, and seems true to life. It is the natural deduction from the dead-letter text of Chapter iii of *Genesis*.

Hence the allegory of Prometheus, who steals the Divine Fire so as to allow men to proceed consciously on the path of Spiritual Evolution, thus

[1] *Op. cit.*, pp. 97-8, 2nd ed., 1887.

...ming the most perfect of *animals* on Earth into a potential God, and ...ing him free to "take the kingdom of heaven by violence." Hence, also, ... pronounced by *Zeus* against Prometheus, and by Jehovah-Elohim Saboth ... his "rebellious son," Satan. The cold, pure snows of the Caucasian ... and the never-dying, singeing fire and flames of an inextinguishable ... two poles, yet the same idea, the dual aspect of a refined torture; a ... the personified emblem of Φωσφόρος (*Phosphoros*), of the Astral ... and Light in the Anima Mundi (that Element of which the German ...list philosopher Moleschott said: "ohne *Phosphor* kein Gedanke," or ... phosphorus no thought" —burning in the fierce Flames of his ... Passions; the conflagration fired by his *Thought*, discerning as it ... good from evil, and yet a slave to the passions of its earthly Adam; ... vulture of doubt and full consciousness gnawing at its heart —a ... indeed, because a *conscious*, and hence a *responsible* entity.[1] The ... is great, yet, with the exception of some Hindu and Sūfī mystics, ... are those who would exchange all the tortures of conscious life, all ... a responsible existence, for the unconscious perfection of a passive ... *incorporeal* Being, or even the universal static inertia personified ... during his "Night's" Rest. For, to quote from an able article ... who, confusing the planes of existence and consciousness, fell a victim

... [or Lucifer] represents the *Active*, or, as [M. Jules] Baissac calls it, the ... Energy of the Universe [in a cosmic sense]. He is Fire, Light, Life, ..., Effort, Thought, Consciousness, Progress, Civilization, Liberty, Indepen-... At the same time he is *Pain*, which is the Reaction of the *Pleasure* of Action, and ... is the Revolution of *Life*—Satan, burning in his own Hell, produced by ... his own momentum —the expansive disintegration of the Nebula which is ...ntrate into New Worlds. And fitly is he again and again baffled by the Eter-...rtia of the *Passive* Energy of the Kosmos—the inexorable "*I am*"—the Flint ...ich the sparks are beaten out. And fitly . . . are he and his adherents . . . ... to the "Sea of Fire"—because *it is* the Sun [in one sense only in the cosmic ..., the Font of Life in *our* system, where they are purified (meaning thereby ...) and churned up to re-arrange them for another life (the Resurrection) ... which, as the Origin of the Active Principle of our Earth, is at once the ... the *Source* of the Mundane Satan. . . .

... history of Prometheus, Karma, and human consciousness, is to be found in Vol. 4, Part 2,

... Englishman whose erratic genius killed him. The son of a Protestant clergyman, he be-... Muhammedan; then a rabid Atheist; afer meeting with a Master, a Guru, he became a Mystic; ... sophist who doubted, despaired—threw up *white* for *black* magic, went insane and joined ... Church. Then again turning round, anathematized her, re-became an Atheist, and ...ursing humanity, knowledge, and God, in whom he had ceased to believe. Furnished with ... esoteric data to write his "War in Heaven," he made a semi-political article out of it, mixing ...hus with Satan, and Darwin with the Astral Light. Peace be to his—*Shell*. He is a warning to ...elas who fail. His forgotten tomb may now be seen in the Mussulman burial ground of Juna-... Kathiawar, India. [His assumed name was Mirza Murād Ali Beg.]

Furthermore, as if to demonstrate the accuracy of Baissac's general theory [in *Le Diable et Satan*] cold is known to have a "Centripetal" effect. Under the influence of Cold everything contracts. . . . Under it Life *hibernates*, or dies out, Thought congeals, and Fire is extinguished. Satan is immortal in his own Fire-Sea—it is only in the "Nifl-Heim" [the cold Hell of the Scandinavian *Eddas*] of the "*I am*" that he cannot exist. But for all that there *is* a kind of *Immortal* Existence in Nifl-Heim, and that Existence must be *Painless and Peaceful, because it is Unconscious and Inactive*. In the Kingdom of JEHOVAH [if this God were all that the Jews and Christians claim for him] there is no misery, no war, no marrying and giving in marriage, no change, no INDIVIDUAL CONSCIOUSNESS.[1] All is absorbed in the spirit of the Most Powerful. *It is emphatically a Kingdom of Peace and loyal Submission, as that of the "Arch-Rebel" is one of War and Revolution*. . . . It [the former] is in fact what Theosophy calls Nirvāna. But then Theosophy teaches that Separation from the Primal Source *having once occurred*, Reunion can only be achieved by WILL-EFFORT—which is distinctly Satanic in the sense of this essay.[2]

It *is* "Satanic" from the standpoint of orthodox Romanism, for it is owing to the prototype of that which became in time the Christian Devil—to the Radiant Archangels, Dhyān Chohans, who refused to create, because they wanted Man *to become his own creator* and an immortal God—that men can reach Nirvāna and the Haven of heavenly Divine Peace.

To close this rather lengthy comment, the Secret Doctrine teaches that the Fire-Devas, the Rudras, and the Kumāras, the "Virgin-Angels" (to whom the Archangels, Michael and Gabriel, both belong), the Divine "Rebels,"—called by the all-materializing and positive Jews the Nahash or "Deprived"—preferred the *curse* of *incarnation* and the long cycles of terrestrial existence and rebirths, to seeing the misery, even if *unconscious*, of the beings who were evolved as Shadows out of their Brethren, through the semi-passive energy of their *too spiritual* Creators. If "man's uses of life should be such as neither to animalize nor to spiritualize, but to *humanize* Self,"[3] to do so, he must be born *human* not angelic. Hence, tradition shows the celestial Yogis offering themselves as voluntary victims in order to redeem Humanity, which was created god-like and perfect at first, and endow him with human affections and aspirations. To do this they had to give up their natural status,

[1] The author talks of the *active fighting*, damning Jehovah as though he were a synonym of Parabrahman! We have quoted from this article to show where it dissents from theosophic teachings, otherwise it would be quoted some day against us, as everything published in *The Theosophist* generally is.

[2] *The Theosophist*, December, 1881, p. 68.

[3] Explaining the *Kabalah*, Dr. Henry Pratt says: "Spirit was to man [to the Jewish Rabbin, rather] a bodiless, disembodied, or deprived, and degraded being, and hence was termed by the ideograph Nahash, 'Deprived'; represented as appearing to and seducing the human race—man through the woman. . . . In the picture from this Nahash, this spirit was represented by a serpent, because from its destitution of bodily members, the serpent was looked upon as a deprived and depraved and degraded creature." (*New Aspects of Life*, p. 235.) Symbol for symbol there are those who would prefer that of the serpent—the symbol of wisdom and eternity, deprived of limbs as it is—to the Jod (י)—the poetical ideograph of Jehovah in the *Kabalah*—the God of the male symbol of generation.

...nd on our Globe, and take up their abode on it for the whole cycle ... the Mahāyuga, thus exchanging their impersonal Individualities for individual Personalities—the bliss of sidereal existence for the curse of terrestrial ... This voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love*, has been construed by the exoteric theologies into a statement that shows "the Rebel Angels hurled down from Heaven into the darkness of Hell"—our Earth. Hindu philosophy hints at the truth, by teaching that the Asuras, hurled down by Shiva, are only in an *intermediate state*, in which they prepare for higher degrees of purification and redemption from their wretched condition; but Christian theology—claiming to be based on the ...ock of the divine love, charity, and justice of him it appeals to as its Saviour ...to paradoxically enforce that claim, has invented the dreary dogma of Hell, ...r Archimedean lever of Roman Catholic philosophy.

Whereas Rabbinical Wisdom—than which there is none more positive, ...rialistic, or grossly terrestrial, as it brings everything down to physiological ...teries—calls these Beings, the "Evil One"; and the Kabalists—Nahash, "Deprived," as just said, and the *Souls* that have, *after having been alienated ...ven from the Holy One*, thrown themselves into an Abyss at the dawn ...their very existence, and have anticipated the time when they are to ...nd on Earth.[1]

And let me explain at once that our quarrel is not with the *Zohar* or any ...r book of the *Kabalah* in its right interpretation—for the latter is the ...as our own—but only with the gross, *pseudo*-esoteric explanations of ...ter, and especially of the Christian Kabalists.

Says the Commentary:

Our earth and man [*are*] *the products of the three Fires.*

The names of these three answer, in Sanskrit, to *the Electric Fire, the Solar ...and the Fire produced by Friction.* Explained on the Cosmic and human ..., these three Fires are Spirit, Soul, and Body, the three great Root ...ps, with their four additional divisions. These vary with the Schools, ...according to their applications—become the *upādhis* and the *vehicles*, ...e *noumena* of these. In the exoteric accounts, they are personified by ...three sons of surpassing brilliancy and splendour" of Agni Abhimānin, ...eldest son of Brahmā, the Cosmic Logos, by Svāhā, one of Daksha's[2]

[1] *Zohar*, iii, 61*e*.

[2] Daksha, the "intelligent, the competent." "This name generally carries with it the idea of ...e *power*." He is a son of Brahmā and of Aditi, and agreeably to other versions, a self-born ...r, which, like Minerva, sprang from his father's body. He is the chief of the Prajāpatis, the Lords ...cators of Being. In *Vishnu Purana*, Parāshara says of him: "In every Kalpa [or Manvantara] ...the rest are born and are again destroyed." And the *Rig Veda* says that "Daksha sprang ...and Aditi from Daksha," a reference to the eternal cyclic rebirth of the same divine essence.

[illegible] In the metaphysical sense, the "Fire by Friction" means the union between Buddhi, the sixth, and Manas, the fifth "principle," which then are united or cemented together, the fifth merging partially into and becoming part of the Monad; in the physical, it relates to the *creative spark*, or germ, which fructifies and generates the human being. The three Fires, whose names are Pâvaka, Pavamâna, and Shuchi, were condemned, it is said, by a curse of Vasishtha, the great Sage, "to be born over and over again."[1] This is clear enough.

Therefore, the FLAMES, whose functions are confused in the exoteric books, and who are called indifferently Prajâpatis, Pitris, Manus, Asuras, Rishis, Kumâras[2] etc., are said to incarnate personally in the Third Root-Race and thus find themselves "reborn over and over again." In the Esoteric Doctrine they are generally named Asuras, or the Asura Devatâ or Pitar Devatâ (Gods), for, as said, they were first Gods—and the highest—before they became "Ni-Gods," and had even Spirits of Heaven fallen into Spirits of Darkness!—[illegible], note well, in orthodox dogma.

No theologian or Orientalist can ever understand the genealogies of the Prajâpatis, the Manus, and the Rishis, or the direct connection of these—their [illegible] rather—with the Gods, unless he has the key to the old primitive cosmogony and theogony, which all nations originally had in common. All these Gods and Demi-gods are found reborn on Earth, in various Kalpas and in its various characters; each, moreover, *having his Karma distinctly traced, and even [illegible] in it anew.*

Before other STANZAS could be explained, it was, as may be seen, absolutely necessary to show that the Sons of "Dark Wisdom," though identified with the Archangels which theology has chosen to call the "Fallen," are as divine and as pure, if not more pure, than all the Michaels and Gabriels so popular in the Churches. The "Old Book" also goes into various details of Sexual Life, which at this juncture would be quite incomprehensible to the reader. It must, therefore, be left for later explanation, and the First and Second Races will now receive only bare notice. Not so the Third Race—the Root Race which separated into sexes, and which was the first to be

[illegible] p. 14. 4

[1] [illegible] Gods is distinct from the Pitris or Progenitors. As says *Manu*, "Adhvara is, [illegible] "The wise call our fathers Vasus, our paternal grandfathers, Rudras; our paternal great grandfathers, Âdityas; agreeably to a text of the Veda." "This is an everlasting Veda text," [illegible]

[2] As are discovered by the late G. Smith in the Babylonian cylinder literature, it was the same in Chaldean theogony. "Ilabrat," "gods in heaven and on Earth." "Below here the Angels of Heaven, and the Archangels, or Angels on Earth." "Below these again various classes of Seraphs and [illegible] Fallen Angels, Fallen Gods—of which some were good, some evil." See Smith's *Babylonian Religion*, and *Ancient Chaldea*, p. 14[illegible].

...llowed with reason; men evolving *pari passu* with the Globe, and the latter having "incrustated" more than a hundred millions of years before the first human sub-race had yet begun to materialize or solidify, so to say. But, the STANZA has it:

The Inner Man [*the conscious Entity*] *was not.*

This "conscious Entity" Occultism says, comes from, nay, in many cases, the very essence and *esse* of the high Intelligences, condemned, by the undeviating law of kārmic evolution, to reincarnate in this Manvantara.

(b) Shloka 39 relates exclusively to the racial divisions. Strictly speaking, the Philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far as its Forefathers or "Creators" are all Divine Beings—though of different classes or degrees of perfection in their Hierarchy—it teaches that men were nevertheless born at seven different centres of the continent of that period. Though all were of one common origin, yet, for reasons given, their potentialities and mental capacities, outward or physical forms, and future characteristics, were very different.[1] As to their complexions, there is a suggestive allegory told in the *Purāna*. The Kumāras—the Rudra Gods, so called—are described as emanations of Shiva, the Destroyer (of *outward forms*), called also Vāmadeva. The latter, as a Kumāra, the "Eternal Celibate," the chaste Virgin Youth, emerges from Brahmā in each great Manvantara, and "again becomes four"; in reference to the *four great divisions* of the human Races, as regards complexion and type—and the three chief variations of these. Thus in the twenty-ninth Kalpa—in this case a reference to the transformation and evolution of the human form, which Shiva ever destroys and remodels—literally down to the great Manvantaric turning point, about the middle of the Fourth (Atlantean) Race—in the twenty-ninth Kalpa, Shiva, as Shvetalohita, the Root-Kumāra, from moon-coloured becomes *white*; in this next transformation, he is *red* (and in this the exoteric version differs from the Esoteric Teaching); in the third, *yellow*; in the fourth, *black*.

Esotericism now classes these seven variations, with their four great divisions, into only three distinct primeval Races—as it does not take into consideration the First Race, which had neither type nor colour, and a hardly definitive, though colossal, form. The evolution of these Races, their formation and development, proceeded on parallel lines with the evolution, formation, and development of three geological strata, from which the human

[1] Some superior, others inferior, to *suit the Karma* of the various reincarnating Monads, which could not all be of the same degree of purity in their last births in other Worlds. This accounts for the difference of races, the inferiority of the savage and other human varieties.

complexion was as much derived as it was determined by the climates of these zones. The Esoteric Teaching names three great divisions, namely, the RED-YELLOW, the BLACK, and the BROWN-WHITE.[1] The Āryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are nevertheless of all one and the same stock, the Fifth Root-Race, and spring from one single Progenitor, called in Hindu *exotericism* by the generic name of Vaivasvata Manu; the latter, remember, being that Generic Personage, the Sage, who is said to have lived over 18,000,000 years ago, and also 850,000 years ago—at the time of the sinking of the last remnants of the Great Continent of Atlantis,[2] and who is said to live even *now* in his mankind.[3] The light yellow is the colour of the first *solid* human race, which appeared after the middle of the Third Root-Race—*after its fall* into generation, as just explained—bringing on the final changes. For it is only at that period that the last transformation took place, which brought forth man as he is now, only on a magnified scale. This Race gave birth to the Fourth Race; "Shiva" gradually transforming the portion of Humanity which became "black with sin" into red-yellow, of which the Red Indians and the Mongolians are the descendants, and finally into brown-white races—which now, together with the yellow races, form the great bulk of Humanity. The allegory in *Linga Purāna* is curious, as showing the great ethnological knowledge of the ancients.

When reading of the "last transformation," which is said to have taken place 18,000,000 years ago, let the reader at this juncture consider how many millions more it must have required to reach that final stage. And if man, in his gradual consolidation, developed *pari passu* with the Earth, how many millions of years must have elapsed during the *First*, *Second*, and the first half of the *Third* Race. For the Earth was in a comparatively ethereal condition before it reached its last consolidated state. The Archaic Teachings, moreover, tell us that, during the middle period of the Lemuro-Atlantean Race, three and a half Races after the Genesis of Man, the Earth, Man, and

[1] "There are," says Topinard in the English edition of his *Anthropology*, with a preface by Professor Broca, "*three* fundamental elements of colour in the human organism—namely, the *red*, the *yellow*, and the *black*, which, mixed in variable quantities with the white of the tissues, give rise to those numerous shades seen in the human family." Here is science again unintentionally supporting Occultism.

[2] It must be remembered that the "last remnants" here spoken of refer to those portions of the "Great Continent" which still remained, and not to any of the numerous islands which existed contemporaneously with the Continent. Plato's "island," for instance, was one of such remnants, the others having sunk at various periods previously. An Occult "tradition" teaches that such submersions occur whenever there is an eclipse of the "Spiritual Sun."

[3] See the remarks on the Root and Seed Manus *infra*, and the Section on "The Primeval Manus of Humanity," at the end of the Commentaries on this STANZA.

...thing on the Globe, were of a still grosser and more material nature, while ...things as corals and some shells were still in a semi-gelatinous, astral ... The cycles that have intervened since then have already carried us ..., on the opposite ascending arc, some steps toward our "dematerialization," as the Spiritualists would say. The Earth, ourselves, and all things ...ttained since then—aye, even our brains. But it has been objected ... Theosophists that an ethereal Earth even some 15 or 20,000,000 years "does not square with geology," which teaches us that winds blew, ...ll, waves broke on the shore, sands shifted and accumulated, etc.; in short, all natural causes now in operation were then in force, "in the ...rthest ages of geological time, aye, that of the oldest palæozoic rocks." ...s the following answers are given. First, what is the date assigned by ...gy to these "oldest palæozoic rocks"? And secondly, why could not winds blow, rain fall, and waves—of "carbonic acid" apparently, as ... seems to imply—break on the shore, on an Earth semi-astral, *i.e.* ... The word "astral" does not necessarily, in Occult phraseology, mean ... as smoke, but rather "starry," shining or pellucid, in various and ...us degrees, from a quite filmy to a viscid state, as just observed. But ...urther objected: "How could an astral Earth have affected the other ... in this System? Would not the whole process get out of gear now if ...traction of one planet were suddenly removed?" The objection is ...tly invalid, since our System is composed of older and younger planets, ...dead—like the Moon—others in process of formation, for all that ...ony knows to the contrary. Nor has the latter ever affirmed, so far as ...know, that all the bodies of our System have sprung into existence and ...loped simultaneously. The Cis-Himālayan Secret Teachings differ from ... of India in this respect. Hindu Occultism teaches that the Vaivasvata ... Humanity is 18,000,000 and odd years old. We say, yes; but only so ... *physical* or approximately physical, Man is concerned, who dates from ...close of the Third Root Race. Beyond that period *Man*, or his filmy ... may have existed for 300,000,000 years, for all we know; *since we are ...taught figures* which are and will remain secret with the Masters of Occult ...ce, as justly stated in *Esoteric Buddhism* [1]. Moreover, whereas the Hindu ...speak of one Vaivasvata Manu, we affirm that there were several, the ... being a generic one.

We must now say a few more words on the physical evolution ...

[1 ...th edition, p. 148.]

ARCHAIC TEACHINGS IN THE "PURĀNAS" AND "GENESIS"
PHYSICAL EVOLUTION

The writer cannot give *too much* proof that the system of Cosmogony and Anthropogony above described actually existed, that its records are preserved, and that it is found mirrored even in the modern versions of ancient Scriptures.

The *Purānas* on the one hand, and the Jewish Scriptures on the other, are based on the same scheme of evolution, which, if read esoterically and expressed in modern language, would be found to be quite as scientific as much of what now passes current as the final word of recent discovery. The only difference between the two schemes is, that the *Purānas*, giving as much, and perhaps more, attention to causes than to effects, allude to the pre-Cosmic and pre-Genetic periods rather than to those of so-called "creation," whereas the *Bible*, after saying only a few words on the former period, plunges forthwith into material genesis, and, while almost skipping the pre-Adamic races, proceeds with its allegories concerning the Fifth Race.

Now, whatever the onslaught made on the "order of creation" in *Genesis*—and its dead-letter account certainly lends itself admirably to criticism [1]—the Hindu *Purānas*, notwithstanding their allegorical exaggerations will be found quite in accordance with physical science.

Even what, on the face of it, appears to be the perfectly nonsensical allegory of Brahmā assuming the form of a Boar to rescue the Earth from under the waters, finds a perfectly scientific explanation in the Secret Commentaries, relating as it does to the many risings and sinkings, the constant alternation of water and land from the earliest to the latest geological periods of our Globe; for science teaches us now that nine-tenths of the stratified formations of the Earth's crust have been gradually constructed beneath the water at the bottom of the seas. The ancient Āryans are credited with

[1] Mr. Gladstone's unfortunate attempt to reconcile the Genetic account with science (see his "Dawn of Creation" and "Proem to Genesis," in *The Nineteenth Century*, 1886), has brought upon him the Jovian thunderbolt hurled by Mr. Huxley. The dead-letter account warranted no such attempt; and his fourfold order, or division, of animated creation, has turned into the stone which, instead of killing the fly on the sleeping friend's brow, killed the man himself. Mr. Gladstone has killed *Genesis* for ever. But this does not prove that there is no esoterism in the latter. The fact that the Jews and all the Christians, the modern as well as the early sects, have accepted the narrative *literally* for two thousand years, proves only their ignorance, and shows the great ingenuity and constructive ability of the Initiated Rabbis, who built the two accounts—the Elohistic and Jehovistic—esoterically, and purposely confused the meaning by the vowelless glyphs or word-signs in the original text. The six days (Yom) of creation do mean six periods of evolution, and the seventh day is that of culmination, of perfection—not of rest. These refer to the seven Rounds and the seven Races with a distinct "creation" in each; though the use of the words *Ṣaḥar*, "dawn" or "morning," and *ereb*, "evening twilight"—which have esoterically the same meaning as sandhyā, "twilight," in Sanskrit—have led to a charge of the most crass ignorance of the order of evolution.

having known nothing whatever of natural history, geology, and so on. The Jewish race is, on the other hand, proclaimed even by its severest critic, an uncompromising opponent of the *Bible*, to have the merit of having conceived the idea of monotheism "earlier, and retained it more firmly, than any of the less philosophical and more immoral religions (! !) of the ancient world." [1] Only, while in bibilical Esotericism, we find physiological sexual mysteries symbolized, and very little more, something for which *very little real philosophy* is requisite—in the *Purānas* one can find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy-tale-like allegories, would show that modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in ancient science, and were known to ancient philosophers in their general features, if not in such detail as at present.

Purānic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, has been shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises will prove that the modern theories of the progressive condensation of nebulae, nebulous stars and suns, with the most accurate details about the cyclic progress of asterisms for chronological and other purposes—far more correct than Europeans have even now—were known in India to perfection.

If we turn to geology and zoology we find the same. What are all the long and endless genealogies of the seven Prajāpatis, of their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast veiled account of the progressive development and evolution of animal creation, one species after the other? Were the highly philosophical and metaphysical Āryans—the authors of the most perfect philosophical system of transcendental psychology, of codes of ethics, of such a grammar as Pānini's, of the Sānkhya and Vedānta systems, of a moral code (Buddhism), proclaimed by Max Müller the most perfect on earth—were the Āryans such fools, or children, as to lose their time in writing "fairy tales," such as the *Purānas* may seem to be in the eyes of those who have not the remotest idea of their secret meaning? What is the "fable," the genealogy and origin of Kashyapa, with his twelve wives by whom he had a numerous and diversified progeny of serpents (Nāgas), reptiles, birds, and all kinds of living things, who was thus the "father" of all kinds of animals, but a *veiled* record of the order of evolution in *this* Round? So far, we do not see that any Orientalist has ever had the remotest conception of the truths concealed under the allegories and

[1] *Modern Science and Modern Thought*, p. 337.

[illegible] *Shatapatha Brâhmana*, says one, gives "a not very [illegible] account" of Kashyapa's origin.

According to the *Shatapatha*, the *Râmâyana*, and the *Purânas*, he was the son of Marîchi, the son of Brahmâ, the father of Vivasvat, the father of Manu, the progenitor of humanity.

According to the *Shatapatha Brâhmana*: Having assumed the form of a tortoise, Prajâpati created [illegible]. This which he created he made [illegible], hence the tortoise [illegible]. Kashyapa means tortoise, hence men say, "All creatures are descended from Kashyapa."

He was all this, he was also the father of the bird *Garuda*, the "king of the feathered tribe," who *incarnate* [illegible], and is of one stock with *the serpents*, the Nâgas and who becomes their mortal enemy *subsequently*—as he is also [illegible] a period of time, when, in the course of evolution, the birds which descended from reptiles in their "struggle for life" and "survival of the fittest" etc., turned in preference on those from whom they issued to devour them, perhaps prompted by natural law, in order to make room for other and more perfect species.

In that remarkable romance, *Modern Science and Modern Thought*, a lesson in natural history is offered to Mr. Gladstone, showing the utter variance of the *Secret* with it. The author remarks that geology traces the "dawn of creation" through a line of scientific research:

[illegible] with the earliest known fossil, the Eozoon Canadense of the Laurentian, and continued in a chain, every link of which is firmly welded, through the Silurian, with its abundance of molluscous, crustacean, and vertebrate life, and [illegible] the Devonian, with its pronounced appearance of fish and first appearance of reptiles; the Mesozoic with its batrachians, the Secondary formations, in which reptiles of the sea, land and air predominated, and the first mammalian forms of marsupial and placental origin appear, and finally the Tertiary, in which mammals [illegible] and have succeeded to type and species to species, are gradually differentiated and specialized, through the Eocene, Miocene, and Pliocene periods, [illegible] in the Glacial and Prehistoric periods, and at positive proof of the existence of man.[1]

The same order, *plus* the description of animals unknown to modern science, is found in the Commentaries on the *Puranas* in general, and in the Book of Dzyan especially. The only difference—a grave one, no doubt, as involving a spiritual and divine nature of man independent of his physical body, in this illusionary world, in which the *false personality* and its cerebral brain alone is known to orthodox psychology—is as follows. Having been in all the so-called seven "creations," which stand allegorically for the seven cosmic-chronic changes, or *sub-races*, as we may call them, of the *First Root Race of Humanity*—Man has been on Earth in this Round from the beginning.

[1] Dawson's *Short Classes*, *ad loc.* [2] Op. cit., p. 355

Having passed through all the Kingdoms of Nature in the *previous three* Rounds,[1] his *physical* frame—one adapted to the thermal conditions of those early periods—was ready to receive the *divine Pilgrim* at the first dawn of human life, *i.e.*, 18,000,000 years ago. It is only at the mid-point of the Third Root Race that man was endowed with *Manas*. Once united, the *Two* and the *Three* made One; for though the lower animals, from the amœba to man, received *their* Monads, in which all the higher qualities are potential, these qualities have to remain dormant till the animal reaches its human form, before which stage Manas (mind) has no development in them. In the animals every Principle is paralyzed, and in a fœtus-like state, save the second, Vital, and the third, the Astral, and the rudiments of the fourth, Kāma, which is desire, instinct—whose intensity and development varies and changes in the species. To the materialist wedded to the Darwinian theory, this will read like a fairly tale, a mystification; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it.

As Commentary ix says:

> *Men are made* complete *only during their Third, toward the Fourth Cycle* [. *They are made* "*Gods*" *for good and evil, and responsible, only when the two arcs meet* [*after three and a half Rounds towards the Fifth* . *They are made so by the* Nirmānakaya [*Spiritual or Astral remains*] *of the Rudra-Kumāras,* "cursed *to be reborn on Earth again*" [*meaning*—doomed in their natural turn to reincarnation *in the higher ascending arc of the Terrestrial Cycle.*]

Now the writer is certain to be met with what will be termed insuperable objections. We shall be told that the line of embryology, the gradual development of every individual life, and the progress of what is known to take place in the order of progressive stages of specialization—that all this is opposed to the idea of man preceding mammals. Man begins as the humblest and most primitive vermiform creature:

> from the primitive speck of protoplasm, and the nucleated cell in which all life originates . . . and is developed through stages undistinguishable from those of reptile and mammal, until the cell finally attains the highly specialized development of the quadrumanous, and, last of all, of the human type.[2]

Follow the law of analogy"—the Masters teach. Ātmā-Buddhi is dual and Manas is triple. Each as the former has two aspects, and the latter three, *i.e.*, as a "principle" *per se*, which refers, in its higher aspect, to Ātmā-Buddhi, and follows, in its lower nature, Kāma, the seat of material and animal desires and passions. Now compare the evolution of the Races, the Egos and Monads of which are of the nature of Ātmā-Buddhi, of which they are the passive Spiritual Body, while the Third Root Race shows three distinct divisions or aspects physiologically and mentally—the earliest sinless, the middle portions awakening to intelligence, and the third and last decidedly *animal*, *i.e.*, Manas succumbs to the temptations of Kāma.

[1] Laing, op. cit., p. 335.

This is perfectly scientific, and we have nothing against *that*, for it only relates to the *shell* of man—his body, which, in its growth, is subject, of course, like every other once so-called morphological unit, to such metamorphoses. It is not those who teach the transformation of the mineral atom through crystallization—which is the same function, and bears the same relation to its so-called *inorganic* epithelii, or basis, as the formation of *cells* to their organic nuclei, through plant, insect and animal into man—it is not they who will reject this theory, as it will finally lead to the recognition of a Universal Deity in Nature, ever-present, and as ever invisible and unknowable, and of intra-cosmic Gods, who were all once men.[1]

But we would ask, what does science and its exact discoveries and new axiomatic theories prove against *our* Occult theory? Those who believe in the law of evolution and gradual progressive development from a cell—which from a vital became a morphological cell, until it finally awoke as protoplasm pure and simple—can surely never limit their belief to one line of evolution! The types of life are innumerable; and the progress of evolution, moreover, does not go at the same rate in every kind of species. The constitution of primordial matter in the Silurian age—we mean the "primordial" *matter of* science—was the same in every essential particular, save its degree of present grossness, as the primordial *living* matter of today. Nor do we find that which ought to be found, if the now orthodox theory of evolution were *quite* correct, namely, a constant, ever-flowing progress in every species of being. Instead of this, what does one see? While the intermediate groups of animal beings all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity, in the description of palæontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely—MAN and the *lower genera of being*!

Certain well-marked forms of living beings have existed through enormous epochs, surviving not only the changes of physical conditions, *but persisting comparatively unaltered*, while other forms of life have appeared and disappeared. Such forms may be termed "persistent types" of life; and examples of them are abundant enough in both the animal and the vegetable worlds.[2]

Nevertheless, we are not given any good reason why Darwin links together reptiles, birds, amphibians, fishes, mollusca, etc., as offshoots of a

[1] The whole trouble is this: neither physiologists nor pathologists will recognize that the cell-germinating substance, the cytoblastema, and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for certain purposes.

[2] Huxley, *Proceedings of the Royal Institution*, Vol. iii, p. 151.

monetic ancestry. Nor are we told whether reptiles, for instance, are direct descendants of the amphibia, the latter of fishes, and fishes of lower forms — which they certainly are. For the Monads have passed through all these forms of being up to Man, on every Globe, in the *three preceding* Rounds; every Round, as well as every subsequent Globe, from A to G, having been, and still having to be, the arena of the same evolution, only repeated each time on a more solid material basis. Therefore the question, "What relation is there between the Third Round astral prototypes and ordinary physical development in the course of the origination of pre-mammalian organic species?" is easily answered. One is the shadowy prototype of the other, a preliminary, hardly defined, and evanescent sketch on the canvas, of objects which are destined to receive their final and vivid form under the brush of the painter. The fish evolved into an amphibian—a frog—in the pools of ponds, and man passed through all his metamorphoses on this Globe in the Third Round as he did in this, his Fourth Cycle. The Third Round types contributed to the formation of the types in the present Round. By strict analogy, the cycle of seven Rounds in their work of the gradual evolution of man through every Kingdom of Nature, is repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution in the seven Rounds, remains two periods more in the womb of Mother-Nature before he is born, or rather reborn a Dhyāni, still more perfect than he was before he launched forth as a Monad on the newly built Chain of Worlds. Let the student ponder over this mystery, and then he will easily see for himself that, as there are also physical links between many classes, there are precise domains wherein the Astral merges into Physical Evolution. But this science breathes not one word. Man has evolved with and from the monkey, it says. But now see the contradiction.

Huxley proceeds to point out plants, ferns, club-mosses, some of them specifically identical with those now living, which are met with in the Carboniferous epoch, for:

> The cone of the oolitic *Araucaria* is hardly distinguishable from that of existing species . . . Sub-kingdoms of animals yield the same instances. The *globigerina* of the Atlantic soundings is identical with the cretaceous species of the same genus . . . The tabulate corals of the Silurian epoch are wonderfully like the millepores of our own seas. . . . The *arachnida*, the highest group of which, the scorpions, is represented in the coal by a genus differing from its living congeners only in . . . the eyes. [etc.]

All of which may be closed with Dr. Carpenter's authoritative statement about the *Foraminifera*:

> There is no evidence of any fundamental modification or advance in the foraminiferous type from the palaeozoic period to the present time. . . The foraminiferous fauna of our own series probably present a greater range of variety than existed at any previous period; but *there is no indication of any tendency to elevation towards a higher type.*[1]

Now, as in the Foraminifera, Protozoa of the lowest type of life, mouthless and eyeless, there is no indication of change except their now greater variety—so man, who is on the uppermost rung of the ladder of being, indicates still less change, as we have seen; the skeleton of his palaeolithic ancestor being even found superior in some respects to his present frame. Where is, then, the uniformity of law which is claimed—the *absolute rule* for one species shading off into another and thus, by insensible gradations, into higher types? We see Sir William Thomson admitting as much as 400,000,000 years for the time since the surface of the Globe became sufficiently cool to permit of the presence of living things:[2] and during that enormous lapse of time in the Oolitic period alone, the so-called "Age of Reptiles," we find a most extraordinary variety and abundance of Saurian forms, the Amphibian type reaching *its highest development.* We learn of ichthyosauri and plesiosauri in the lakes and rivers, and of winged crocodiles or lizards flying in the air. After which, in the Tertiary period:

> We find the Mammalian type exhibiting remarkable divergences from previously existing forms . . . mastodons, megatheriums, and other unwieldy denizens of the ancient forests and plains.

And, subsequently, we are notified of:

> The gradual modification of one of the ramifications of the Quadrumanous order, into those beings from whom primeval Man himself may claim to have been evolved.[3]

He *may*; but no one, except a Materialist, can see why he should; as there is not the slightest necessity for it, nor is such an evolution warranted by facts, for those most interested in the proofs thereof confess their utter failure to find one single fact to support their theory. There is no need for the numberless types of life to represent the members of one progressive series. They are "the products of various and different evolutional divergences, taking place now in one direction and now in another." Therefore it is far more justifiable to say that the monkey evolved into the quadrumanous

[1] *Introduction to the Study of the Foraminifera*, p. xi.

[2] *Transactions of the Geological Society of Glasgow*, vol. iii. Very strangely, however, he has recently again changed his opinion. The Sun, he says, is only 15,000,000 years old.

[3] Bastian, *The Beginnings of Life*, ii, p. 622.

nsler, than that primeval man who has *remained stationary in his human specialization since the first fossil skeleton found in the oldest strata*, and of whom no variety is found save in colour and facial type has developed from common ancestor together with the ape.

That man originates like other animals in a cell and develops "through undistinguishable from those of fish, reptile, and mammal until the cell ins the highly specialized development of the quadrumanous and *at last man type*," is an Occult axiom thousands of years old. The Kabalistic "A stone becomes a plant; a plant, a beast; a beast, a man; a God," holds good throughout the ages. Haeckel, in his *Schöpfungsgeschichte*, shows a double drawing representing two embryos that of a dog weeks old, and that of a man, eight weeks. The two, with the exception slight difference in the head, which is larger and wider about the brain he man, are indistinguishable.

> In fact, we may say that every human being passes through the stage of fish eptile before arriving at that of mammal, and finally of man.
>
> If we take him up at the more advanced stage, where the embryo has already the reptilian form, we find that for a considerable time, the line of develop- emains the same as that of other mammalia. The rudimentary limbs are ex- milar, the five fingers and toes develop in the same way, and the resemblance the first four weeks' growth between the embryo of a man and a dog is such that ucely possible to distinguish them. Even at the age of eight weeks the embryo an animal with a tail, hardly to be distinguished from an embryo puppy.[1]

Why, then, not make man and dog evolve from a common ancestor, an a reptile—a *nāga*, instead of coupling man with the Quadrumana? would be just as logical as the latter, if not more so. The shape and the of the human embryo have not changed since historical times, and metamorphoses were known to Æsculapius and Hippocrates as well as . Huxley. Therefore, since the Kabalists had remarked it from pre- times, it is no new discovery.[2]

As the embryo of man has no more of the ape in it than of any other mmal, but *contains in itself the totality of the kingdoms of nature*, and nce it seems to be a "persistent type" of life, far more so than even Foraminifera, it seems as illogical to make him evolve from the ape as it t be to trace his origin to the frog or the dog. Both Occult and Eastern sophies believe in Evolution, which Manu and Kapila[3] give with far more

Laing, *Modern Science and Modern Thought*, p. 171.

In *Isis Unveiled*, I, p. 389, this is noticed and half explained.

Hence the philosophy in the allegory of the 7, 10, and finally 21, Prajāpatis, Rishis, Manus, etc., ch are made the "fathers" of various beings and things The order of the seven classes, or of plants, animals and even inanimate things, given at random in the *Puranas*, is found in

clearness than any scientist does at present. No need to repeat what has been fully debated in *Isis Unveiled*, as the reader may find all these arguments and the description of the basis on which all the Eastern doctrines of Evolution rest, in our earlier volumes.[1] But no Occultist can accept the unreasonable proposition that all the now existing forms, "from the structureless amœba to man," are the direct lineal descendants of organisms which lived millions and millions of years before the birth of man, in the pre-Silurian epochs, in the sea or land-mud. The Occultists believe in an *inherent law of progressive development*.[2] Mr. Darwin never did, and says so himself; for we find him stating that, since *there can be no advantage* "to the infusorian animalcule or an intestinal worm . . . to become highly organized," therefore, "natural selection," *not necessarily including progressive development* leaves the animalcule and the worm, the "persistent types," quiet.[3]

There does not appear much *uniform* law in such behaviour of Nature and it looks more like the discriminative action of some *super*-physical selection; perhaps, that aspect of Karma, which Eastern Occultists would call the "Law of Retardation," may have something to do with it.

But there is every reason to doubt whether Mr. Darwin himself ever gave such an importance to his law as is now given to it by his atheistic followers. The knowledge of the various living forms in the geological periods that have gone by is very meagre. The reasons given for this by Dr. Bastian are very suggestive:

> First, on account of the imperfect manner in which the several forms may be represented in the strata pertaining to the period; secondly, on account of the extremely limited nature of the explorations which have been made in these imperfect representative strata; and, thirdly, because so many parts of the record are absolutely inaccessible to us—nearly all beneath the Silurian system having been blotted out by time, whilst those two-thirds of the earth's surface in which the remaining strata are to be found are now covered over by seas. Hence Mr. Darwin says: "For my part, following out Lyell's metaphor, I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; *of this history we possess the last volume alone*, relating only to two or three countries. Of this volume, *only here and there a short chapter has been preserved*; and of each page *only here and there a few lines*."[4]

It is not on such meagre data, certainly, that the last word of science can be said. Nor is it on any ground of human pride, or unreasonable belief

several commentaries in the correct rotation. Thus, Prithu is the Father of the Earth. He "milks her, and makes her bear every kind of grain and vegetable, all enumerated and specified. Kashyapa is the "father" of all the reptiles, snakes, demons, etc.

[1] See Vol. I, pp. 151, et seq., concerning the "Tree of Evolution"—the "Mundane Tree."

[2] Checked and modified, however, by the Law of Retardation, which imposes a restriction on the advance of all species when a *higher type* makes its appearance.

[3] See *Origin of Species*, p. 145.

[4] Bastian, *Beginnings of Life*, ii, pp. 622-3.

man's representing even here on Earth in our period, perhaps the highest type of life, that Occultism denies that all the preceding forms of human life belonged to types lower than our own, for it is not so. But people become the "missing link," which will prove the existing theory unfoundedly, will never be found by paleontologists. Believing as we do that man has, during the preceding Rounds, evolved from, and passed through, lower forms of every life, vegetable and animal, on Earth, there is nothing degrading in the idea of having the orang outang as an ancestor of our present form. Quite the reverse; as it would most successfully forward the Occult Doctrine with regard to the final evolution of everything in terrestrial life into man. One may even inquire how it is that biologists and anthropologists, having once firmly accepted the theory of the descent of man from the ape—how it is that they have hitherto left untouched the future evolution of the existing apes into man? This is only a logical sequence of the present theory—unless science would make of man a privileged being, and his evolution a *non*-precedent in Nature, quite a *special* and unique case. And this is what all this leads physical science to. The reason, however, why the evolutists reject the Darwinian, and especially the Hæckelian, hypothesis is because it is the ape, not man, which is, in sober truth, a special and unique exception. The Pithecoid is *an accidental creation*, a forced growth, the result of an unnatural process.

The Occult Doctrine is, we think, more logical. It teaches a cyclic, never varying Law in Nature, the latter having no personal "special" plan, but acting on a uniform plan that prevails through the whole Manvantaric period and deals with the land-worm as it deals with man. Neither the one nor the other have sought to come into being, hence both are under the same Evolutionary Law, and both have to progress according to that Law. Both have started from the same Neutral Centre of Life and both have to re-merge into it at the consummation of the Cycle.

It is not denied that in the preceding Round man *was* a gigantic ape-like creature; and when we say "man" we ought perhaps to say, the rough mould that was developing for the use of man in this Round only—the middle, or transition, point of which we have hardly reached. Nor was man during the first two and a half Root-Races what he is now. That point he reached, as said before, only 18,000,000 years ago, during the Secondary period, as we claim.

Till then he was, according to tradition and Occult Teaching, "a God on Earth who had fallen into Matter," or generation. This may or may not be accepted, since the Secret Doctrine does not impose itself as an infallible

dogma, and since, whether its prehistoric records are accepted or rejected, it has nothing to do with the question of the *actual* Man and his Inner Nature, the Fall mentioned above having left no "original sin" on Humanity. But all this has been sufficiently dealt with.

Furthermore, we are taught that the transformations through which man passed on the descending arc—which is centrifugal for Spirit and centripetal for Matter—and those he is preparing to go through, henceforward, on his ascending path, which will reverse the direction of the two forces—*viz.*, Matter will become centrifugal and Spirit centripetal—that all such transformations *are next in store for the anthropoid apes also*; all those, at any rate, who have reached the remove next to man in this Round—for these will all be men in the Fifth Round, just as the present men inhabited ape-like forms in the Third, the preceding Round.

Behold, then, in the modern denizens of the great forests of Sumatra the degraded and *dwarfed* examples—"blurred copies," as Mr. Huxley has it—of ourselves, as we (the majority of mankind) were in the earliest sub-races of the Fourth Root Race during the period of what is called the "Fall into generation." The ape we know is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man. As has been shown in the present volume, it is the speechless animal that first began sexual connection, for it was the first to separate into male and female. Nor was it intended by Nature that man should follow this bestial example—as is now shown by the comparatively painless procreation of their species by animals, and the terrible suffering and danger of the same in woman. The ape is, indeed, as remarked in *Isis Unveiled*:

> . . . the transformation of species most directly connected with that of the human family—*a bastard branch engrafted on their own stock before the final perfection of the latter.*[1]

The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. Thus, it is most important to remember that the *Egos* of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the *latest* Third and the earliest Fourth Race men. They are entities who had already reached the "human stage" before this Round. Consequently, they form an exception to the general rule. The numberless traditions about Satyrs are no fables, but represent an extinct race of animal men. The animal "Eves" were their foremothers, and the human "Adams" their forefathers; *hence the Kabalistic allegory of Lilith or Lilatu*, Adam's *first* wife, whom the Talmud

[1] Vol. II, p. 278.

...ribes as a "charming" woman, "with long wavy hair," *i.e.*,—a female ...animal of a character now unknown, still a female animal, who in the ...stic and Talmudic allegories is called the female reflection of Samael, ...d-Lilith, or man-animal united, a being called, in the *Zohar*, *Hayo ...hat*, the Beast or Evil Beast. It is from this unnatural union that the ...ent apes descended. The latter are truly "speechless men," and will ...come speaking animals, or men of a lower order, in the Fifth Round, while ...Adepts of a certain School hope that some of the Egos of the apes of a ...her intelligence will reappear at the close of the Sixth Root Race. What ...ur form will be is of secondary consideration. The form means nothing. ...and species of the flora, fauna, and the highest animal, its crown—...change and vary according to the environments and climatic variations, ...ly with every Round, but every Root Race likewise, as well as after ...ological cataclysm that puts an end to, or produces a turning point in, ...r. In the Sixth Root Race, the fossils of the orang, the gorilla and ...impanzee will be those of extinct quadrumanous mammals; and new ...though fewer and ever wider apart as ages pass on and the close of ...Manvantara approaches—will develop from the "cast off" types of the ...n races as they revert once again to astral, out of the mire of physical, ...There were no apes before man, and they will be extinct before the ...h Race develops. Karma will lead on the Monads of the unprogressed ...of our Race and lodge them in the newly evolved human frames of the ...physiologically regenerated baboon.

This will take place, of course, millions of years hence. But the picture ...is cyclic precession of all that lives and breathes now on Earth, of each ...in its turn, is a true one, and needs no "special creation" or miracu-...rmation of man, beast, and plant *ex nihilo*.

This is how Occult Science explains the absence of any link between ape ...n, and shows the former evolving from the latter.

A PANORAMIC VIEW OF THE EARLY RACES

There is a period of a few millions of years to cover between the first "mind-...race and the highly intelligent and intellectual later Lemurians; there is ...between the earliest civilization of the Atlanteans and the historic period. ...witnesses to the Lemurians but a few silent records in the shape of ...dozen broken colossi and old cyclopean ruins are left. These are not ...a hearing, as they are "productions of blind natural forces," we are ...by some; "quite modern" we are told by others. Tradition is left

contemptuously unmoved by sceptic and Materialist, and made subservient to the Bible in every case by the too zealous churchman. Whenever a legend, however, refuses to fit in with the Noachian Deluge theory, it is declared by the Christian clergy to be "the insanely delirious voice of old superstition." Atlantis is denied, when not confused with Lemuria and other disappeared continents, because, perhaps, Lemuria is half the creation of modern science and has, therefore, to be believed in; while Plato's Atlantis is regarded by most of the scientists as a dream.

Atlantis is often described by believers in Plato as a prolongation of Africa. An old continent is also suspected to have existed on the Eastern coast. But Africa, as a continent, was never part and parcel of either Lemuria or Atlantis, as we have agreed to call the Third and Fourth Continents. Their geological amalgamations are never mentioned in the *Purānas*, nor anywhere else. But with only one of the esoteric keys in hand, it becomes an easy task to identify those departed lands in the numberless "Lands of the Gods," Devas or Vimānas described in the *Purānas*, in their Varshas, Dvīpas, and Zones. Their Sacred Island, during the early days of Lemuria, stood out like a giant peak from the bottom of the sea; the area between Atlas and Madagascar being covered by the waters till about the early period of Atlantis, after the disappearance of Lemuria, when Africa emerged from the bottom of the ocean, and Atlas was half-sunk.

It is of course impossible to attempt, within the compass of even several volumes, a consecutive and detailed account of the evolution and progress of the first three Races—except so far as to give a general view of it, as will be done presently. Race the First had no history of its own. Of Race the Second the same may be said. We shall have, therefore, to pay careful attention to the Lemurians and the Atlanteans only, before the history of our own Race, the Fifth, can be attempted.

What is known of other continents, besides our own, and what does history know or accept of the early Races? Everything outside the repulsive conclusions of materialistic science is daubed with the contemptuous term "superstition." The wise men of today will believe nothing. Plato's "androgynes" and *hermaphrodite* races, and his Golden Age, under the reign of Saturn and the Gods, are quietly brought back by Hæckel to their *new* place in Nature, our Divine Races are shown to be the descendants of Catarrhine apes, and our ancestor, a piece of "sea slime"!

Nevertheless, as expressed by Faber:

> The tales of ancient poetry . . . will be found to comprehend some portion of historical truth.

However one-sided the efforts of the learned author of *A Dissertation on the Mysteries of the Cabiri*—efforts directed throughout his two volumes to constrain the classical myths and symbols of old Paganism, " to bear testimony to the truth of Scripture "—time and further research have avenged, partially at least, that " truth " by showing it *unveiled*. Thus it is the clever adaptations of Scripture, on the contrary, which are made to bear evidence of the great wisdom of Archaic Paganism. This, notwithstanding the inextricable confusion into which the truth about the Kabiri—the most mysterious gods of antiquity—has been thrown by the wild and contradictory speculations of Bishop Cumberland, Dr. Shuckford, Cudworth, Vallancey, etc., and finally Faber. Nevertheless, all of these scholars, from first to last, had to come to the conclusion framed by the latter, as follows:

> We have no reason to think that the idolatry of the Gentile world was of a mere arbitrary contrivance; on the contrary, it seems to have been built, almost entirely, upon *a traditional remembrance of certain real events. These events I apprehend to be the destruction of the first* [the Fourth in Esoteric Teaching] *race of mankind by the waters of the Deluge.*[1]

To this, Faber adds:

> I am persuaded that the tradition of the sinking of the Phlegyan isle is the very same as that of the sinking of the island Atlantis. They both appear to me to allude to the great event, the sinking of the whole world beneath the waters of the deluge, when we suppose the arch of the earth to have remained in its original position, the roof of the central water above it. M. Bailly indeed in his work upon the Atlantis, the object of which is evidently to depreciate the authority of the scriptural chronology, labours to prove that the Atlantians were a very ancient northern nation, prior to the Hindus, the Phœnicians, and the Egyptians.[2]

In this Faber is in agreement with Bailly, who shows himself more learned and intuitional than those who accept bibilical chronology. Nor is the latter wrong when saying that the Atlanteans were the same as the Titans and the Giants.[3] Faber adopts the more willingly the opinion of his French author, as Bailly mentions Cosmas Indicopleustes, who preserved an ancient tradition about Noah—that he " formerly inhabited the *island* Atlantis." This island, whether it was the " Poseidonis " mentioned in *Esoteric Buddhism*,[4] or the Continent of Atlantis, does not much matter. The tradition is there, recorded by a Christian.

No Occultist would ever think of dispossessing Noah of his prerogatives as he is claimed to be an Atlantean; for this would simply show that the Atlantes repeated the story of Vaivasvata Manu, Xisuthrus, and so many others, and that they only changed the name, which they had the same right

[1] Op. cit., i, p. 9. [2] Ibid., ii, pp. 283-4. [3] See his *Lettres sur l'Atlantide*.

[4] [Eighth edition, pp. 67, 73.]

to do as any other nation or tribe. What we object to is the literal acceptation of biblical chronology, as it is absurd, and in accord with neither geological data nor reason. Moreover, if Noah was an Atlantean, then he was a Titan, a Giant, as Faber shows; and if a Giant, then why is he not shown as such in *Genesis*?[1]

Bailly's mistake was to reject the submersion of Atlantis, and to call the Atlanteans simply a northern and *post-diluvian* nation, which, however, as he says, certainly "flourished before the foundation of the Hindu, Egyptian, and Phœnician empires." In this, had he only known of the existence of what we have agreed to call Lemuria, he would have again been right. For the Atlanteans were post-diluvian to the Lemurians, and Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day. It is the ignorance of our men of science, who will accept neither the tradition that several continents have already sunk, nor the periodical law which acts throughout the Manvantaric Cycle—it is this ignorance that is the chief cause of all the confusion. Nor is Bailly wrong again in assuring us that the Hindus, Egyptians, and Phœnicians came after the Atlanteans, for the latter belonged to the Fourth, while the Āryans and their Semitic Branch are of the Fifth Race. Plato, while repeating the story as narrated to Solon by the priests of Egypt, intentionally confuses—as every Initiate would—the two continents, and assigns to the small island which last sank, all the events pertaining to the two enormous continents, the prehistoric and traditional. Therefore, he describes the *first couple*, from whom the whole island was peopled, as being "sprung of the Earth. In so saying, he means neither Adam and Eve, nor yet his own Hellenic forefathers. His language is simply allegorical, and by alluding to "Earth," he means Matter, as the Atlanteans were really the first purely human and *terrestrial* Race—those that preceded it being more divine and ethereal than human and solid.

Yet Plato must have known, as would any other initiated Adept, about the history of the Third Race after its "Fall," though as one pledged to silence and secrecy he never showed his knowledge in so many words. Nevertheless, it may become easier now, after acquainting oneself with even the approximate chronology of the Eastern nations—all of which was based upon and followed

[1] This is shown by Faber, again a pious Christian, who says that: "The Noetic family also . . . bore the appellations of Atlantians and Titans: and the great patriarch himself was called, by way of eminence, Atlas and Titan." (Ibid., ii, p. 285.) And if so, then, *according to the Bible*, Noah must have been the progeny of the Sons of God, the Fallen Angels, agreeably to the same authority, and of the "daughters of men who were fair." (See *Genesis*, vi.) And why not, since his father Lamech was a man, and was, with all his sons and daughters, who perished in the Deluge, as bad as the rest of mankind?

the early Āryan calculations to realize the immense periods of time that must have elapsed since the separation of the sexes, without mentioning the First or even the Second Root Races. As these must remain beyond the comprehension of minds trained in Western thought, it is found useless to speak in detail of the First and Second, and even of the Third Race in its earliest stage.[1] It is only when the latter has reached its full human period that a beginning can be made, without the uninitiated reader finding himself hopelessly bewildered.

The THIRD RACE FELL—and created no longer; it *begat* its progeny. Being still mindless at the period of separation, it begat, moreover, anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Like the "Lords Gods" of the *Bible*, the "Sons of Wisdom," the Dhyān Chohans, had warned it to leave alone the fruit forbidden by Nature; but the warning proved of no value. Men realized the unfitness—we must not say sin—of what they had done, only when too late: after the Angelic Monads of higher Spheres had incarnated in, and endowed them with understanding. To that day they had remained simply physical, like the animals generated from them. For what is the distinction? The Doctrine teaches that the difference between animate and inanimate objects on Earth, between an animal and a human frame, is that in some the various "Fires" are latent, in others they are active. The *vital Fires* are in all things and not an atom is void of them. But no animal has the three higher "principles" awakened in him; they are simply potential, latent, and thus *non-existing*. And would the animal frames of men be to this day, had they been left as they came out from the bodies of their Progenitors, whose Shadows they were, . . . unfolded only by the powers and forces immanent in Matter. But we read in *Pymander:*

> This is a Mystery that to this day was sealed and hidden. Nature[2] being mingled with Man[3] brought forth a wondrous miracle; the harmonious commingling of the *essence of the Seven* [Pitris, or Governors] and her own; the *Fire* and the *Spirit* of *Nature* [the Noumenon of Matter]; which [commingling] forthwith brought forth seven men of opposite sexes [negative and positive] according to the essences of the Seven Governors.[4]

[1] In that wonderful volume of Donnelly, *Atlantis, the Antediluvian World*, the author, speaking of "Āryan colonies from Atlantis, and of the arts and sciences—the legacy of our Fourth Race—" announces that "the roots of the institutions of to-day reach back to the Miocene age." This enormous allowance for a modern scholar to make; but civilization dates still further back than Miocene Atlanteans. Secondary-period man will be discovered, and with him his long forgotten civilization. [See ch. iii, p. 30.]

[2] Nature is the *natural* Body, the Shadow of the Progenitors.

[3] MAN is the "Heavenly Man," as already stated.

[4] *Divine Pymander*, i. 16.

Thus saith Hermes, the thrice great Initiate,[1] the "Power of the Thought-Divine." St. Paul, another Initiate, called our World, "the enigmatical mirror of pure truth," and St. Gregory of Nazianzen corroborated Hermes by stating that:

> Things visible are but the shadow and delineation of things that we cannot see.

It is an eternal combination, and images are repeated from the higher rung of the Ladder of Being down to the lower. The "Fall of the Angels," and the "War in Heaven" are repeated on every plane, the lower "mirror" disfiguring the image of the superior "mirror," and each repeating it in its own way. Thus the Christian dogmas are but the reminiscences of the paradigms of Plato, who spoke of these things cautiously, as every Initiate would. But it is all as expressed in these few sentences of the *Desatir*:

> All that is on earth, saith the Lord [Ormazd], is the *shadow of something that is in the superior spheres*. This luminous object [light, fire, etc.] is the shadow of that which is still more luminous than itself, and so on till it reaches Me, who am the light of lights.

In the Kabalistic books, in the *Zohar* pre-eminently, the idea that every objective thing on Earth or in this Universe is the "Shadow" (Dyooknah, of the eternal Light or Deity, is very strong.

The Third Race was pre-eminently the bright "Shadow," at first, of the Gods, whom tradition exiles on to the Earth after the allegorical War in Heaven. This became still more allegorical on Earth, for it was the War between Spirit and Matter. This War will last till the Inner and Divine Man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of that self will be at eternal feud with his Master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "Fall," when even mortal man was "created" by the Elements and was not born.

The above is made clear in all the great theogonies, principally in the Grecian, as in that of Hesiod. The *mutilation* of Uranus by his son Kronos,

[1] The *Pymander* of our museums and libraries is an abridgment of one of the Books of Thoth by a Platonist of Alexandria. In the third century it was remodelled after old Hebrew and Phœnician MSS by a Jewish Kabalist, and called the *Genesis of Enoch*. But even its disfigured remnants show how closely its text agrees with the Archaic Doctrine, as is shown in the creation of the Seven Creators and Seven Primitive Men. As to Enoch, Thoth or Hermes, Orpheus and Cadmus, these are all generic names, branches and offshoots of the seven primordial Sages—incarnated Dhyân Chohans or Devas, in *Essence*, not mortal bodies—who taught Humanity all it knew, and whose earliest disciples assumed their Master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes—of whom Egyptologists count five. Enoch, etc., they are all inventors of letters; none of them dies; they still live, and are the first Initiators and Founders of the Mysteries. It was only very lately that the *Genesis of Enoch* disappeared from among the Kabalists. Guillaume Postel saw it. It was most certainly in a great measure a transcript from the Books of Hermes, and far anterior to the Books of Moses, as Éliphas Levi tells his readers

who thus condemns him to impotency, has never been understood by the modern mythographers. Yet, it is very plain; and as it was universal[1] it must have contained a great abstract and philosophical idea, now lost to our modern ages. This punishment in the allegory marks, indeed, "a new period, a second phase in the development of creation," as justly remarked by Decharme,[2] who, however, does not attempt to explain it. Uranus tried to oppose an impediment to that development, or natural evolution, by *destroying all his children as soon as born*. *Uranus*, who personifies all the creative powers of, and in, *Chaos*—Space, or the Unmanifested Deity—is thus made to pay the penalty; for it is these powers which cause the Pitris to evolve primordial *men* from themselves—as, later on, these men, in their turn, evolve *their* progeny without any sense or desire for procreation. The work of generation, suspended for a moment, passes into the hands of Kronos, Time,[3] who unites himself with Rhea (the Earth—in Esotericism, Matter in general), and thus produces celestial and terrestrial Titans. The whole of this symbolism relates to mysteries of evolution.

This allegory is the exoteric version of the Esoteric Doctrine given in this part of our work. For in Kronos we see the same story repeated again. As Uranus destroyed his children by *Gæa* (one in the world of manifestation with Aditi, or the Great Cosmic Deep), by confining them in the bosom of the Great Titæa, so Kronos, at this second stage of creation, destroyed his children [illegible] by devouring them. This is an allusion to the fruitless efforts of Aditi, or Nature, alone to create real *human* "men."[4] Time swallows its own useless work. Then comes Zeus, Jupiter, who dethrones his father in his turn.[5]

[1] Uranus is a modified Varuna, the "universal encompasser," the "all-embracer," and one of the [illegible] of the Vedic Deities—Space, the maker of Heaven and Earth, since both are manifested out of [illegible] (its) seed. It is only later that Varuna became the chief of the Ādityas and a kind of Neptune [illegible] in the "Leviathan"—Makara, now the most sacred and mysterious of the Signs of the Zodiac. [illegible]a, without whom "no creature can even wink," was degraded like Uranus, and, like him, [illegible] [illegible]*tion*; his functions—"the grandest cosmical functions," as Muir calls them—having been [illegible]ed from Heaven to Earth by exoteric anthropomorphism. As the same Orientalist says: "The [illegible] and functions ascribed to Varuna [in the Vedas] impart to his character a moral elevation [illegible]tity far surpassing that attributed to any other Vedic Deity." But to understand correctly the [illegible] of his fall, like as that of Uranus, one has to see in every exoteric religion the imperfect and [illegible]ork of man's fancy, and also to study the mysteries which Varuna is said to have imparted to [illegible] Only "his secrets and those of Mitra *are not to be revealed to the foolish*."

Mythologie de la Grèce Antique, p. 7.

[2] Kronos is not only Χρόνος, Time, but also, as Bréal showed, in his *Hercule et Cacus* (p. 37), [illegible] from the root *kar*, "to make, to create." Whether Bréal and Decharme, who quotes him, are [illegible]ht in saying that in the *Vedas*, Krānan (*sic*) [One who does] is a Creative God, we have our [illegible] Bréal probably meant Karma, or rather Vishvakarman, the Creative God, the "omnifa[illegible]" [illegible] "great architect of the world."

[3] See STANZAS 3-10, et seq., and also Berosus's account of primeval creation.

[4] The Titanic struggle, in theogony at least, is the fight for supremacy between the children of [illegible] and Gæa (or Heaven and Earth in their abstract sense), the Titans, against the children of [illegible] whose chief is Zeus. It is the everlasting struggle going on to this day between the Spiritual [illegible] and the man of flesh, in one sense.

Jupiter the Titan is Prometheus, in one sense,[1] and varies from *Zeus*, the greater "Father of the Gods." He is the "disrespectful son" in Hesiod. Hermes calls him the "Heavenly Man" in *Pymander*; and even in the *Bible* he is found again under the name of Adam, and, later on—by transmutation—under that of Ham. Yet these are all personifications of the "Sons of Wisdom." The necessary corroboration that Jupiter belongs to the purely *Atlantean* Circle of Uranus and Kronos who precede him are found insufficient—may be read in Hesiod, who tells us that:

> The Immortals made the race of the Golden and Silver Age [First and Second Races]. Jupiter made the generation of Bronze [an admixture of *two* elements], that of the Heroes, and of the Iron Age.[2]

After this he sends his fatal present, Pandora, to Epimetheus.[3] Hesiod calls this present of the *first woman* "a fatal gift." It was a punishment, he explains, sent to man "for the theft of [divine creative] fire." Her apparition on Earth is the signal for every kind of evil. Before her appearance, the human races lived happy, exempt from sickness and suffering - as the same races are made to live under Yima's rule, in the Mazdean *Vendîdâd*.

Two Deluges may also be traced, in universal tradition, by carefully comparing Hesiod, the *Rig Veda*, the *Zend Avesta*, etc., but no *first* man is ever mentioned in any of the theogonies save in the *Bible*.[4] Everywhere the man of *our* Race appears after a cataclysm of water. After this, tradition mentions only the several designations of continents and islands which sink under the ocean waves in due time.[5] Gods and mortals have one common origin according to Hesiod;[6] and Pindar echoes the statement.[7] Deucalion and Pyrrha, who escape the Deluge by constructing an Ark like Noah's,[8] ask Jupiter to reanimate the human race whom he had made to perish under the waters of the Flood. In the Slavonian mythology all men are drowned, and two old people, a man and his wife, alone remain. Then Pram'zimas, the "master of all," advises them to jump seven times on

[1] Just as the "Lord God," or Jehovah, is Cain, esoterically, and the "tempting serpent" as well the male portion of the androgynous Eve—before her "Fall," the female portion of Adam Kadmon the left side, or Binah, of the right side, Chokmah, in the first Sephirothal Triad.

[2] Decharme, op. cit., p. 284.

[3] In the Egyptian legend, called the "Two Brothers," translated by M. Maspero (the ex-director of the Boulaq Museum), the original of Pandora is given. Noom, the famous heavenly artist, creates a marvellous beauty, a girl whom he sends to Batoo, after which the happiness of the latter is destroyed. Batoo is man, and the girl Eve, of course. (See *Revue Archéologique*, March, 1878, and also Decharme, Ibid., p. 285.)

[4] Yima is not the "first man" in the *Vendîdâd*, but only in the theories of the Orientalists.

[5] Beroua was submerged and subsequently ancient Athens and Eleusis.

[6] *Opera et Dies*, v. 108. [7] *Nem.*, VI, i.

[8] See *Apollodorus*, i, 7, 2; and Ovid, *Metam.*, i, 260, et seq.

[illegible] of the Earth, and seven new races (couples) are born, from which come the nine Lithuanian tribes.[1] As well understood by the author of *Mythologie de la Grece Antique* the Four Ages signify periods of time, and also an allegorical allusion to the Races. As he says:

> The successive races, destroyed and replaced by others, without any period of duration, are characterized in Greece by the name of metals, to express their ever-[illegible] value. Gold, the most brilliant and precious of all, symbol of bright-[illegible] qualifies the first race. . . The men of the second race, those of the Age [illegible] are already far inferior to the first. Inert and weak creatures, all their life no better than a long and stupid infancy. . . They disappear. . . The men of the [illegible] of Bronze are robust and violent [the Third Race], . . . their strength is [illegible]treme. "They had arms made of bronze, habitations of bronze; used nought but [illegible]nze. Iron, the black metal, was yet unknown.[2] The fourth race is, with Hesiod, [illegible] of the heroes who fell before Thebes,[3] or under the walls of Troy.[4]

Thus, as the four Races are found mentioned by the oldest Greek poets, [illegible]ugh very much confused and anachronistically, our doctrines are once [illegible]re corroborated in the Classics. But this is all "mythology" and poetry. [illegible]t can modern science have to say to such a euhemerization of old fictions? [illegible] verdict is not difficult to foresee. Therefore, an attempt must [illegible] made to answer by anticipation, and to prove that so much of the domain [illegible]s same science is taken up by fictions and empirical speculations that [illegible] of the men of learning has the slightest right, with such a heavy beam [illegible]s own eye, to point to the speck in the eye of the Occultist, even sup-[illegible]g that speck were not a figment of his own imagination.

[illegible] THEN THE THIRD AND FOURTH[5] BECAME TALL WITH PRIDE. "WE ARE [illegible]ICS;[6] WE ARE THE GODS" (*a*).

[illegible] THEY TOOK WIVES FAIR TO LOOK UPON. WIVES FROM THE MIND-[illegible] THE NARROW-HEADED. THEY BRED MONSTERS, WICKED DEMONS, MALE [illegible] FEMALE, ALSO KHADO,[7] WITH LITTLE MINDS (*b*).

[illegible] THEY BUILT TEMPLES FOR THE HUMAN BODY. MALE AND FEMALE [illegible] WORSHIPPED (*c*). THEN THE THIRD EYE ACTED NO LONGER (*d*).

(*a*) Such were the first truly physical men, whose first characteristic was — [illegible]! It is the memory of this Third Race and the gigantic Atlanteans which [illegible] lingered from one generation and race to another generation and race [illegible]wn to the days of Moses, and has found an objective form in those ante-[illegible] giants, those terrible sorcerers and magicians, of whom the Roman

[1] *Deutsche Mythol.*, i, p. 545, 3rd edit., and Hanusch *Schlawische Myth.*, p. 235. See Decharme, [illegible] who gives "nine times," and not seven.

[2] [illegible], *Opera et Dies*, vs. 143-55.

[3] See Æschylus, *Septem contra Thebas*.

[4] Decharme, ibid., pp. 289-90.

[5] Races

[6] It was said.

[7] In Sanskrit Dâkini.

Church has preserved such vivid, and at the same time distorted, legends. Anyone who has read and studied the Commentaries on the Archaic Doctrine will easily recognize in some of these Atlanteans the prototypes of the Nimrods, the Builders of the Tower of Babel, the Hamites, and all those *quanti* of "accursed memory," as theological literature expresses it; of those, in short, who have furnished posterity with the orthodox types of Satan. And this naturally leads us to inquire into the religious ethics of these early Races, mythical as they may be.

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any; for they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding than the Third Race felt itself one with the ever-present, as also the ever to be unknown and invisible, All, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower "principles" by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They fell in the battle of mortal life with Life Immortal and all those so fallen became the seed of the future generations of Atlanteans.[1]

At the dawn of his consciousness, the man of the Third Root-Race had thus no beliefs that could be called *religion*. That is to say, he was not only ignorant of "gay religions, full of pomp and gold" but even of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians from the very beginning of their intellectual life, had a religion, and a most beautiful one. Had they not their bright Gods of the Elements around them, and even within themselves?[2] Was not their childhood passed with, nursed and tended by, those who had given

[1] The name is used here in the sense, and as a synonym, of "sorcerers." The Atlantean Races were many, and their evolution lasted for millions of years. All of them were not bad, but became so towards the end of their cycle, as we, the Fifth Race, are now fast becoming.

[2] The "Gods of the Elements" are by no means the Elementals. The latter are at best used by them as vehicles and materials in which to clothe themselves.

hem being and called them forth to intelligent, conscious life? We are ured it was so, and we believe it. For the evolution of Spirit into Matter uld never have been achieved, nor would it have received its first impulse, ad not the bright Spirits sacrificed their own respective super-ethereal essen- to animate the man of clay, by endowing each of his inner "principles" ith a portion, or rather, a reflection, of that essence. The Dhyānis of the ven Heavens—the seven planes of Being—are the Noumena of the actual nd the future Elements, just as the Angels of the Seven Powers of Nature— e grosser effects of which we perceive in what science is pleased to call odes of motion," the imponderable forces and what not—are the still Noumena of still higher Hierarchies.

It was the "Golden Age" in those days of old, the Age when the "Gods lked the earth, and mixed freely with the mortals." When it ceased. Gods departed—*i.e.*, became invisible—and later generations ended hipping their kingdoms—the Elements.

It was the Atlanteans, the first progeny of *semi-divine* man after his ration into sexes—hence the first-begotten and humanly-born mortals—became the first "sacrificers" to the *God of Matter*. They stand, in the far-away past, in ages more than prehistoric, as the prototype on which great symbol of Cain was built,[1] as the first anthropomorphists who hipped Form and Matter—a worship which very soon degenerated into *orship*, and thence led to phallicism, which reigns supreme to this day in mbolism of every exoteric religion of ritual, dogma, and form. Adam Eve *became matter*, or furnished the soil, Cain and Abel—the latter the earing soil, the former "the tiller of that ground or field."

Thus the first Atlantean races, born on the Lemurian Continent, separated their earliest tribes into the righteous and the unrighteous; into those worshipped the one unseen Spirit of Nature, the Ray of which man feels in himself—or the Pantheists, and those who offered fanatical worship to Spirits of the Earth, the dark, Cosmic, anthropomorphic Powers, with m they made alliance. These were the earliest Gibborim, the "mighty . . of renown" in those days,[2] who become with the Fifth Race the birim, Kabiri with the Egyptians and the Phœnicians, Titans with the and Rākshasas and Daityas with the Indian races.

Cain was the "sacrificer," as shown at first in Chap. iv of *Genesis*, of "the fruit of the ground," he was the *first tiller*, while Abel "brought of the firstlings of his flock" to the Lord. Cain mbol of the first male, Abel of the first female humanity, Adam and Eve being the types of hird Race. The "murdering" is blood-shedding, but not taking life.

Genesis, vi, 4.

Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal God. At the same time this sexual religion was closely allied to, based upon, and, so to say, blended with, astronomical phenomena. The Lemurians gravitated toward the North Pole, or the Heaven of their Progenitors—the Hyperborean Continent; the Atlanteans, toward the South Pole, the "*Pit*" cosmically and terrestrially—whence breathe the hot passions blown into hurricanes by the cosmic Elementals, whose abode it is. The two Poles were denominated, by the Ancients, Dragons and Serpents—hence good and bad Dragons and Serpents, and also the names given to the "Sons of God"—Sons of Spirit and Matter—the good and bad Magicians. This is the origin of the dual and triple nature in man. The legend of the "Fallen Angels," in its esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the support on which hinges his entire Life-Cycle—the history of his evolution and growth.

On a firm grasp of this doctrine depends the correct understanding of Esoteric Anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the One into various contrasted aspects.

The reader, therefore, will not be surprised if so much space is devoted to an attempt to elucidate this difficult and obscure subject every time it presents itself. A good deal must necessarily be said on its symbological aspect because, by so doing, hints are given to the thoughtful student for his own investigations, and more light can thus be suggested than it is possible to convey in the technical phrases of a more formal, philosophical exposition. The "Fallen Angels," so called, are *Humanity itself*. The Demon of Pride, Lust, Rebellion, and Hatred, had *no being before* the appearance of physical conscious man. It is man who has begotten and nurtured the fiend, and allowed it to develop in his heart; it is he, again, who has contaminated the indwelling God in himself, by linking the pure Spirit with the impure Demon of Matter. And, if the Kabalistic saying, "*Demon est Deus inversus*," find its metaphysical and theoretical corroboration in dual manifested Nature, nevertheless, its practical application is found in Mankind alone.

Thus it has now become self-evident that—postulating as we do (*a*) the appearance of Man before that of other Mammalia, and even before the age of huge reptiles; (*b*) Periodical Deluges and Glacial Periods owing to the kārmic disturbance of the axis; and chiefly; (*c*) the birth of man from a Superior Being, or what Materialism would call a *supernatural* Being, though

is only super-*human* -our teachings have very few chances of an impartial hearing. Add to it the claim that a portion of Mankind in the Third Race—all those Monads of men who had reached the highest point of Merit and Karma in the preceding Manvantara—owed their psychic and rational natures to divine Beings *hypostasizing* into their Fifth Principles, and the Secret Doctrine must lose caste in the eyes of not only Materialism but even of dogmatic Christianity. For, no sooner will the latter have learned that these Angels are identical with their "Fallen" Spirits, than the Esoteric tenet will be proclaimed most terribly heretical and pernicious.[1] The *Divine* Man dwelt in an animal, and therefore, when the physiological separation took place in the natural course of evolution—when also "all the animal creation was *untied*," males were attracted to females—*that race fell*; not because they had eaten the Fruit of Knowledge and knew Good from Evil, but because they knew Lust. Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race in which, as hinted in the STANZAS, the higher Dhyan Chohans had incarnated.[2] "When we have ascertained the extent of the universe (and learnt to know all that there is in it) we will multiply our answer the *Sons of Will and Yoga* to their brethren of the same race, invite them to do as they do. This means that the great Adepts and Arhat Ascetics will "multiply," *i.e.*, once more produce "mind-born" immaculate sons—in the Seventh Root Race.

It is so stated in the *Vishnu* and *Brahma Purānas*, in the *Mahābhārata*[3] and in the *Harivamsha*. In one portion of the *Pushkara Māhātmya*, moreover, separation of the sexes is allegorized by Daksha, who, seeing that his will-born progeny, the "Sons of passive Yoga," will not create men, "*converts himself into a female* by whom he begets daughters," the future females of the Third Race which begat the Giants of Atlantis, the Fourth Race, so forth. In the *Vishnu Purāna* it is simply said that Daksha, the father of man-established sexual intercourse as the means of peopling the world.[4]

It is, perhaps, with an eye to this *degradation* of the highest and purest Spirits, who broke through intermediate planes of lower consciousness, the "Seven Circles of Fire" of *Pymander*, that he is made to say "This wisdom (*sophia*) descendeth not from above, but is earthly, sensual, now this Sophia is Manas, the "Human Soul," the Spiritual Wisdom or Soul being Buddhi, being so near the Absolute, is, *per se*, only *latent* consciousness, and is dependent upon Manas [illegible] beyond its own plane. [Sophia is given as *psūche* in the 1888 edition.]

This is the "Undying Race," as it is called in Esotericism, and exoterically the fruitless generation of the first progeny of Daksha, who curses Nārada, the divine Rishi, for having dissuaded the Haryashvas and the Shabalāshvas (the sons of Daksha) from procreating their species, by saying: "Be in the womb; there shall not be a resting place for thee in all these regions." After this, Nārada, the representative of that race of *fruitless* ascetics, is said, as soon as he dies in one body, to be reborn [illegible]

[1] Adi Parvan, p. 113.

[4] *Vishnu Purana*, Wilson's Trans., Vol. ii. p. 12.

Happily for the Human Race the "Elect Race" had already become the vehicle of incarnation of the highest Dhyānis (intellectually and spiritually before Humanity had become quite material. When the last sub-races—save some of the lowest—of the Third Race had perished with the great Lemurian Continent, the "Seeds of the *Trinity of Wisdom*" had already acquired the secret of immortality on Earth, that gift which allows the same Great Personality to step *ad libitum* from one worn-out body into another.

(*b*) The first War that Earth knew, the first shedding of human gore, was the result of man's eyes and senses being opened, which made him see that the daughters of his brethren were fairer than his own—and their wives also. There were rapes committed before that of the Sabines, and Menelaus robbed of their Helens before the Fifth Race was born. The Titans or Giants were the stronger; their adversaries, the wiser. This took place during the Fourth Race—that of the Giants.

For "there *were* Giants" in the days of old, indeed.[1] The evolutionary series of the animal world is a warrant that the same thing took place within the human races. Lower still in the order of creation we find witnesses for the same proportionate size in the flora going *pari passu* with the fauna. The pretty ferns we collect and dry among the leaves of our favourite volumes are the descendants of the gigantic ferns which grew during the Carboniferous period.

Scriptures, and fragments of philosophical and scientific works—in short, almost every record that has come down to us from antiquity—contain references to Giants. No one can fail to recognize the Atlanteans of the Secret Doctrine in the Rākshasas of Lankā—the opponents conquered by Rāma. Are these accounts no better than the production of empty fancy? Let us give the subject a few moments' attention.

ARE GIANTS A FICTION?

Here, again, we come into collision with science, which so far denies that man has ever been much larger than the average of tall and powerful men now met with occasionally. Dr. Henry Gregor denounces the traditions

[1] The traditions of every country and nation point to this fact. Donnelly quotes from Father Duran's *Historia Antigua de la Nueva Espana* of 1885, in which a native of Cholula, a centenarian, accounts for the building of the great pyramid of Cholula, as follows: "In the beginning, before the heavens the sun had been created, this land [Cholula] was in obscurity and darkness . . . but immediately *after the light of the sun arose in the East*, there appeared gigantic men . . . who built the said pyramid, its builders being scattered after that to all parts of the earth."

"A great deal of the Central American history is taken up with the doings of an ancient race of giants called Quinames," says the author of *Atlantis* (p. 204).

of Giants as resting upon ill-digested facts, and instances of mistaken judgments are brought forward as disproof of such traditions. Thus, in 1613 in a reality, called from time immemorial the "Field of Giants," in Lower Dauphiné, France, four miles from St. Romans, enormous bones were found deeply buried in the sandy soil. They were attributed to human remains, and even Teutobodus, the Teuton chief slain by Marius. But Cuvier's later research proved them to be the fossil remains of the Dinotherium Giganteum, 18 feet

Ancient buildings are pointed to as an evidence that our earliest were not much larger than we are, the entrance doors being of no size then than now. The tallest man of antiquity known to us, we are the Roman Emperor Maximus, whose height was only seven and a feet. Nevertheless, in our modern day, every year we see men taller this. The Hungarian who exhibited himself in the London Pavilion was ly 9 feet high. In America a giant was shown 9 feet 6 inches tall; the tenegrin Danilo was 8 feet 7 inches. In Russia and Germany one often in the lower classes above 7 feet. Now, as the ape-theorists are Mr. Darwin that the species of animals which results from cross breedays betray "*a tendency to revert to the original type*," they ought to apply law to men. Had there been no giants as a type in ancient days, ould be none now.

All this applies only to the historic period. And if the skeletons of the toric ages have failed so far to prove undeniably in the opinion of the claim here advanced, it is but a question of time. We, however, ly deny the reality of the failure. Moreover, as already stated, human s little changed since the last Racial Cycle. The giants of old are all under the oceans, and hundreds of thousands of years of constant by water would reduce to dust a brazen, much more a human skele-

And whence the testimony of well-known classical writers, of philoso- and men who, otherwise, never had the reputation for lying? Let us in mind, furthermore, that before the year 1847, when Boucher de rthes forced it upon the attention of science, hardly anything was known of l man, for archæology complacently ignored his existence. Of giants were "in the earth in those days" of old, the *Bible* alone had spoken he wise men of the West; the Zodiac being the solitary witness called n to corroborate the statement in the persons of Orion or Atlas, whose ghty shoulders were said to support the world.

Nevertheless, even the giants have not been left without their witnesses, d one may as well examine both sides of the question. The three sciences geological, sidereal and scriptural, the latter in its universal character—

may furnish us with the needed proofs. To begin with geology; it has already confessed that the older the excavated skeletons, the larger, taller and the more powerful their structure. This is already a certain proof in hand. Frédéric de Rougemont, who, though believing too piously in the *Bible* and Noah's Ark, is none the less a scientific witness, writes:

> All those bones, found in the Departments of the Gard, in Austria, Liège, etc., those skulls which all remind one of the negro type . . . and which by reason of their type might be mistaken for animals, have all belonged to men of *high stature*.[1]

The same is repeated by Lartet, an authority, who attributes a "tall stature" to those who were submerged in the Deluge—not necessarily "Noah's"—and a smaller stature to the races which lived subsequently.

As for the evidence furnished by ancient writers, we need not trouble ourselves with that of Tertullian, who assures us that in his day a number of giants were found at Carthage—for, before his testimony can be accepted his own identity,[2] if not actual existence, would have to be proven. We may, however, turn to the papers of 1858, which speak of a "sarcophagus of giants" found that year on the site of this same city. As to the ancient Pagan writers, we have the evidence of Philostratus, who speaks of a giant skeleton twenty-two cubits long, as well as of another of twelve cubits, seen by himself on the promontory of Sigæum. This skeleton may perhaps not have belonged, as believed by Protesilaus, to the giant killed by Apollo at the siege of Troy; nevertheless, it was that of a giant, as was that of the other discovered by Messecrates of Stira, in Lemnos—"horrible to behold," according to Philostratus.[3] Is it possible that prejudice would carry science so far as to class *all* these men as either fools or liars?

Pliny speaks of a giant in whom he thought he recognized Orion, or Otus, the brother of Ephialtes.[4] Plutarch declares that Sertorius saw the tomb of Antæus, the Giant; and Pausanias vouches for the actual existence of the tombs of Asterius and of Geryon, or of Hillus, son of Hercules—all Giants, Titans and mighty men. Finally the Abbé Pègues, affirms in his curious work, *Les Volcans de la Grèce* that:

> In the neighbourhood of the volcanoes of the isle of Thera, giants with enormous skulls were found laid out under colossal stones, the erection of which in every place must have necessitated the use of titanic powers, and which tradition associates in all countries with the ideas about giants, volcanoes and magic.[5]

[1] *Histoire de la Terre*, p. 154.

[2] There are critics who, finding no evidence for the existence of Tertullian save in the writings of Eusebius, "the veracious," are inclined to doubt it.

[3] *Heroica*, p. 35.

[4] *Hist. Nat.*, VII, xvi.

[5] See for the above De Mirville, *Des Esprits*, Tome iii, 47-8.

In the same work above cited, the author wonders why in the *Bible* and tradition the Gibborim, the giants or the "mighty ones," the Rephaim, the spectres or the "phantoms," the Nephilim, or the "fallen ones" (*irruentes*), are shown as if identical, though they are "all *men*," since the *Bible* calls them the primitive and the mighty ones—*e.g.*, Nimrod. The Secret Doctrine explains the secret. These names, which belong by right only to the four preceding Races and the earliest beginning of the Fifth, allude very clearly to the first two *Phantom* (Astral) Races, to the "Fallen" Race—the Third, and the Race of the Atlantean Giants—the Fourth, after which "men began to decrease in stature."

Bossuet sees the cause of subsequent universal idolatry in the "original ... "Ye shall be as Gods," says the Serpent of *Genesis* to Eve, thus laying the first germ of the worship of *false deities*.[1] Hence, he thinks, came idolatry, or the cult and adoration of *images*, of anthropomorphized or human gods. But, if it is this that idolatry is made to rest upon, then the two Churches—Greek, and the Latin especially—are as idolatrous and pagan as any other religion.[2] It was only in the Fourth Race that men, who had lost sight to be considered divine, resorted to body worship, in other words to idolatry. Till then, they had been truly Gods, as pure and as divine as their Progenitors, and the expression of the allegorical "Serpent," as has been sufficiently shown in the preceding pages, does not refer at all to the theological "Fall" of men, but to their acquiring the Knowledge of Good and Evil; and this knowledge came to them *prior* to their fall. It must not be forgotten that it is only after his forced expulsion from Eden that "Adam knew Eve his wife." We shall not, however, check the tenets of the Secret Doctrine by the dead-letter of the Hebrew *Bible*, but rather point out the similarities between the two in their esoteric meaning.

It was only after his defection from the Neo-Platonists, that Clement of Alexandria began to translate *gigantes* by *serpentes*, explaining that "serpents and giants signify *demons*."[3]

[1] *Variations*, p. 56.

[2] And that, notwithstanding the formal prohibition at the great Church Council of Elyrus in 303, when it was declared that "the form of God, which is immaterial and invisible, shall not be represented by figure or shape." In 692, the Council of Constantinople similarly prohibited the faithful to paint or represent Jesus *as a lamb*," as also "to bow the knee in praying, as it is the act of idolatry." But the Council of Nicæa (787) brought this idolatry back, while that of Rome (883) excommunicated John, the Patriarch of Constantinople, for showing himself an enemy of image worship.

[3] *Genesis*, vi. Treating of the Chinese Dragon and the literature of China, Mr. Charles Gould, in *Mythical Monsters* (p. 212), writes: "Its mythologies, histories, religions, popular stories, and poetry all teem with references to a mysterious being who has a physical nature and spiritual attributes. Gifted with an accepted form, which he has the supernatural power of casting off for the adoption of others, he has the power of influencing the weather, producing droughts or fertilizing

We may be told that, before we draw parallels between our tenets and those of the *Bible*, we have to show better evidence of the existence of the Giants of the Fourth Race than the reference to them found in *Genesis*. We answer, that the proofs we give are more satisfactory, at any rate are supported by more literary and scientific evidence, than those of Noah's Deluge will ever be. Even the historical works of China are full of such reminiscences about the Fourth Race. In the French translation of the *Shoo-King*,[1] we read:

> When the Miao-tse (that antediluvian and perverted race [explains the annotator] which retired in the days of old to the rocky caves, and the descendants of which are said to be still found in the neighbourhood of Canton),[2] *according to ancient documents*, had, owing to the beguilements of Tchy-Yeoo, troubled all the earth, it became full of brigands. . . . The Lord (Chang-ty [a King of the *Divine* Dynasty]) cast his eyes over the people, and saw no longer among them any trace of virtue. Then he commanded Tchong and Ly [two lower Dhyān Chohans] to cut away every communication between heaven and earth. Since then, there has been no more *going up and down*![3]

"Going up and down" means an untrammelled communication and intercourse between the two Worlds.

As we are not in a position to give out a full and detailed history of the Third and Fourth Races, as many isolated facts concerning them as are permitted must be now collated together, especially those corroborated by direct as well as by inferential evidence found in ancient literature and history

rains at pleasure, of raising tempests and allaying them. Volumes could be compiled from the scattered legends which everywhere abound relating to this subject."

This "mysterious being" is the *mythical* Dragon, *i.e.*, the symbol of the *historical* and actual Adept, the Master and Professor of Occult Sciences of old. It has already been stated elsewhere that the great "Magicians" of the Fourth and Fifth Races were generally called "Serpents" and "Dragons" after their Progenitors. All these belonged to the Hierarchy of the so-called "Fiery Dragons of Wisdom," the Dhyān Chohans, answering to the Agnishvātta Pitris, the Maruts and Rudras generally, as the issue of Rudra their father, who is identified with the God of Fire. More is said in the text. Now Clement, an Initiated Neo-Platonist, knew, of course, the origin of the word "Dragon," and why the Initiated Adepts were so called, as he knew the secret of the Agathodæmon, the Christ, the so-called Serpent of the Gnostics. He knew that the dogma of his new faith required the transformation of all the *gods* of Jehovah—the Angels supposed to have rebelled against that "Elohim" as the Titan Prometheus rebelled against Zeus, the usurper of his father's kingdom—and that "Dragon" was the mystic appellation of the "Sons of Wisdom"; from this knowledge came his condemnation, as cruel as it was arbitrary, "serpents and giants signify *demons*," *i.e.*, not "Spirits," but *Devils*, in Church parlance.

[1] Part IV, Ch. xxvii, p. 291.

[2] "What would you say to our affirmation that the Chinese—I now speak of the inland, the true Chinaman, not of the hybrid mixture between the fourth and fifth races now occupying the throne of the Celestial Empire—the aborigines who belong in their unallied nationality wholly to the highest and last branch of the Fourth Race, reached their highest civilization when the fifth had hardly appeared in Asia?" (*Esoteric Buddhism*, eighth ed., p. 69.) And this handful of the inland Chinese are all of a very small stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be found and correctly translated, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European archæologists only have been able to procure such priceless works.

[3] Quoted in De Mirville, op. cit., Tome iii, p. 53. Remember the same statement in the *Book of Enoch* as also the ladder seen by Jacob in his dream. The "two worlds" mean, of course, the two states of Consciousness and Being. A seer can commune with Beings of a higher plane than the Earth, without quitting his armchair.

As the "coats of skin" of men thickened, and they fell more and more into physical sin, the intercourse between Physical and Ethereal *Divine* Man was [illegible]. The Veil of Matter between the two planes became too dense for even the Inner Man to penetrate. The Mysteries of Heaven and Earth, revealed to the Third Race by their Celestial Teachers in the days of their purity, became a great focus of light, the rays from which became necessarily darkened as they were diffused and shed upon an uncongenial, because too material, soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-hero worship. Alone a handful of primitive men—in whom the spark of Divine Wisdom burnt bright, and became only strengthened in its intensity as it grew dimmer and dimmer with every age in those who turned it to evil purposes—remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers. There were those among them who remained in the Kumāric condition from the beginning; and tradition whispers, what Secret Teachings affirm, namely, that these Elect were the germ of a [illegible] *which has never died since that period.*

[illegible] the *Catechism* of the Inner Schools says:

> [illegible] *Inner Man of the First * * * only changes his body from time [illegible] is ever the same, knowing neither rest nor Nirvāna, spurning [illegible] and remaining constantly on Earth for the salvation of mankind. [illegible] of the seven Virgin-men* [*Kumāra*[1]] *four sacrificed themselves for [illegible] of the world and the instruction of the ignorant, to remain till the end [illegible] present Manvantara. Though unseen, they are ever present. When [illegible] say of one of them, "He is dead"; behold, he is alive and under another [illegible]. These are the Head, the Heart, the Soul, and the Seed of undying [illegible]* [*Jñāna*]. *Thou shalt never speak, O Lanoo, of these great [illegible]* [illegible] . . .] *before a multitude, mentioning them by their names. The [illegible] will understand.*[2]

It is these sacred "Four" who have been allegorized and symbolized in the *Linga Purāna*, which states that Vāmadeva (Shiva) as a Kumāra is reborn [illegible] Kalpa (Race, in this instance), as four youths—four, white; four, red; [illegible], yellow; and four, dark or brown. Let us remember that Shiva is [illegible]minently and chiefly an ascetic, the patron of all Yogis and Adepts, and [illegible] allegory will become quite comprehensible. It is the spirit of Divine [illegible]sdom and chaste Asceticism itself which incarnates in these Elect. It is only

[1] See the Commentary on the Four Races—and on the "Sons of Will and Yoga," the immaculate [illegible] of the Androgynous Third Race. [Vol. 3.]

[2] In the *Kabalah* the pronunciation of the four-lettered *ineffable* Name is "a most secret arcanum" [illegible] secret of secrets."

after *getting married* and being dragged by the Gods from his terrible ascetic life, that Rudra becomes Shiva, a God—and not one of a very virtuous or merciful type—in the Hindu Pantheon. Higher than the "Four" is only ONE on Earth as in Heavens—that still more mysterious and solitary Being described in Volume 1.

We have now to examine the nature of the "Sons of the Flame" and of "Dark Wisdom," as well as the *pros* and *cons* of the Satanic assumption.

Such broken sentences as could be made out from the fragments of the tile, which George Smith calls "The Curse after the Fall,"[1] are of course allegorical; yet they corroborate that which is taught of the true nature of the Fall of the Angels in our Books. Thus, it is said that the "Lord of the Earth his name called out, the Father Elu [Elohim]," and pronounced his "curse," which "the God Hea heard, and his liver was angry, because Adam man [Angelic Man] had corrupted his purity," for which Hea expresses the desire that "*wisdom and knowledge* hostilely may they injure him [man]."[2]

The latter sentence points to the direct connection of the Chaldean with the Genetic account. While Hea tries to bring to nought the wisdom and knowledge gained by man, through his newly-acquired intellectual and conscious capacity of creating in his turn—thus taking the monopoly of creation out of the hands of God (the Gods)—the Elohim do the same in the third chapter of *Genesis*. Therefore the Elohim sent him out of Eden.

But this was of no avail. For the Spirit of Divine Wisdom being upon and *in* man—verily the Serpent of Eternity and all Knowledge, that Mānasic Spirit, which made him learn the *secret* of "creation" on the Kriyāshaktic, and of procreation on the Earthly planes—led him as naturally to discover his way to immortality, notwithstanding the jealousy of all the Gods.

The early Atlanto-Lemurians are charged with taking unto themselves (the divine incarnations) wives of a lower race, namely, the race of the hitherto mindless men. Every ancient Scripture has the same, more or less disfigured, legend. Primarily, the Angelic *Fall*, which has transformed the "First-born" of God into the Asuras, or into the Ahriman or Typhon of the "Pagans"—*i.e.*, if the accounts given in the *Book of Enoch*,[3] and in Hermes,

[1] *The Chaldean Account of Genesis*, p. 81.

[2] Ibid., p. 84, lines 12, 14 and 15.

[3] Returning once more to this most important subject in Archaic Cosmogony, even in the Norse legends, in the Sacred Scrolls of the Goddess Saga, we find Loki, the brother by blood of Odin—just as Typhon, Ahriman, and others are respectively brothers of Osiris and Ormazd—becoming evil only later, when he had mingled too long with humanity. Like all other Fire or Light Gods—Fire burning and destroying as well as warming and giving life—he ended by being regarded in the destructive sense of "Fire." The name *Loki*, we learn from *Asgard and the Gods* (p. 250), has been derived from the old word *liuhan*, to enlighten. It has, therefore, the same origin as the Latin *lux*, light. Hence Loki is identical with Lucifer or Light-bringer. This title, being given to the Prince of Darkness

Purānas and *Bible* are taken literally—has, when read esoterically, the following simple signification:

Sentences such as, " In his [Satan's] ambition he raises his hand against the Sanctuary of God of Heaven," etc., ought to read: Prompted by the [illegible] of Eternal Evolution and Karma, the Angel incarnated on Earth in Man; and as his Wisdom and Knowledge are still divine, although his Body is earthly, [illegible] allegorically) accused of divulging the Mysteries of Heaven. He com[illegible] and uses the two for purposes of human, instead of superhuman, pro[illegible]. Henceforth, " man will *beget*, not *create*," [1] But as, by so doing, he [illegible] use his weak Body as the means of procreation, that Body will pay the [illegible] for this Wisdom, carried from Heaven down to the Earth; hence the [illegible]ion of physical purity will become a temporary curse.

The Mediæval Kabalists knew this well, since one of them did not fear [illegible]te:

> The Kabalah was first taught by God himself to a select Company of Angels [illegible]ed a theosophic school in Paradise. After the Fall the Angels most *gra*[illegible] *communicated this heavenly doctrine to the disobedient child of Earth*, to furnish the [illegible]plasts with the means of returning to their pristine nobility and felicity.[2]

[illegible] shows how the incident of the Sons of God, marrying and imparting [illegible]ne Secrets of Heaven to the Daughters of Men—as allegorically told [illegible]h and in the sixth chapter of *Genesis*—was interpreted by the Chris[illegible]balists. The whole of this period may be regarded as the *pre-human* [illegible] that of Divine Man, or as plastic Protestant theology now has it— the [illegible]mite period. But even *Genesis* begins its *real* history (chap. vi) by [illegible]ts of " those days " and the " sons of God " marrying and teaching [illegible] the " daughters of men."

[illegible]ggestive and is in itself a vindication against theological slander. But Loki is still more [illegible]ted to Prometheus, for he is shown chained to a sharp rock, while Lucifer, also identified [illegible]n, was chained down in Hell, a circumstance, however, which prevented neither of them [illegible]ng with all freedom on Earth, if we accept the theological paradox in its fulness. Loki is a [illegible]rous and powerful God in the beginnings of time, and the principle of good, and not [illegible] Scandinavian theogony.

Greek mythos alluded to a few pages back, namely the mutilation of Uranus by his son [illegible], is an allusion to this " theft " of the *divine creative Fire* by the Son of the Earth and Heavens. [illegible]us, the personification of the Celestial Powers, has to cease creating; he is made impotent by [illegible] the God *in Time*), so in the Egyptian cosmogony, it is Thot, the God of Wisdom, who regu[illegible] fight between Horus and Set, the latter being served by the former as Uranus is by Kronos. [illegible]k *of the Dead*, ch. xvii, line 26.) In the Babylonian account it is the God *Zu* who strips the [illegible] of the Gods " of " *umsim* " the ideal creative organ, not the " crown " (!) as G. Smith [illegible] op. cit., pp. 115-6). For, in the fragment K. 3454 (British Museum), it is said very clearly, [illegible] having stripped the " venerable of heaven " of his *dignity*, he carried away the " *um im* " of the [illegible] and burnt thereby " the *tetes* [*the power*] of all the gods," thus " governing the whole of the [illegible]." As the *um im* was " *on the seat* " of Bel, it could hardly be the " crown " A [illegible] in the *Bible*. Ham is the Chaldean *Zu*, and both are cursed for the same allegoric[illegible]ribed crime.

[1] Quoted by Christian Ginsburg from the *Kabalah*

This period is the one described in the *Purānas*; and relating as it does to days lost in archaic ages, hence prehistoric, how can any anthropologist feel certain whether the mankind of that period was or was not as he knows it now? The whole *personnel* of the *Brāhmanas* and *Purānas*—the Rishis, Prajāpatis, Manus, their wives and progeny—belong to that pre-human period. All these are the *Seed* of Humanity, so to speak. It is around these "Sons of God," the "mind born" astral children of Brahmā, that our physical frames have grown and developed to what they are now. For, the Purānic histories of all those men are those of our Monads, in their various and numberless incarnations on this and other Spheres, events perceived by the "Shiva Eye" of the ancient Seers—the "Third Eye" of our STANZAS—and described allegorically. Later on, they were disfigured for sectarian purposes; mutilated, but still left with a considerable groundwork of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy.

But with the Fourth Race we reach the purely human period. Those who were hitherto semi-divine Beings, self-imprisoned in bodies which were human only in appearance, became physiologically changed and took unto themselves wives who were entirely human and fair to look upon, but in whom *lower, more material*, though sidereal, Beings had incarnated. These Beings in female forms—Lilith is the prototype of them in the Jewish traditions—are called in the Esoteric accounts Khado (Dākinī, in Sanskrit). Allegorical legends call the Chief of these Liliths Sangye Khado (Buddha Dākinī, in Sanskrit); all are credited with the art of "walking in the air," and the "greatest *kindness to mortals*;" but with no *mind*—only animal instinct.[1]

(c) This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship. It began by the worship of the human body—that "miracle of miracles," as an English author calls it—and ended by that of its respective sexes. The worshippers were giants in stature; but they were not giants in knowledge and learning, though it came to them more easily than it does to the men of our modern times. Their science was innate in them. The Lemuro-Atlantean had no need of discovering and fixing in his memory that which his informing PRINCIPLE *knew* at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the Matter in which the *principles* had clothed themselves, could, the one weaken the memory of their pre-natal knowledge, the other, blunt and even

[1] Schlagintweit, *Buddhism in Tibet*, p. 248. These are the Beings whose legendary existence has served as a groundwork upon which to build the Rabbinical Lilith, and what the believers in the *Zohar* would term the antediluvian women, and the Kabalists the pre-Adamite races. They are so [illegible]—this is certain, however fantastic the exuberance of later growth.

extinguish every spark of the spiritual and divine in them. Therefore had they, from the first, fallen victims to their animal natures and bred "monsters" men of distinct varieties from themselves.

Speaking of the Giants, Creuzer well describes them in saying that:

> Those children of Heaven and Earth were endowed at their birth by the *Powers*, the authors of their being, with extraordinary faculties both moral physical. They *commanded the Elements, knew the secrets of Heaven and the Earth, sea and the whole world, and read futurity in* the stars. . . . It seems, indeed, as when reading of them, one has to deal *not with men as we are* but with Spirits Elements sprung from the bosom of Nature and having full sway over her All these beings are marked with a character of *magic* and *sorcery*. . . .

And so they were, those now legendary heroes of the prehistoric, still really existing, races. Creuzer was wise in his generation, for he did charge with deliberate deceit, or dullness and superstition, an endless of recognized philosophers, who mention these races and assert that, in their own time, they had seen their fossils. There were sceptics days of old—as many and great as they are now. But even a an, a Democritus and an Epicurus yielded to the evidence of *facts* and ed the discriminative capacity of really great intellects, which can dis-uish fiction from fact, and truth from exaggeration and fraud. Ancient rs were no more fools than are our modern wise men; for, as well rked by the author of "Notes on Aristotle's Psychology in Relation to lern Thought," in *Mind*:

> The common division of history into ancient and modern is . . . misleading. eks in the fourth century, B.C., were in many respects moderns; especially, add, in their scepticism. They were not very likely to accept *fables* so easily.

Yet the Lemurians and the Atlanteans, those "children of Heaven and h," were indeed marked with a character of *sorcery*; for the Esoteric rine charges them precisely with what, if believed, would put an end to difficulties of science with regard to the origin of man, or rather, his tomical similarities to the *Anthropoid Ape*. It accuses them of having mitted the (to us) abominable crime of breeding with so-called "animals," producing a truly pithecoid species, now extinct. Of course, as also he question of spontaneous generation—in which Esoteric Science believes, hich it teaches—the possibility of such a cross-breed between man and mal of any kind will be denied. But apart from the consideration that early days, as already remarked, neither the human Atlantean Giants, the "animals," were the physiologically perfect men and mammalians at are now known to us, the modern notions upon this subject—those of physiologists included—are too uncertain and fluctuating to permit them bsolute *a priori* denial of such a fact.

A careful perusal of the Commentaries would make one think that the Being with which the new "Incarnate" bred, was called an "animal," not because he was no human being, but rather because he was so dissimilar physically and mentally to the more perfect races, which had developed physiologically at an earlier period. Remember STANZA 7 and what is said in Shloka 24, *viz.*, that when the "Sons of Wisdom" came to incarnate the first time, some of them incarnated fully, others projected into the forms only, *Sparks*, while some of the Shadows were left over from being *filled* and perfected, till the Fourth Race. Those races, then, which "remained destitute of knowledge," or those again which were left "mindless," remained as they were, even after the natural separation of the sexes. It is these who committed the first cross-breeding, so to speak, and bred monsters; and it is from the descendants of these that the Atlanteans chose their wives. Adam and Eve, with Cain and Abel, were supposed to be the only *human* family on Earth. Yet we see Cain going to the land of Nod and taking there a wife. Evidently, one race only was supposed perfect enough to be called human; and, even in our own day, while the Sinhalese regard the Veddhas of their jungles as *speaking animals* and no more, some British people, in their arrogance, firmly believe that every other human family—especially the dark Indians—is an *inferior* race. Moreover there are naturalists who have seriously considered the problem whether some savage tribes—like the Bushmen, for instance—can be regarded as *men* at all. In describing that species (or race) of animal "fair to look upon," as a biped, the Commentary says:

Having human shape, but having the lower extremities, from the waist down, covered with hair.

Hence the race of the *satyrs*, perhaps.

If men existed two million years ago, they must have been—just as were the animals—quite different physically and anatomically from what they have now become, and nearer then to the type of pure mammalian animal than they are now. Anyhow, we learn that the animal world has bred strictly *inter se*, *i.e.*, in accordance with genus and species—only since the appearance *on this Earth* of the Atlantean Race. As demonstrated by the author of that able work, *Modern Science and Modern Thought*, this idea of the refusal to breed with another species, or that sterility is the only result of such breeding, "appears to be a *prima facie* deduction rather than an absolute law" even now. He shows that:

Different species do, in fact, often breed together, as is seen in the famous instance of the horse and ass. It is true that in this case the mule is sterile. . . But this rule is not universal, and quite recently one new hybrid race, that of the leporide or hare-rabbit, has been created which is perfectly fertile.

The progeny of wolf and dog is also instanced, as also that of several other domestic animals; foxes and dogs again, and the modern Swiss cattle shown by Rütimeyer as descended from "three distinct species of fossil-oxen, the *Bos primigenius*, *Bos longifrons* and *Bos frontosus*."[1] *Yet some of those species, as the ape family, which so clearly resembles man in physical structure,* with, we are told,

> Numerous branches, which graduated into one another, but the extremes of which differ more widely than man does from the highest of the ape series.

The gorilla and chimpanzee, for instance.

Thus Mr. Darwin's remark—or shall we say the remark of Linnæus?—*Natura non facit saltum* [Nature does not proceed by leaps], is not only corroborated by Esoteric Science but would—were there any chance of the doctrine being accepted by any others than its direct votaries—reconcile modern evolution theory, in more than one way, if not entirely, with as also with the absolute failure of the anthropologists to meet with "missing link" in our Fourth Round geological formations.

We will show elsewhere that modern science, however unconsciously to itself, pleads our case by its own admissions, and that de Quatrefages is perfectly right, when he suggests in his last work, that it is far more likely that the anthropoid ape should be discovered to be *the descendant of man*, than that the two types should have a common, fantastic and nowhere-to-be-found ancestor. Thus the wisdom of the compilers of the old STANZAS is vindicated by at least one eminent man of science, and the Occultist prefers to believe, as he has ever done, that, as the Commentary says:

> *Man was the first and highest* [*mammalian*] *animal that appeared in this* [*Fourth Round*] *creation. Then came still huger animals; and last of all the man who walks on all fours.* [*For*] *the Rākshasas* [*Giant-Demons*] *and* [*Titans*] *of the White Dvipa* [*Continent*] *spoiled his* [*the dumb*] *sires.*

Furthermore, as we see, there are anthropologists who have traced man back to an epoch which goes far to break down the apparent barrier that exists between the chronologies of modern science and the Archaic Doctrine. It is true that English scientists generally have declined to commit themselves to the acceptance of the hypothesis of even a Tertiary man. They, each and all, have fixed the antiquity of Homo Primigenius by their own lights and prejudices. Some, indeed, ventures to speculate on a possible Pliocene or Miocene man. Prof. Boyeman and Mr. Grant Allen have relegated his advent to the Eocene. Speaking generally, English scientists consider that we cannot safely go

[1] *Op. cit.*, pp. 101-2.

[illegible] de Quatrefages. Unfortunately, the facts do not accommodate the [illegible] reserve of these latter. The French school of anthropology [illegible] views on the discoveries of l'Abbé Bourgeois, Capellini, and others, has averred, almost without exception, the doctrine that the traces of our ancestors are certainly to be found in the Miocene, while M. de Quatrefages now inclines to postulate a Secondary Age man. Farther on we shall compare such estimates with the figures given in the Brāhmanical exoteric books which accommodate to the Esoteric Teaching.

[illegible] "Then the Third Eye acted no longer,"

says the Stanza, because MAN had sunk too deep into the mire of Matter.

What is the meaning of this strange and weird statement in Shloka 41 concerning the Third Eye of the Third Race which had died and acted no longer?

A few more Occult Teachings must now be given with reference to this point as well as some others. The history of the Third and Fourth Races must be amplified in order that it may throw some more light on the development of our present humanity; and show how the faculties, called into activity by Occult training, restore man to the position he previously occupied in reference to spiritual perception and consciousness. But the phenomenon of the Third Eye has to be first explained.

THE RACES WITH THE "THIRD EYE"

The subject is so unusual, the paths pursued so intricate, so full of dangerous pitfalls prepared by adverse theories and criticism, that good reasons have to be given for every step taken. While turning the light of the bull's-eye, called Esotericism, on almost every inch of the Occult ground travelled over, we have also to use its lens to throw into stronger objectivity the regions explored by exact science; this, not only in order to contrast the two, but to defend our position.[1]

[1] For supplementary, we would recommend a short article by Vicomte de Figanière, F.T.S., in The Theosophist, entitled "Esoteric Studies." Its author expounds therein quite an Occult theory, [illegible] a new idea—"the *progress* of the Monad concurring with the *retrogression* of Form, [illegible]" (Aug. 1887, pp. 666-71.) He says, "Who knows what shape [illegible] the Ego in previous rings [Rounds, or Races?]? . . . May not man's type . . . have been [illegible] Must not the Monkey-kingdom of Rāmāyana fame rest on some [illegible] reaching back to a period when that was the common lot, or rather aspect, of man?" [illegible] the author would go a very correct, though too short, exposition of his theory by saying that [illegible] will explain: "With physico-ethereal man there must be *involution* of [illegible] the [illegible] of the sub-human class evolved from animal prototypes [illegible] man find among the graceful, shapely orders issuing from the [illegible] for his successive embodiments *when procreated* [illegible]

It may be complained by some that too little is said of the physical, *human* side of the extinct races, in the history of their growth and evolution. Much more might be said, assuredly, if simple prudence did not make us hesitate at the threshold of every new revelation. All that finds possibility and landmarks in the discoveries of modern science, is given; all that of which exact knowledge knows nothing and upon which it is unable to speculate and therefore denies as fact in nature – is withheld.

But even such statements as, for instance, that, of all the mammalians, man was the earliest, that it is man who is the indirect ancestor of the ape, and that he was a kind of Cyclops in days of old – all will be contested; yet scientists will never be able to prove, except to their own satisfaction, that it is *not so*. Nor can they admit that the first two Races of men were too ethereal and phantom-like in their constitution, organism, and *shape* even, to be called physical men. For, if they do, it will be found that this is one of the reasons why their relics can never be expected to be exhumed among other fossils. Nevertheless all this is maintained. Man was the "storehouse," so to speak, of *all the seeds of life* for this Round, vegetable and animal. As Ain Soph is "One, *notwithstanding the innumerable forms which are* [illegible]"[2] so is man, on Earth the microcosm of the macrocosm.

As soon as man appeared, everything was complete . . . for everything is realised in man. He *unites in himself all forms*.[3]

The mystery of the *earthly* man is after the mystery of the Heavenly Man.[4]

The human form—so called because it is the vehicle (under whatever [illegible]) of the *Divine* Man—is, as so intuitionally remarked by the author of Esoteric Studies,[29] the *new type*, at the beginning of every Round.

As man never can be, so he never has been, manifested in a shape belonging to the animal kingdom *in esse*, *i.e.*, he never formed part of the kingdom. Derived, or derived, from the most finished class of the latter, a new human form must always have been *the* new type of the cycle. The human shape in one ring [?], as I define, becomes cast-off clothes in the next; it is then appropriated by the highest [illegible] in the servant-kingdom below.[5]

[illegible] up—a process which will include all mankind only very gradually. The [*pre*-?] Adamic and Adamic races were giants: ethereal counterparts may possibly be lilliputians—beauteous, [illegible], diaphanous—but will assuredly be giants in mind."

It may be objected that this is a contradiction. That, as the first Root Race appeared [illegible]00,000 years after the vegetation had evolved, the Seed of vegetable life could not be in the [illegible] Race. We say it could; for up to man's appearance in *this* Round, the vegetation was of quite [illegible] kind to what it is now, and quite ethereal; this, for the simple reason that no grass or plants [illegible] have been physical before there were animal or other organisms to breathe out the carbonic [illegible] which vegetation has to imbibe for its development, its nutrition and growth. They are interdependent in their *physical* and achieved forms.

[illegible]*ohar*, i, 21*a*. [3] Ibid., iii, 48*a*. [4] Ibid., ii, 70*a*.

[illegible] Op. cit., p. 666.

If the idea is what we understand it to mean—for the "rings" spoken of somewhat confuse the matter—then it is the correct Esoteric Teaching. Having appeared at the very beginning, and at the head of sentient and conscious life, Man—the Astral, or the "Soul," for the *Zohar*, repeating the Archaic Teaching, distinctly says that "the *real* man is the soul, and his material frame no part of him." Man became the living and animal *Lingam* from which the "cast-off clothes" determined the shape of every life and animal in this Round.[1]

Thus, he "created," for ages, the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds. The same idea and teaching are as distinctly given in the *Vendīdād*, of the Mazdeans, as they are in the Chaldean and Mosaic allegory of the Ark, all of which are the many national versions of the original legend given in the Hindu Scriptures. It is found in the allegory of Vaivasvata Manu and *his* Ark with the Seven Rishis, each of whom is shown the Father and Progenitor of specified animals, reptiles, and even monsters, as in the *Vishnu* and other *Purānas*. Open the Mazdean *Vendīdād*, and read the command of Ahura Mazda to Yima, a Spirit of the Earth, who symbolizes the three Races, after telling him to build a Vara—"an enclosure," an Argha or Vehicle.

> Thither [into the Vara] thou shalt bring the seeds of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle, etc. . . . All those seeds shalt thou bring, two of every kind to be kept inexhaustible there, so long as those men shall stay in the Vara.[2]

Those "men" in the "Vara" are the "Progenitors," the Heavenly Men or Dhyānis, the future Egos who are commissioned to inform mankind. For the Vara, or Ark, or again the Vehicle, simply means *Man*.[3]

> That Vara thou shalt seal up [after filling it up with the seeds], and thou shalt make a door, and a window self-shining within [which is the Soul].[4]

And when Yima inquires of Ahura Mazda how he shall manage to make that Vara, he is answered:

> Crush the earth . . . and knead it with thy hands, as the potter does when kneading the potter's clay.[5]

[1] It is stated in the *Zohar* that the "primordial worlds" (sparks) could not continue because man was not as yet. "The *human* form contains everything; and as it did not as yet exist, the worlds were destroyed."

[2] *The Sacred Books of the East*, vol. iv; *The Vendīdād*, J. Darmesteter; Fargard, p. 17.

[3] This is the meaning when the allegory and symbol are opened and read by means of the first key, or the key to terrestrial anthroposophy. This interpretation of the "Ark" symbolism does not in the least interfere with its astronomical, or even theogonic keys; nor with any of the other six meanings. Nor does it seem less scientific than the modern theories about the origin of man. As said, it has seven keys to it, like the rest.

[4] Ibid., p. 18.

[5] Ibid.

The Egyptian ram headed God makes man of clay on a potter's wheel, also in *Genesis* do the Elohim fashion him out of the same material.

When the "Maker of the material world," Ahura Mazda, is asked, furthermore, what is to give light "to the Vara which Yima made," he answers that:

> There are uncreated lights and created lights. There [in Airyana Vaêjo, where Vara is built], the stars, the moon, and the sun are only once (a year) seen to rise and set, and a year seems only as a day [and night].[1]

This is a clear reference to the "Land of the Gods" or the (now) Polar regions. Moreover another hint is contained in this verse, a distinct allusion to the "uncreated lights" which enlighten man within his "principles." Otherwise, no sense or reason could be found in Ahura Mazda's answer which is forthwith followed by the words:

> Every fortieth year, to every couple [hermaphrodite] *two are born, a male and a female.*

The latter is a distinct echo of the Secret Doctrine, of a STANZA which

> *At the expiration of every forty [annual] Suns, at the end of every fortieth year, the Double one becomes four; male and female in one, in the first and second and the third. . . .*

This is clear, since every "Sun" meant a whole year, the latter being composed of one Day then, as in the Arctic Circle it is now composed of six months. According to the old teaching, the axis of the Earth gradually changes its inclination to the ecliptic, and at the period referred to, this inclination was such that a polar Day lasted during the whole period of the Earth's revolution about the Sun, when a kind of twilight of very short duration intervened; after which the polar land resumed its position directly under the polar rays. This may be contrary to astronomy as now taught and understood: but who can say that changes in the motion of the Earth, which do not take place now, did not occur millions of years back?

Returning once more to the statement that VARA meant the MAN of the Fourth Round, as much as the Earth of those days, the Moon, and even Noah's Ark, if one will so have it—this is again shown in the dialogue between Ahura Mazda and Zarathushtra. Thus when the latter asks:

> O Maker of the material world, thou Holy One! Who is he who brought the Ahura Mazda into the Vara which Yima made?
>
> Ahura Mazda answered: "It was the bird Karshipta, O holy Zarathushtra![3]

[1] Ibid., p. 20.

[2] See also *Bundahish*, xv.

[3] Ibid., p. 21.

And the note explains:

> The bird Karshipta dwells in the heavens: were he living on the earth, he would be king of birds. He brought the law into the Var of Yima, and recites the Avesta *in the language of birds.*[1]

This again is an allegory and a symbol misunderstood by the Orientalists only, who see in this bird "an incarnation of lightning," and say its song was "often thought to be the utterance of a god and a revelation," and what not. Karshipta is the human Mind-Soul, and the deity thereof, symbolized in ancient Magianism by a bird, as the Greeks symbolized it by a butterfly. No sooner had Karshipta entered the Vara or Man, than he understood the law of Mazda, or Divine Wisdom. In the "Book of Concealed Mystery" it is said of the Tree, which is the Tree of knowledge of good and evil:

> In its branches the birds lodge and build their nests (the souls and the angels have their place.)[2]

Therefore, with the Kabalists it was a like symbol. "Bird" was a Chaldean and has become a Hebrew synonym and symbol for Angel, a Soul, a Spirit, or Deva; and the "Bird's Nest" was, with both, Heaven, and is God's Bosom, in the *Zohar*. The perfect Messiah enters Eden "into that place which is called the Bird's Nest."[3]

> "Like a bird that is flying from its nest," and that is the Soul from which the She'kheen-ah [divine wisdom or grace] does not move away.[4]

The Nest of the Eternal Bird, the flutter of whose wings produces Life, is boundless Space,

—says the Commentary, meaning Hamsa, the Bird of Wisdom.

It is Adam Kadmon who is the tree of the Sephiroth, and it is he who becomes the "tree of knowledge of good and evil," esoterically. And that "tree hath around it seven columns [seven pillars] of the world, or Rectores [the same Progenitors or Sephiroth again], operating through the respective orders of Angels in the spheres of the seven planets," etc., one of which orders begets Giants (Nephilim) on Earth.

It was the belief of all antiquity, Pagan and Christian, that the earliest mankind was a race of giants. Certain excavations in America in mounds and in caves have already, in isolated cases, yielded groups of skeletons of nine and twelve feet high.[5] These belong to tribes of the early Fifth

[1] *Bundahish*, xix and xxiv.
[2] Mathers, *Kabbalah Unveiled*, p. 104.
[3] *Zohar*, ii, 86; Myer's *Qabbalah*, p. 207.
[4] *Zohar*, iii, 278*a*; Myer's *Qabbalah*, p. 217.
[5] Darwinian Evolutionists who are so wont to refer to the evidence of *reversion to type*—the full meaning of which, in the case of human monsters, is embraced in the esoteric solution of the embryonical problem—as proof of their arguments, would do well to inquire into those instances of modern giants who are often 8, 9, and even 11 feet high. Such *reversions* are imperfect, yet undeniable reproductions of the original towering man of primeval times.

Race, now degenerated to an average size of between five and six feet. But we can easily believe that the Titans and Cyclopes of old really belonged to the Fourth (Atlantean) Race, and that all the subsequent legends and allegories and in the Hindu *Puranas* and the Greek poems of Hesiod and Homer were based on the hazy reminiscences of real Titans—men of a tremendous superhuman physical power, which enabled them to defend themselves and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times and of actual Cyclopes, "three-eyed" mortals.

It has been often remarked by observant writers, that the "origin of nearly every popular myth and legend could be traced invariably to a fact in Nature."

In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, if it not had, to serve it as a central nucleus, those floating reminiscences, rare and vague, which unite the broken links of the chain of time to form for them the mysterious, dream foundation of our collective consciousness.[1]

The evidence for the Cyclopes—a race of Giants—will, in forthcoming [illegible], be pointed out in the Cyclopean remnants, which are so called to [illegible]. An indication that the early Fourth Race—during its evolution and [illegible] the final adjustment of the human organism, which became perfect [illegible]ymmetrical only in the Fifth Race—may have been three-eyed, without [illegible] necessarily a third eye in the middle of the brow, like the legendary [illegible]pes, is also furnished by science.

To Occultists who believe that spiritual and psychic *involution* proceed parallel lines with physical *evolution*—that the *inner* senses, innate in the human races, atrophied during racial growth and the material development of the outer senses—to the students of esoteric symbology the above [illegible]ment is no conjecture or possibility, but simply *a phase of the law of* [illegible] *a proven fact*, in short. They understand the meaning of the passage [illegible] Commentaries which says:

There were four-armed human *creatures in those early days of the male-*[illegible] [*hermaphrodites*]; *with one head, yet three eyes. They could see before and behind them.*[2] *A Kalpa later* [*after the separation of the sexes*] *men*

[illegible] *Mythical Monsters* by C. Gould, from whose interesting and scientific volume a few passages [illegible] quoted further on. See also, in A. P. Sinnett's *Occult World*, the description of a cavern in [illegible] was filled with relics of giant human and animal bones.

[illegible] Third Eye was at the back of the head. The statement that the latest hermaphrodite [illegible] "four-armed," unriddles probably the mystery of all the representations and idols of the [illegible] of India. On the Acropolis of Argos, there was a ξόανον [wooden statue], a rudely

having fallen into matter, their spiritual vision became dim; and co-ordinately the Third Eye commenced to lose its power. . . . When the Fourth [Race] arrived at its middle age, the Inner Vision had to be awakened, and acquired by artificial stimuli, the process of which was known to the old Sages[1] *. . . The Third Eye, likewise, getting gradually petrified,*[2] *soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the Inner Man [during trances and spiritual visions] the eye swells and expands. The Arhan sees and feels it, and regulates his action accordingly. . . . The undefiled Lanoo [Disciple, Chela] need fear no danger; he who keeps himself not in purity [who is not chaste] will receive no help from the "Deva Eye."*

Unfortunately not. The "Deva Eye" exists no more for the majority of mankind. The Third Eye *is dead*, and acts no longer; but it has left behind a witness to its existence. This witness is now the PINEAL GLAND. As for the "four-armed" men, it is they who became the prototypes of the four-armed Hindu Gods, as shown in a preceding footnote.

Such is the mystery of the *human eye* that some scientists have been forced to resort to Occult explanations in their vain endeavours to explain and account for all the difficulties surrounding its action. The development of the human eye gives more support to Occult Anthropology than to that of the materialistic physiologists. "The eyes in the human embryo grow *from within without*"—out of the brain, instead of being part of the skin, as in the insects and cuttlefish. Professor Lankester—thinking the brain a queer place for the eye, and attempting to explain the phenomenon on Darwinian lines—suggests the curious view that "our" earliest vertebrate ancestor was a "*transparent*" creature and hence did not mind where the eye was! And so was man a "transparent creature" once upon a time, we are taught; and hence our theory holds good. But how does the Lankester hypothesis square with the Hæckelian view that the vertebrate eye originated by changes *in the epidermis*? If it started *inside*, the latter theory goes into the waste basket. This seems to be proved by embryology.

carved wooden statue, attributed to Dædalus, representing a three-eyed colossus, which was consecrated to Zeus Triopis, the "Three-eyed." The head of the "god" has two eyes in its face and one above on the top of the forehead. It is considered the most archaic of all the ancient statues. (*Schol. Vatic. ad Eurip. Troad.*, 14.)

[1] The *inner vision* [inner sight, in the 1888 edition] could henceforth be acquired only through training and initiation, save in the cases of "natural and born magicians"—sensitives and mediums as they are called now.

[2] This expression "petrified" instead of "ossified" is curious. The "back eye" which is of course the pineal gland, so called, the small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain, is said to contain almost invariably *mineral concretions* and *sand*, and "nothing more."

Moreover, Professor Lankester's extraordinary suggestion—or shall we say admission?—is perhaps rendered necessary by evolutionist necessities. Occultism, with its teaching as to the gradual development of senses "*from within without*," from astral prototypes, is far more satisfactory. The Third Eye *retreated inwards* when its course was run—another point in favour of Occultism.

The allegorical expression of the Hindu mystics who speak of the "Eye of Shiva," the Tri-lochana, or "three-eyed," thus receives its justification and *raison d'être*; the transference of the pineal gland (once that Third Eye) to the forehead, being an exoteric licence. This throws also a light on the mystery incomprehensible to some of the connection between *abnormal*, spiritual Seership, and the physiological purity of the Seer. The question is often asked: Why should celibacy and chastity be a *sine qua non* condition of regular chelaship, or the development of psychic and occult powers? The answer is contained in the Commentary. When we learn that the Third Eye was once a physiological organ, and that later on, owing to the gradual diminution of spirituality and increase of materiality, the spiritual nature being extinguished by the physical, it became an atrophied organ, as little understood now by physiologists as is the spleen—when we learn this, the connection becomes clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of Yoga powers, is the activity of our physiological senses. Sexual action also being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the *medulla oblongata*, reacts powerfully on the pineal gland, for, owing to the number of "centres" in that region, which controls by far the greatest number of the physiological actions of the animal economy, and also owing to the close and intimate neighbourhood of the two, a very powerful "inductive" action must be exerted by the *medulla* on the pineal gland.

All this is quite plain to the Occultist, but is very vague in the sight of the general reader. The latter must then be shown the possibility of a three-eyed man in Nature, in those periods when his formation was yet in a comparatively chaotic state. Such a possibility may be inferred from anatomical and zoological knowledge, first of all, and then it may rest on the assumptions of materialistic science itself.

It is asserted upon the authority of science, and upon evidence, which is at time not merely a fiction of theoretical speculation, that many of the animals—especially among the lower orders of the vertebrata—have a *third*

eye, now atrophied, but which was necessarily active in its origin.[1] In Hatteria species, a lizard of the order *Lacertina*, recently discovered in New Zealand—a *part of ancient Lemuria* we *called*, *mind well*—presents this peculiarity in a most extraordinary manner, and not only the *Hatteria punctata*, but the chameleon, and certain reptiles, and even fishes. It was thought, at first, that this was no more than the prolongation of the brain which ended with a small protuberance, called epiphysis, a little bone separated from the main bone by a cartilage, and found in every animal. But it was soon found to be more than this. As its development and anatomical structure showed, it offered such an analogy with that of the eye, that it was found impossible to see in it anything else. There are palæontologists who to this day feel convinced that this Third Eye originally functioned, and they are certainly right. For this is what is said of the pineal gland in Quain's *Anatomy*:

It is from this part, constituting at first the whole and subsequently the hinder part of the anterior primary encephalic vesicle, that the optic vesicles are developed in the earliest period, and the fore part is that in connection with which the cerebral hemispheres and accompanying parts are formed. The thalamus opticus on each side is formed by a lateral thickening of the medullary wall, while the interval between, descending towards the base, constitutes the cavity of the third ventricle with its prolongation in the infundibulum. The grey commissure afterwards stretches across the ventricular cavity. . . . The hinder part of the roof is developed by a peculiar process to be noticed later into the pineal gland, which remains united on each side by its peduncles to the thalamus, and behind these a transverse band is formed as posterior commissure.

The lamina terminalis (lamina cinerea) continues to close the third ventricle in front, below it the optic commissure forms the floor of the ventricle, and further back the infundibulum descends to be united in the sella turcica with the mass adjoining the posterior lobe of the pituitary body.

The two *optic thalami*, formed from the posterior and outer part of the anterior vesicle, consist at first of a single hollow sac of nervous matter, the cavity of which communicates on each side in front with that of the commencing cerebral hemispheres, and behind with that of the middle cephalic vesicle (corpora quadrigemina). Soon, however, by increased deposit taking place in their interior behind, below, and at the sides, the thalami become solid, and at the same time a cleft or fissure appears between them above, and penetrates down to the internal cavity, which continues open at the back part opposite the entrance of the Sylvian aqueduct. This cleft or fissure is the *third ventricle*. Behind, the two thalami continue united by the *posterior commissure*, which is distinguishable about the end of the third month, and also by the *peduncles of the pineal gland*. . . .

[1] "Deeply placed within the head, covered by thick skin and muscles, true eyes, that cannot see, are found in certain animals," says Haeckel. "Among the Vertebrata there are blind moles and field-mice, blind snakes and lizards . . . They shun the daylight, dwelling . . . under the ground . . . [They] were *not originally blind*, but have evolved from ancestors that lived in the light and had well-developed eyes. The atrophied eye beneath the opaque skin may be found in these blind beings in every stage of reversion." (Haeckel, *Pedigree of Man*, "Sense Organs," p. 344, Aveling's trans.) And if *two* eyes could become so atrophied in lower animals, why not *one* eye—the pineal gland—in man, who is but a higher animal in his physical aspect?

At an early period the *optic tracts* may be recognized as hollow prolongations from the outer part of the wall of the thalami while they are still vesicular. At the fourth month these tracts are distinctly formed. They subsequently are prolonged backwards into connection with the corpora quadrigemina.

The formation of the pineal gland and pituitary body presents some of the most interesting phenomena which are connected with the development of the thalamencephalon.[1]

The above is specially interesting when it is remembered that, were it not for the development of the posterior part of the cerebral hemispheres, the pineal gland would be perfectly visible on the removal of the parietal bones. It is very interesting also to note the obvious connection which can be traced between the originally hollow optic tract and the eyes anteriorly, and the pineal gland and its peduncles posteriorly, and between all of these and the optic thalami. So that the recent discoveries in connection with the third eye of *Hatteria punctata* have a very important bearing on the history of the development of the human senses, and on the Occult assertions in the text.

It is well known that Descartes saw in the pineal gland the *Seat of the Soul*, though this is now regarded as a fiction by those who have ceased to believe in the existence of an immortal principle in man. Although the Soul permeated to every part of the body, he said, there is one special portion of the brain in which the Soul exercises its functions more specially than in any other. ..., as neither the heart, nor yet the brain could be that "special" locality, he concluded that it was that little gland which was tied to the brain, and yet had an action independent of it, as it could easily be put into a kind of swing-motion "by the *animal spirits*[2] which cross the cavities of the skull in every sense."

Unscientific as this may appear in our day of exact learning, Descartes was yet far nearer the Occult truth than is any Hæckel. For the pineal gland is shown, far more closely connected with Soul and Spirit than with the physiological senses of man. Had the leading scientists a glimmer of the *real* processes employed by the Evolutionary Impulse, and the winding *cyclic* course of this great Law, they would *know* instead of conjecturing, and would feel sure of the future physical transformations which await the human kind with the knowledge of its past forms. Then would they see the fallacy and the absurdity of their modern "blind-force" and "mechanical" processes of Nature; and, in consequence of such knowledge, would realize that the said pineal gland, for instance, could not but be disabled for *physical* use at this stage of our Cycle. If the odd "eye" is now atrophied in man, it is a proof

[1] Op. cit. Vol. ii, 830-1, ninth edition; "The Thalamencephalon or Inter-brain."

[2] "nervous ether" of Dr. B. W. Richardson, F.R.S.; the nerve-aura of Occultism. "The spirits" (?) are equivalent to the currents of nerve-auric compound circulation

that, as in the lower animal, it has once been active; for Nature never [illegible] the smallest, the most insignificant, form without some definite purpose [illegible] for some use. It was an *active* organ, we say, at that stage of evolution when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. And, as the Cycle ran down towards that point where the physiological senses were developed by, and went *pari passu* with the growth and consolidation of physical man—the interminable and [illegible] vicissitudes and tribulations of zoological development—this median "eye" at last atrophied together with the early spiritual and purely psychic characteristics in man. The eye is the mirror and also the window of the Soul, [illegible] popular wisdom,[1] and *Vox populi, vox Dei.*

In the beginning, every class and family of the living species was hermaphrodite and objectively one-eyed. In the animal—whose form was [illegible] ethereal (astrally) as that of man, before the bodies of both began to evolve their "coats of skin," *viz.*, to evolve, from *within without*, the thick coating of physical substance or matter with its internal physiological mechanism—the Third Eye was primarily, as in man, the only seeing organ. The two physical front eyes only developed [2] later on in both brute and man, whose organ of physical sight was, at the commencement of the Third Race, in the same position as that of some of the blind vertebrates, in our day, *i.e.*, beneath an opaque skin.[3] Only, the stages of the odd, or primeval, eye, in man and brute, are now inverted, as the former has already passed that animal non-rational stage in the Third Round, and is ahead of mere brute creation by a whole plane of consciousness. Therefore, while the Cyclopean eye was, and still *is*, in man the organ of *spiritual* sight, in the animal it was that of objective

[1] Let us remember that the *First* Race is shown, in Occult Science, as spiritual within and ethereal without; the *Second*, psycho-spiritual mentally, and ethereo-physical bodily; the *Third*, still lacking of intellect in its beginning, is astro-physical in its body, and lives an inner life, in which the psychic-spiritual element is in no way as yet interfered with by the hardly nascent physiological senses—the two front eyes look before them without seeing either past or future. But the Third Eye "enters ETERNITY."

[2] But in a very different manner from that pictured by Hæckel as an "*evolution by Natural Selection in the struggle for existence*" (*Pedigree of Man*) "Sense Organs," p. 335; (Aveling's trans.). The [illegible] "thermal sensibility of the skin," to hypothetical light-waves, is absurdly incompetent to account for the beautiful combination of adaptations existing in the eye. We have shown that "natural selection" is a pure myth when credited with the *origination* of variations, as the "survival of the fittest" can only take place after useful variations have sprung up, together with improved organs. Whence came the "useful variations," which developed the eye? Only from "blind forces without aim, without design"? The argument is puerile. The true solution of the mystery is to be found in the impersonal Divine Wisdom, in its IDEATION—reflected through Matter.

[3] Palæontology has ascertained that in the animals of the Mesozoic age—the saurians especially such as the antediluvian labyrinthodon, whose fossil skull exhibits a perforation otherwise inexplicable—the third, or odd eye must have been much developed. Several naturalists, among them E. Korscheldt, feel convinced that whereas, notwithstanding the opaque skin covering it, such an eye in the reptiles of the present period can only distinguish light from darkness (as the human eye when bound with a handkerchief, or even tightly closed), in the now extinct animals that eye functioned and was a real organ of vision.

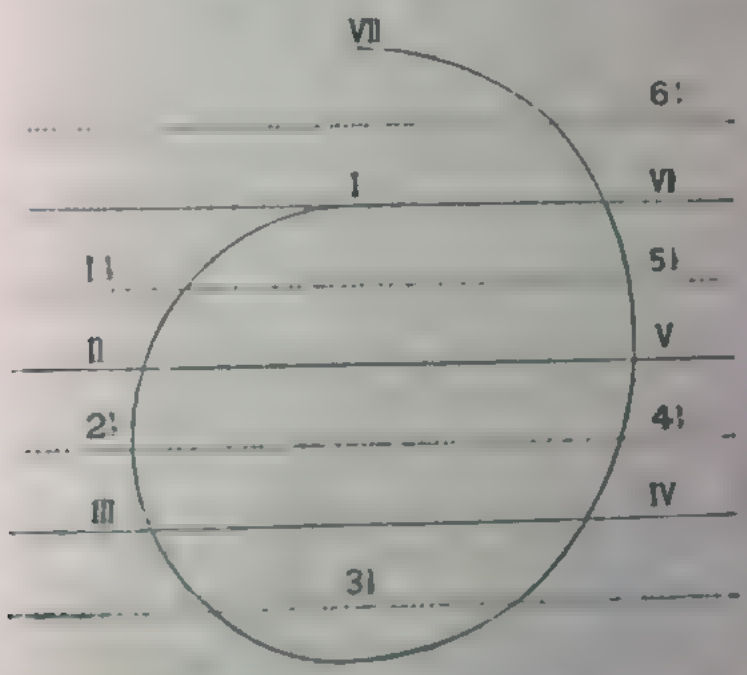
And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and this was stored and laid aside by Nature for further use in aeons to come.

This explains why the Pineal Gland reached its highest development proportionately with the lowest physical development. It is in the Vertebrata it is the most prominent and objective, whereas in man it is most carefully hidden and inaccessible, except to the anatomist. No less light, however, is to be thrown on the future physical, spiritual, and intellectual state of mankind, in periods corresponding on parallel lines with other past periods, and always on the lines of ascending and descending cyclic evolution and development. Thus, a few centuries before the Kali Yuga—the Age which began nearly 5,000 years ago—it was said in Commentary Twenty, if it is paraphrased into comprehensible sentences:

We [the Fifth Root-Race] in our first half [of duration] onward [on the rising arc of the Cycle] are on the mid-point of [or between] the First and Second falling downward [i.e., the Races were then on the descending arc of the Cycle] Calculate for thyself, Lanoo, and see.

Calculating as advised, we find that during that transitional period—namely, in the second half of the First spiritual ethereo-astral Race—nascent mind was devoid of the intellectual brain element, as it was on its *descending* arc. And as we are parallel to it, on the *ascending*, we are, therefore,

EVOLUTION OF ROOT RACES IN THE FOURTH ROUND



MERIDIAN OF RACES

ASCENDING CYCLE

Recevolution or Reversion of Spirituality and the Gradual Decrease of Materiality and mere Brain-intellectuality.

devoid of the spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the *mānasa period of our Cycle of Races* in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or the equilibrium between brain-intellect and spiritual perception. One important point, has, however, to be borne in mind.

We are only in the Fourth Round, and it is in the Fifth that the full development of Manas, as a direct ray from the Universal MAHAT—a ray unimpeded by Matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of evolutionary development repeated on a smaller scale, much more must it be so in the case of a Root Race. Our Race then has, as a Root Race, crossed the equatorial line and is cycling onward on the spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed the crucial point, which alone decides whether a race, a nation, or a tribe, will live or perish, are at the apex of spiritual development as sub-races.

It now becomes comprehensible why the Third Eye was gradually transformed into a simple gland, after the physical Fall of those we have agreed to call the Lemurians.

It is a curious fact that in human beings the cerebral hemispheres and the lateral ventricles have been especially developed, whereas it is the *optic thalami*, *corpora quadrigemina*, and *corpora striata* which are the principal parts developed in other mammalian brains. Moreover, it is asserted that the intellect of a man may, to some extent, be gauged by the development of the central convolutions and the fore part of the cerebral hemispheres. It would seem a natural corollary to this that if the development of the pineal gland may be considered to be an index of the astral capacities and spiritual proclivities of any man, there will be a corresponding development of the part of the cranium, or an increase in the size of the pineal gland at the expense of the posterior part of the cerebral hemispheres. This is a curious speculation and would receive confirmation in the present case. We should see, below and behind, the cerebellum which has been held to be the seat of all the animal proclivities of the human being, and which is allowed by science to be the great centre for all the physiologically co-ordinated movements of the body, such as walking, eating, etc.; in front, the fore part of the brain, the cerebral hemispheres, the part especially connected with the development of the intellectual powers in man; and in the middle, dominating them both and especially the animal functions, the developed pineal gland, in connection with the more highly evolved, or spiritual man.

It must be remembered that these are only physical correspondences; the ordinary human brain is the registering organ of memory, but not itself.

This is, then, the organ which has given rise to so many legends and tions, among others to that of men with one head but two faces. These may be found in several Chinese works, besides being referred to in Haidean fragments. Apart from the work already cited, the *Shan Hai* compiled by Kung Chia from engravings on nine urns made by the or Yu, 2,255 B.C., they may be found in another work, called the *Books*, and in a third, the *'Rh Ya*, whose author was "initiated g to tradition by Chow Kung, uncle of Wu Wang, the first Emperor Chow dynasty, 1,122 B.C. *The Bamboo Books* contain the ancient annals a, said to have been found A.D. 279 on opening the grave of King of Wei, [who] died 295 B.C."[1] Both these works mention men with es on one head—one in front and one behind.

ow what students of Occultism ought to know is that the "Third Eye" *clubly connected with Karma.* The tenet is so mysterious that very few ard of it.

The "Eye of Shiva" did not become entirely atrophied before the close Fourth Race. When spirituality and all the divine powers and attributes Deva-Man of the Third Race had been made the hand-maidens of the -awakened physiological and psychic passions of the physical man, instead reverse, the Eye lost its powers. But such was the law of evolution, t was, in strict accuracy, no FALL. The sin was not in using those newly- ped powers, but in *misusing* them; in making of the tabernacle, design- contain a God, the fane of every *spiritual* iniquity. And if we say "sin" erely that everyone should understand our meaning, for Karma[2] would he more correct term to use in this case; moreover the reader who should plexed at the use of the term "spiritual" instead of "physical" is reminded of the fact that there can be no physical iniquity. The is simply the irresponsible organ, the tool of the psychic, if not of the ual, Man. And in the case of the Atlanteans, it was precisely the tual Being which sinned, the Spirit Element being still the "Master" in man, in those days. Thus it is in those days that the heaviest of the Fifth Race was generated by our Monads.

[1] *Mythical Monsters* p. 27.

[2] Karma is a word of many meanings, and has a special term for almost every one of its aspects. ym of sin, it means the performance of some action for the attainment of an object of desire, th, desire, which cannot fail to be hurtful to somebody else. Karma is action the cause, rma again is the "Law of Ethical Causation", the *effect* of an act produced egotistically, the great Law of Harmony which depends on altruism.

As this sentence may again be found puzzling, it is better that it should be explained for the benefit of those who are ignorant of Theosophical teachings.

Questions with regard to Karma and Rebirths are constantly being put forward, and great confusion seems to exist upon the subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new Soul is created by God for every newly-born infant, are among the most perplexed. They ask whether the number of Monads incarnating on Earth is limited; to which they are answered in the affirmative. For, however countless, in our conception, the number of the incarnating Monads, still, there must be a limit. This is so even if we take into account the fact that ever since the Second Race, when their respective seven Groups were furnished with bodies, several births and deaths may be allowed for every second of time in the æons already passed. It has been stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle point of the Atlanteans. Let us remember that, save in the case of young children, and of individuals whose lives have been violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, and such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

Hence the assertion that many of us are now working off the effects of the evil kārmic causes produced by us in Atlantean bodies. The Law of Karma is inextricably interwoven with that of Reincarnation.

It is only the knowledge of the constant rebirths of one and the same Individuality throughout the Life-Cycle; the assurance that the same MONADS —among whom are many Dhyān Chohans, or the "Gods" themselves—have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life: that those very Monads, which entered the empty, senseless Shells, or Astral Figures of the First Race emanated by the Pitris, are the same who are now among us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune

intellect and capacities; when one sees honour paid to fools and profligates, whom fortune has heaped her favours by mere privilege of birth, and their rest neighbour, with all his intellect and noble virtues—far more deserving very way—perishing of want and for lack of sympathy; when one sees all and has to turn away, helpless to relieve the undeserved suffering, one's ringing and heart aching with the cries of pain around him—that blessed ledge of Karma alone prevents him from cursing life and men, as well eir supposed Creator.[1]

Of all the terrible blasphemies and what are virtually accusations thrown eir God by the Monotheists, none is greater or more unpardonable than almost always) false humility which makes the presumably "pious" n assert, in the face of every evil and undeserved blow, that "such of God."

its and hypocrites! Blasphemers and impious Pharisees who speak in e breath of the endless merciful love and care of their God and for helpless man, and of that God *scourging the good, the very best of his bleeding them to death like an insatiable Moloch*! Shall we be d to this, in Congreve's words:

t who shall dare to tax Eternal Justice?

and simple commonsense, we answer. If we are asked to believe in sin," in *one* life *only* on this Earth for every Soul, and in an anthro- c Deity, who seems to have created some men only for the pleasure mning them to eternal hell-fire—and this whether they be good says the predestinarian [2]—why should not every one of us who is with reasoning powers condemn in his turn such a villainous Deity? ld become unbearable if one had to believe in the God created by nclean fancy. Luckily he exists only in human dogmas, and in the y imagination of some poets, who believe they have solved the by addressing him as:

> Thou great Mysterious Power, who has *involved*
> The pride of human wisdom, *to confound*
> The *daring scrutiny* and prove *the faith*
> Of thy *presuming* creatures!

s the doctrine of Karma should recall the fact that it is absolutely out of the question reply to the pessimists on other data. A firm grasp of the principles of kârmic Law the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von

trine and theology of the Calvinists. "The purpose of God *from eternity* respecting all becomes *fatalism* and kills free will, or any attempt of exerting it for good. "It is ment or allotment of men to everlasting happiness or misery." (*Catechism.*) A noble g doctrine this!

Truly a curious "faith" is required to believe that it is "presumptuous" to question the justice of one who creates helpless beings and then punishes them, and to test a "faith" with which that "Deity," unknown, may have forgotten, if not neglected, to endow them, as happens sometimes.

Compare this third form with the philosophical mind, which can only reasonable conceive and entertain, of Karma-Nemesis, or the Law of Retribution. This Law—whether Conscious or Unconscious—punishes nothing and no one. It exists from and in Eternity, it is, Law is a Boomerang itself; and as such, since we are one with Eternity, it cannot be said to act, for it is Action itself. It is not the mere words, Karma is the personal action of the wretch who goes deliberately and plans a crime under the impersonal action of the law that governs the world. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karma, Law adjusts the effects, which adjustment is for ever and for universal harmony, tending ever to restore its original purity the kingdom which, being driven out forcibly, returneth with exceeding interest. If it happen to dislocate the arm that tried to break it out of its natural position shall we say that it is the kingdom which hence cast arm, or that cast arm which has brought us to grief? Karma has never sought to destroy individual liberty, like the God invented by the Monotheists. It does not involve its decrees in darkness purposely to perplex man, nor does it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—in working for the good of his fellow men. Karma is an Absolute and Eternal Law in the World of Manifestation; and as there can only be one Absolute, as One eternal ever-present Cause, believers in Karma cannot be regarded as Atheists or Materialists—still less as Fatalists. For

[illegible]

Karma is one with the Unknowable, of which it is an aspect, in its effects in the phenomenal world.

Intimately, or rather indissolubly, connected with Karma, then, is the Law of Rebirth, or of the reincarnation of the same spiritual Individuality in a long, almost interminable, series of Personalities. The latter are like the various characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real Man, who personates those characters, knows the whole time that he is Hamlet only for the brief space of a few acts, which, however, on the plane of human illusion, represent the whole life of Hamlet. He knows also that he was, the night before, King Lear, the transformation in his turn into the Othello of a still earlier preceding night. And though the outer, false character is supposed to be ignorant of the fact, and in actual life that ignorance is, unfortunately, but too real, nevertheless, the *permanent* Individuality is fully aware of it, and it is through the atrophy of the "spiritual" Eye in the physical body that that knowledge is unable to impress itself on the consciousness of the false Personality.

The possession of a physical Third Eye, we are told, was enjoyed by the men of the Third Root Race down to nearly the middle period of the third Race of the Fourth Root Race, when the consolidation and perfection of the human frame caused it to disappear from the outward anatomy of man. Mentally and spiritually, however, its mental and visual perception lasted nearly the end of the Fourth Race, when its functions, owing to the materialized and depraved condition of mankind, died out altogether. This was due to the submersion of the bulk of the Atlantean Continent. And now we return to the Deluges and their many "Noahs."

The student has to bear in mind that there were many such Deluges as are mentioned in *Genesis*, and three far more important ones, which will be mentioned and described in Volume 4, Part 3, Section 6, devoted to the subject of prehistoric "Submerged Continents." To avoid erroneous conjecture, however, with regard to the claim that the Esoteric Doctrine has much in common with the legends contained in the Hindu Scriptures; that, again, the allegory of the latter is almost that of the former—only explained and made clear; and that finally the belief that Vaivasvata Manu—a generic name indeed!—was the Noah of the Āryans and the prototype of the biblical

[illegible] is a mythological [illegible] Goddess or *Power*, personified and anthropomorphized in [illegible] aspects, Karma is a [illegible] philosophical truth, a most divine and noble expression of the [illegible] intuition of man concerning Deity. It is a doctrine which explains the [illegible] and our conceptions of what divine immutable Justice ought to be, instead of degrading the [illegible] and unknowable Deity by making it the whimsical, cruel tyrant which we call Providence.

patriarch, all this—as pertaining also to the belief of the Occultists—necessitates a new explanation at this juncture.

THE PRIMEVAL MANUS OF HUMANITY

Those who are aware that the "Great Flood," which was connected with the sinking of an entire continent (save only a few islands) could not have happened so far back as 18,000,000 years ago, and that Vaivasvata Manu is the Indian Noah connected with the Matsya, or the Fish, Avatāra of Vishnu, may feel perplexed at the apparent discrepancy between the facts stated and the chronology previously given. But there is no discrepancy in truth. The reader is asked to turn to *The Theosophist* of July, 1883, for by studying the article therein, on "The Septenary Principle in Esotericism," the whole question can be explained to him. It is in the explanation there given, I believe, that the Occultists differ from the Brāhmans.

For the benefit of those, however, who may not have *The Theosophist* of that date to hand, a passage or two may now be quoted from it:

Who was Manu, the son of Svayambhuva? The Secret Doctrine tells us that *this* Manu was no man, but the representation of the first human races, evolved with the help of the Dhyān Chohans (Devas), at the beginning of the First Round. But we are told in his *Laws* (i. 80) that there are fourteen Manus for every Kalpa, or "interval from creation to creation"—read rather interval from one *minor* Pralaya to another [1]—and that "in the present divine age, there have been as yet *seven* Manus." Those who know that there are seven Rounds, of which we have passed three, and are now in the Fourth; and who are taught that there are seven Dawns and seven Twilights, or fourteen Manvantaras; that at the beginning of every Round and at the end, and on, and between, the planets [Globes] there is an "awakening to *illusive* life," and an "awakening to *real* life"; and that, moreover, there are Root-Manus, and what we

[1] *Pralaya*—a word already explained—is not a term that applies *only* to every "Night of Brahmā" or the World's Dissolution following every Manvantara, equal to 71 Mahāyugas. It applies also to each "Obscuration" as well, and even to every cataclysm that puts an end, by Fire or by Water in turn, to each Root Race. Pralaya is a general term like the word "Manu"—the generic name of the Shishtas, who, under the appellation of "Kings," are said in the *Purānas* to be preserved "with the seed of all things, in an ark, from the waters of that inundation [or the fires of a general volcanic conflagration, the commencement of which we already see for our Fifth Race in the terrible earthquakes and eruptions of these late years, and especially in the present year (1888)] which, in the season of a Pralaya overspreads the world [the Earth]." (*Vishnu Purāna*, Wilson's trans., Vol. i., p. lxxxi.) Time is only a form of Vishnu—truly, as Parâshara says in the *Vishnu Purāna*. In the Hindu Yugas and Kalpas, we have the regular descending series 4, 3, 2, with ciphers, multiplied, as occasion requires, for Esoteric purposes, but not, as Wilson and other Orientalists thought, for "sectarian embellishments." A Kalpa may be an Age, or Day of Brahmā, or a sidereal Kalpa, astronomical or earthly. These calculations are found in all the *Purānas*, but some differ—as for instance, the "Year of the seven Rishis," 3,030 mortal years, and the "Year of Dhruva," 9,090, in the *Linga Purāna*, which are again Esoteric, and *do* represent actual (and secret) chronology. As said in the *Brahma Vaivarta*, "Chronologers compute a Kalpa by the life of Brahma. *Minor* Kalpas, as Samvarta and the rest are numerous." "Minor Kalpas" denote here every period of Destruction, as was well understood by Wilson himself, who explains the latter as "those in which the Samvarta wind or other destructive agents operate." (Ibid., p. 54.)

have clumsily to translate as Seed-Manus—*the seeds for the human races of the forthcoming* Round (or the Shishtas—the surviving fittest[1]; a mystery divulged only to those who have passed their third degree in Initiation)—those who have learned all this will be better prepared to understand the meaning of the following. We are told in the Hindu Sacred Scriptures that, "The first Manu produced *six* other Manus [*seven* primary Manus in all], and these produced in their turn each seven other Manus"[2] (*Bhrigu*, i, 61-3)—the production of the latter standing in the Occult treatises as 7×7. Thus it becomes clear that Manu—the last one, the Progenitor of our Fourth-Round Humanity—must be the *seventh*, since we are on our Fourth Round,[3] and there is a *Root*-Manu at Globe A, and a *Seed*-Manu at Globe G. Just as each planetary Round commences with the appearance of a Root-Manu (Dhyān Chohan) and closes with a Seed-Manu, so a Root- and a Seed-Manu appear respectively at the beginning and the termination of the human period on any particular planet [Globe].[4] It will be easily seen from the foregoing statement that a Manvantaric period (Manu-antara) means, as the term implies, the time *between* the appearance of two Manus or Dhyān Chohans; and hence a Minor Manvantara is the duration of the *seven* Races on any particular planet [Globe], and a Major Manvantara is the period of one human round along the Planetary Chain. Moreover, as it is said that each of the seven Manus *creates* 7×7 Manus, and that there are 49 Root Races on the seven planets [Globes] during each Round, then every Root Race has its Manu. The present seventh Manu is called "Vaivasvata" and stands in the exoteric texts for that Manu who in India represents the Babylonian Xisuthrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *Fifth* Race who saved it from the flood that nearly exterminated the Fourth or Atlantean—is not the seventh Manu mentioned in the nomenclature of the Root or Primitive Manus, but one of the 49 Manus emanated from this Root-Manu.

[1] An intuition and a presentiment of the Shishtas may be found in Mr. Sinnett's *Esoteric Buddhism*. [illegible] Annotations" —the "Noah's Ark Theory," pp. 146-7 fifth edition [eighth ed., pp. 162-3].

[2] The fact that Manu himself is made to declare that he was created by Virāj, and that he then produced the ten Prajāpatis, who again produced seven Manus, who in their turn gave birth to seven Manus [*Manu*, i, 33-6] relates to other still earlier mysteries, and is at the same time a "blind" reward to the doctrine of the Septenary Chain, and the simultaneous evolution of seven Humanities. Men. However, the present work is written on the records of Cis-Himālayan Secret Teachings, Brahmanical Esoteric Philosophy may now differ in form as does the Kabalah. But they were [illegible] in hoary antiquity.

[3] There is another *esoteric* reason besides this for it. A Vaivasvata is the *seventh* Manu, because our Round, although the Fourth, is in the *presepteuary* Manvantara, and the Round itself is in its [illegible]th stage of materiality or physicality. The close of its middle racial point occurred during the [illegible]h Root-Race, when Man and all Nature reached their lowest stage of gross Matter. From that [illegible] from the end of the three and a half Races, Humanity and Nature entered on the ascending [illegible] their Racial Cycle.

[4] The interval that precedes each Yuga is called a Sandhyā, composed of as many hundreds of years as there are thousands in the Yuga; and that which follows the latter is named Sandhyāmsha, [illegible] similar duration, as we are told in *Vishnu Purāna*. "The interval between the Sandhyā and Sandhyāmsha is the Yuga denominated Krita, Tretā, etc. The [four] Krita, Tretā, Dvāpara, and Kali constitute a great age, or aggregate of four ages: a thousand such aggregates are a Day of Brahmā: and fourteen *Manus reign within that term*." (Op. cit., ibid., p. 49.) Now had we to accept literally then there would be only one Manu for every 4,320,000,000 years. As we are taught that [illegible] 300 million years for the two lower kingdoms to evolve, and that our Humanity is just 18 and [illegible] odd millions old—where were the other Manus spoken of, unless the allegory means what the Esoteric Doctrine teaches as to the 14 being each multiplied by 49?

For clearer comprehension we here give the names of the 14 Manus in their respective order and in their relation to each Round:

1st Round	1st (Root)	Manu on	Planet	A	Svāyambhuva.
	1st (Seed)	"	"	G	Svārochi, or Svārochisha.
2nd Round	2nd (R)	"	"	A	Auttami.
	2nd (S)	"	"	G	Tamasa.
3rd Round	3rd (R)	"	"	A	Raivata.
	3rd (S)	"	"	G	Chakshusha.
4th Round	4th (R)	"	"	A	Vaivasvata (our Progenitor).
	4th (S)	"	"	G	Sāvarna [of the same colour or caste].
5th Round	5th (R)	"	"	A	Daksha-sāvarna.
	5th (S)	"	"	G	Brahma-sāvarna.
6th Round	6th (R)	"	"	A	Dharma-sāvarna.
	6th (S)	"	"	G	Rudra-sāvarna.
7th Round	7th (R)	"	"	A	Rauchya-[daiva-] sāvarna.
	7th (S)	"	"	G	Bhautya.

Vaivasvata, thus, though seventh in the order given, is the primitive Root-Manu of our Fourth Human Wave (the reader must always remember that Manu is not a man but collective humanity) while *our* Vaivasvata was but one of the seven Minor Manus, who are made to preside over the seven Races of this our planet [Globe]. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water) that close the cycle of every Root Race. And it is this Vaivasvata—the Hindu ideal embodiment, called respectively Xisuthrus, Deucalion, Noah and other names—who is the allegorical "Man" who rescued our Race, when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration.[1]

Thus it is shown that there is no real discrepancy in speaking of the Vaivasvata Manvantara (Manu-antara, lit., "between two Manus", as 18,000,000 odd years ago, when physical, or the truly human, Man first appeared in his Fourth Round on this Earth; and of the other Vaivasvatas, *e.g.*, the Manu of the Great Cosmic or Sidereal Flood—a mystery—or again the Manu Vaivasvata of the submerged Atlantis, when the *Racial* Vaivasvata saved the elect of Humanity, the Fifth Race, from utter destruction. As these several and quite distinct events are purposely blended in the *Vishnu* and other *Purānas* in one narrative, there may yet be a great deal of perplexity left in the profane reader's mind. Therefore, as constant elucidation is needed, we

[1] The words "Creation," "Dissolution," etc., do not correctly render the right meaning of either Manvantara or Pralava. The *Vishnu Purāna* enumerates several; "The dissolution of all things is of four kinds." Parāshara is made to say: Naimittika (Occasional), when Brahmā slumbers (his Night) when, "at the end of his Day occurs a re-coalescence *of the Universe*, called Brahmā's contingent re-coalescence," because Brahmā *is* this Universe itself; Prākritika (Elemental), when the return of this Universe to its original nature is partial and physical; Ātyantika (Absolute), identification of the *Embodied* with the incorporeal Supreme Spirit—Mahātmic state, whether temporary or until the following Mahā Kalpa: also Absolute Obscuration—as of a whole Planetary Chain, etc.; and Nitya (Perpetual) Mahā Pralava for the Universe, *Death*—for man. Nitya is the extinction of life, like the "extinction of a lamp," also "in sleep at night." Nitya Sarga is "constant or perpetual creation" as Nitya Pralava is "constant or perpetual destruction of all that is born." "That which ensues after a minor dissolution is called ephemeral creation." (*Vishnu Purāna*, Wilson, Vol. i, pp. 113-4.) The subject is so difficult that we are obliged to repeat our statements.

[illegible] be forgiven unavoidable repetitions. The "blinds" which conceal the real mysteries of Esoteric Philosophy are great and puzzling, and even now the last word cannot be given. The veil, however, may be a little more removed, and some explanations, hitherto denied, may now be offered to the [illegible] student.

As Colonel Vans Kennedy, if we do not mistake, remarked: "the first principle in Hindu religious philosophy is *unity in diversity*." If all these Manus and Rishis are called by one generic name, it is due to the fact that [illegible] are one and all the manifested Energies of one and the same Logos, the [illegible] as well as the terrestrial Messengers and Permutations of that Principle [illegible] ever in a state of activity – conscious during the period of Cosmic [illegible], unconscious (from our point of view) during Cosmic Rest – for the [illegible] sleepeth in the bosom of THAT which "sleepeth not," nor is it ever [illegible], for it is Sat or "Be-ness," not a Being. It is from IT that issues the [illegible] *Unseen* Logos, who evolves all the other Logoi; the Primeval Manu who [illegible] being to the other Manus, who emanate the universe and all in it [illegible]ctively, and who represent in their aggregate the *Manifested* Logos.[1] [illegible] we learn in the Commentaries that while no Dhyān Chohan, not even [illegible] highest, can realize completely

> *the condition of the preceding Cosmic Evolution, . . . the Manus retain knowledge of their experiences in all the Cosmic Evolutions throughout [illegible]nity.*

This is very plain: the first Manu is called Svāyambhuva, the "Self-[illegible]nifested," the Son of the *Unmanifested* Father. The Manus are the [illegible]ators of the Creators of our First Race—the Spirit of Mankind—which [illegible] not prevent the *seven* Manus from having been the first "pre-Adamic" [illegible]en on Earth.

Manu declares himself created by Virāj,[2] or Vaishvānara, the Spirit of Humanity,[3] which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic Activity—that Logos or UNIVERSAL MONAD (collective Elohim) which radiates *from within himself* all those Cosmic Monads that become the centres of activity—Progenitors of the numberless Solar Systems as well as of the yet undifferentiated *human* Monads of Planetary Chains as well as of every being thereon. Svayambhuva, or

[1] But see the superb definitions of Parabrahman and the Logos in T. Subba Row's Lectures on *Bhagavad Gita* in *The Theosophist* of 1887.

[2] See preceding footnote.

[3] See *Manusmriti*, Adyāva i, Shlokas 32, 33. Vaishvānara is, in another sense, the living magnetic [illegible]ure that pervades the manifested Solar System. It is the most objective (though to us the reverse) [illegible]ever present aspect of the One Life, for it is the Vital Principle. (See *The Theosophist*, July, 1886, [illegible] 249 "Prakriti and Purusha".) It is also a name of Agni.

SELF-BORN, is the name of every Cosmic Monad *which becomes the Centre of Force, from within which emerges a Planetary Chain* (of which Chains there are seven in our System). And the radiations of this Centre become again so many Manus Svāyambhuva (a mysterious generic name, meaning far more than appears), each of them becoming, as a Host, the Creator of his own Humanity.

As to the question of the four distinct Races of mankind that preceded our Fifth Race, there is nothing mystical in the subject, except the ethereal bodies of the first Races; and this is a matter of legendary, nevertheless very correct, history. The legend is universal. And if the western *savant* pleases to see in it only a myth, it does not make the slightest difference. The Mexicans had, and still have, the tradition of the fourfold destruction of the world by fire and water, just as the Egyptians had, and the Hindus have, to this day.

Trying to account for the community of legends held by Chinese, Chaldeans, Egyptians, Indians and Greeks, in remote antiquity, and for the absence of any certain vestige of civilization more ancient than 5,000 years, the author of *Mythical Monsters* remarks that:

> We must . . . not be surprised if we do not immediately discover the vestiges of the people of ten, fifteen, or twenty thousand years ago. With an ephemeral architecture . . . [as in China], the sites of vast cities may have become entirely lost to recollection in a few thousands of years from natural decay, and how much more . . . if . . . minor cataclysms have intervened, such as local inundations, earthquakes, deposition of volcanic ashes, . . . the spread of sandy deserts, destruction of life by exceptionally deadly pestilence, by miasma, or by the outpour of sulphurous fumes.[1]

How many of such cataclysms have changed the whole surface of the earth may be inferred from the following STANZA of Commentary xxii.

During the first seven crores [70,000,000 *years*] *of the Kalpa the Earth and its two Kingdoms* [*mineral and vegetable*], *one already having achieved its seventh circle, the other, hardly nascent, are luminous and semi-ethereal, cold, lifeless, and translucid. In the eleventh crore*[2] *the Mother* [*Earth*] *grows opaque, and in the* fourteenth[3] *the throes of adolescence take place.*

[1] Op. cit., pp. 134-5.

[2] This—in the period of *Secondary* Creation, so called. Of the *Primary*, when Earth is in possession of the three *Elemental* Kingdoms, we cannot speak for several reasons, one of which is, that no one but a great seer, or one naturally intuitional, will be able to realize that which can never be expressed in any existing terms.

[3] Hippocrates said that number *seven* "by its occult virtues tended to the accomplishment of all things, to be the dispenser of life and fountain of all its changes." The life of man he divided into seven ages, as did Shakespeare, for "as the moon changes her phases every seven days, this number influences all sublunary beings," and even the Earth, as we know. The teeth of a child appear in the seventh month, and he sheds them at seven years; at twice seven puberty begins, at three times seven his mental and vital powers are developed, at four times seven he is in his full strength, at five times seven his passions are most developed, etc. Thus also for the Earth; it is now in its middle

These convulsions of Nature [geological changes] last till her twentieth crore of years uninterruptedly, after which they become periodical, and at long intervals.

The last change took place nearly twelve crores [120,000,000] of years ago. But the Earth with everything on her face had become cool, hard and settled as earlier.

Thus, if we are to believe Esoteric Teaching, *universal* geological disturbances and changes have not occurred for the last 120 million years, but the Earth, even before that time, was ready to receive her human stock. The appearance of the latter, however, in its full physical development, as already stated, took place only about 18,000,000 years ago, after the first great failure of Nature to create beings alone—*i.e.*, without the help of the divine "Fashioners"—had been followed by the successive evolution of the first three Races.[1] The actual duration of the first two and a half Races is withheld from all but the higher Initiates. The history of the Races begins at the separation of the sexes, when the preceding egg-bearing androgynous race perished rapidly, and the subsequent sub-races of the Third Root Race appeared as an entirely new race *physiologically*. It is this "Destruction" which is allegorically called the great "Vaivasvata Manu Deluge," when the account shows Vaivasvata Manu, or Humanity, remaining alone on Earth in the Ark of Salvation towed by Vishnu in the shape of a monstrous fish, with the Seven Rishis "with him." The allegory is very plain.

In the symbolism of every nation, the "Deluge" stands for chaotic unsettled Matter—Chaos itself; and Water for the Feminine Principle—the "Great Deep."[2] As the Greek Lexicon of Parkhurst gives it:

> Ἀρχή answers to the Hebrew *rasit*, or Wisdom . . . and [at the same time] the emblem of the female generative power, the *arg* or *arca*, in which the germ of nature [and of mankind] floats or broods on the great abyss of the waters, during the interval which takes place after every mundane [or racial] cycle.

Archē (Ἀρχή) or Ark is also the mystic name of the Divine Spirit of Life which broods over Chaos. Now Vishnu *is* the Divine Spirit, as an abstract principle, and also as the Preserver and Generator, or Giver of Life—the third Person of the Trimūrti—composed of Brahmā, the Creator, Shiva, the Destroyer, and Vishnu, the Preserver. Vishnu is shown, in the allegory, under the form of a *Fish*, guiding the Ark of Vaivasvata Manu across the Waters of the Flood. There is no use in expatiating upon the esoteric meaning of the

[1] [illegible] very little wiser for it. The Tetragrammaton, the four-lettered sacred name of the Deity, can be resolved on Earth only by becoming septenary through the manifest Triangle proceeding from the concealed Tetraktys. Therefore, the number seven has to be adopted on this plane. As written in the *Kabalah* ("The Greater Holy Assembly," v, 1161): "For assuredly there is no stability in those [illegible] what they derive) from the seventh. For all things depend from the seventh." (Mathers, [illegible] p. 265.)

[2] Compare STANZA 3, et seq.

word *Fish* (as Payne Knight, Inman, Gerald Massey, and others have done). Its theological meaning is phallic, but the metaphysical, divine. Jesus was called the Fish, as were Vishnu and Bacchus; ΙΗΣ, the "Saviour" of Mankind, being but the monogram of the God Bacchus, who was also called ΙΧΘΥΣ, the Fish.[1] Moreover, the Seven Rishis in the Ark symbolized the seven "principles," which became complete in man only after he had separated, and become a *human*, and thus ceased to be a divine creature.

But to return to the Races; details as to the submersion of the continent inhabited by the Second Root Race are not numerous. The history of the Third, or Lemuria, is given, as is also that of Atlantis, but the others are only alluded to. Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age (the Eocene).[2] During this Deluge—an actual geological deluge this time—Vaivasvata Manu is also shown saving mankind, allegorically—in reality, a portion of it, the Fourth Race—just as he saved the Fifth Race during the destruction of the last Atlanteans, the remnants that perished 850,000 years ago,[3] after which there was no great submersion until the day of Plato's Atlantis, or Poseidonis, which was known to the Egyptians only because it happened in such relatively recent times.

It is the submersion of the great Atlantis which is the most interesting. This is the cataclysm of which the old records, as in the *Book of Enoch*, say, "the ends of the Earth got loose"; and upon which have been built the legends and allegories of Vaivasvata, Xisuthrus, Noah, Deucalion and all the *tutti quanti* of the Elect Saved. Tradition, not taking into account the difference between sidereal and geological phenomena, calls both "Deluges" indifferently. Yet there is a great difference. The cataclysm which destroyed the huge continent of which Australia is the largest relic was due to a series of subterranean convulsions and the breaking asunder of the ocean floors. That which put an end to its successor—the Fourth Continent—was brought on by successive disturbances in the axial rotation. It began during the earliest Tertiary periods, and, continuing for long ages, carried away successively the last vestige of Atlantis, with the exception, perhaps, of Ceylon and a small portion of what is now Africa. It changed the face of the globe, and no memory of its flourishing continents and isles, of its civilizations and

[1] St. Augustin says of Jesus: "He is a *fish* that lives in the midst of waters." Christians called themselves "Little Fishes"—*Pisciculi*—in their sacred Mysteries. "So many *fishes* bred in the *water*, and saved by *one great fish*," says Tertullian of the Christians and Christ and the Church.

[2] *Esoteric Buddhism*, p. 55 [eighth Ed., p. 67].

[3] This event—*viz.*, the destruction of the famous island of Ruta and the smaller island Daitya which occured 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main Continent of Atlantis during the Miocene period. Geologists cannot bring the Miocene so near as 850,000 years, whatever they may do; it is, in reality, several million years ago that the main Atlantis perished.

[illegible], have remained in the annals of human [illegible] in the Sacred Records of the East.

Hence, modern science denies the existence of Atlantis. It even denies any violent shiftings of the Earth's axis, and would attribute the change of climate to other causes. But this question is still an open one. If Dr. Croll will have it that all such alterations can be accounted for by the effects of eccentricity and the precession of the equinoxes, there are others, such as Sir Henry James and Sir John Lubbock[1] who feel more inclined to accept the idea that they are due to a change in the position of the axis of rotation. Against this the majority of the astronomers are again arrayed. But then, what have they not denied before now, and what have they not denounced—only to accept it later on, whenever the hypothesis became undeniable fact?

How far our figures agree, or rather disagree, with modern science will be seen further in the Addenda to Volume 4, where the geology and anthropology of our modern day are carefully compared with the teachings of Archaic Science. At any rate, the period assigned by the Secret Doctrine to the sinking of Atlantis, does not seem to disagree very much with the calculations of modern science, which, however, calls Atlantis "Lemuria" whenever it accepts such a submerged continent. With regard to the pre-human period, all that can be said, at present, is, that even prior to the appearance of the "mindless" First Race, that Earth was not without its inhabitants. We might, however, add that what science, which recognizes *social man only*, has a right to regard as the *pre-human* period, may be conceded to have extended from the First Race down to the first half of the Fourth Race, since it is only then that man became the "complete human being he is now." And this would make Adamic Man no older than a few millions of years.[2]

The author of the *Qabbalah* truly remarks that: "Man to-day, as an individual, is only a concatenation of the being-hood of precedent human [illegible]" or *lives*, rather.

According to the Qabbalah, the soul sparks contained in Adam went into three principal classes corresponding to his three sons, *viz.*: *'Hesed*, Habel; *Ge'boor-ah*, Qai-yin; and *Ra'h-min*, Seth. These three were divided into . . . . 70 species, called the principal roots of the human race.[3]

[1] See *The Athenæum*, Aug. 25th, 1860.

[2] Mr. Huxley divides these races into the quintuple group of Australoids, Negroids, Mongoloids, Xanthochroics and Melanochroics—all issuing from imaginary Anthropoids. And yet, while protesting against those who say "that the structural differences between man and apes are small and insignificant, and adding that "every bone of the gorilla bears a mark by which it can be distinguished from the corresponding human bone, and that in the present state of creation, at least, no intermediary being fills the gap which separates the man from the troglodyte"—the great anatomist goes on speaking of "ape characteristics in man" (See de Quatrefages, *The Human Species*, p. 113.)

[3] Op. cit., Isaac Myer, p. 422.

Said Rabbi Yehudah: "How many garments [of the incorporeal man] are these which are crowned (from the day man was created)?" Said R. El'azar: "The mountains of the world (the great men of the generation) are in discussion upon it, but there are three; one to clothe in that garment the *Rua'h* spirit, which is in the garden (of Eden) on earth: one which is more precious than all, in which the *Neshamah* is clothed in that Bundle of Life, between the angels of the Kings . . .; and one outside garment, which exists and does not exist, is seen and not seen. In that garment, the *Nephesh* is clothed, and she goes and flies in it, to and fro in the world."[1]

This relates to the Races, their "garments," or degree of materiality, and to the three "principles" of man in their three vehicles.

STANZA 11

THE CIVILIZATION AND DESTRUCTION OF THE THIRD AND FOURTH RACES

43. The Lemuro-Atlanteans build cities and spread civilization. The incipient stage of anthropomorphism. 44. Statues, witnesses to the size of the Lemuro-Atlanteans. 45. Lemuria destroyed by fire, Atlantis by water. The Flood. 46. The destruction of the Fourth Race and of the last antediluvian monster-animals.

43. THEY[2] BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT. OUT OF THE FIRES[3] VOMITED, OUT OF THE WHITE STONE[4] OF THE MOUNTAINS AND OF THE BLACK STONE,[5] THEY CUT THEIR OWN IMAGES, IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM.

At this point, as the history of the first two *human* races—the last of the Lemurians and the first of the future Atlanteans—proceeds, we have to blend the two, and speak of them for a time collectively.

Here reference is also made to the *divine* Dynasties, which were claimed by the Egyptians, Chaldeans, Greeks, etc., to have preceded their *human* Kings. These are still believed in by the modern Hindus, and are enumerated in their sacred books. Of these, however, we shall treat in their proper place. What remains to be shown is, that our modern geologists are now being driven into admitting the demonstrable existence of submerged continents. But to confess the existence of the continents is quite a different thing from admitting that there were men on them during the early geological

[1] *Zohar*, i, 119b, col. 475; ibid., p. 412.

[2] The Lemurians. [3] Lava. [4] Marble. [5] Of the subterranean fires

periods [1]—ay, men and civilized nations, not palæolithic savages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. The primeval civilization of the Lemurians did not, as one may think, immediately follow their physiological transformation. Between the final physiological evolution and the first city built, many hundred thousands of years had passed. Nevertheless, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava.[2] One of these great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow strip of sterile ground, and was totally destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the last sub-races of the Lemurians; and an Occultist, therefore, shows no surprise on learning that the stone relics which were found on the small piece of land called Easter Island by Captain Cook, are

> very much like the walls of the Temple of Pachacamac or the Ruins of Tiahuanaco in Peru,[3]

This is the reason, perhaps, why even Easter Island, with its wondrous gigantic statues—a speaking witness to a submerged continent with a civilized mankind on it—is hardly mentioned anywhere in modern encyclopædias. Its mention is carefully avoided except in some books of travel. Modern science has an undeniable predilection for forcing hypotheses, built on personal hobbies, upon the unlettered public, as well-established evidence; for offering it *guesses* instead of knowledge, and calling them "scientific conclusions." Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact*—pre-eminent among such specialists being Haeckel and his English admirers and co-thinkers. Yet "they are authorities"—we are sternly reminded. What of that? The Pope of Rome is also an authority and an infallible one—for *his* followers; whereas the remarkable fallibility of scientific speculations is being proven periodically with every change of fashion.

Our best modern novelists, although they are neither Theosophists nor Spiritualists, nevertheless have very psychological and suggestively Occult dreams; witness Mr. Robert Louis Stevenson's *Strange Case of Dr. Jekyll and Mr. Hyde*, than which no grander psychological essay on these lines exists. Has the rising novelist Mr. Rider Haggard also had a prophetic, or rather a retrospective, clairvoyant dream before he wrote *She?* His imperial Kor, the great city of the dead, the surviving inhabitants sailed northwards after the plague had killed almost a whole nation, seems in general outlines to step out from the imperishable pages of the old archaic records. Ayesha says "that those men who sailed north may have been the fathers of the first Egyptians"; and seems to attempt a synopsis of certain letters of a Master quoted in *Esoteric Buddhism*, for, she says: "Age after time have nations, ay, and rich and strong nations, learned in the arts, been, and passed away and been forgotten, so that no memory of them remains. This [the nation of Kor] is but one of several; for time eats up the work of man unless, indeed, he digs in caves like the people of old, and *then mayhap the sea swallows them, or the earthquake shakes them in*. . . . Yet were not these people utterly destroyed, as I think. Some few remained in the other cities, for their cities were strong. But the barbarians . . . came down upon them, and took their women to wife, and the child of the Amahagger that is now is a bastard brood of the mighty sons of Kor, and behold it dwelleth in tombs with its fathers' bones" (pp. 180, 181).

Here the clever novelist seems to repeat the history of all the now degraded and down-fallen races of humanity. Geologists and anthropologists would place at the head of humanity—as descendants of Homo Primigenius—the ape-man, of which "*no fossil remains are as yet known to us*," though they are *probably* akin to the *gorilla* and *orang of the present day*" (Hæckel). In answer to whose "probably" Occultists point to another and a greater probability—*viz.*, the one given in our text.

[1] Robert Brown, *The Countries of the World*, vol. iv, p. 43.

and also that they are in the *Cyclopean Style.* The first large cities, however, were built in that region of the continent which is now known as the island of Madagascar. There were civilized people and savages in those days as there are now. Evolution achieved its work of perfection on the former, and Karma—its work of destruction on the latter. The Australians and their like are the descendants of those, who, instead of vivifying the Spark projected into them by the "Flames," extinguished it by long generations of bestiality.[1] Whereas the Āryan nations could trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom the "Sons of Wisdom" had personally incarnated.[2]

It is with the advent of the divine Dynasties that the first civilizations were started. And while, in some regions of the Earth, a portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and to protect himself against the Elements, his brothers, more favoured than he by their *Karma,* and helped by the divine intelligence which informed them, built cities, and cultivated arts and sciences. Nevertheless, notwithstanding civilization, while their pastoral brethren enjoyed wondrous powers as their birthright, the "builders" could now obtain their powers only gradually; even those they did obtain being generally used for conquest over physical nature and selfish and unholy purposes. Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command over and the guidance of one's own psychic

[1] See STANZA 2. This would account for the variation and great difference between the intellectual capacities of races, nations and individual men. While incarnating into, and in other cases only informing, the human vehicles evolved by the first brainless ("manas-less") Race, the incarnating Powers and Principles had to take into account, and make their choice between, the past Karma of the Monads, between which and their bodies they had to become the connecting link. Moreover, as correctly stated in *Esoteric Buddhism* (p. 30) [eighth ed., p. 31], "the fifth principle, or human (intellectual) soul, in the majority of mankind is not even yet fully developed."

[2] It is said by the Incarnate *Logos*, Krishna, in the *Bhagavad Gītā*, "The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang [emanated or were born] the human race and the world (ch. x, 6).

Here, by the seven Great Rishis, the seven great *Rūpa* Hierarchies or Classes of Dhyān Chohans are meant. Let us bear in mind that the seven Rishis, Saptarishi, are the Regents of the seven stars of the Great Bear, and therefore, of the same nature as the Angels of the Planets, or the seven Great Planetary Spirits. They were all reborn as men on Earth in various Kalpas and Races. Moreover, "the four preceding Manus" are the four Classes of the originally Arūpa Gods—the Kumāras, Rudras, the Asuras, etc.; who are also said *to have incarnated.* They are not Prajāpatis, as at first, but their informing "principles"—some of which have incarnated in men, while others have made other men simply the vehicles of their "reflections." As Krishna truly says—the same being repeated later by another *vehicle* of the Logos—"I am the same to all beings . . . those worship me [the sixth principle or the *divine* Intellectual Soul, Buddhi, made conscious by its union with the higher faculties of Manas] *are in me, and I am in them.*" (Ibid., ch. x, 20, 39.) The Logos being no "personality" but the Universal Principle, is represented by all the divine Powers of *its Mind*—the pure Flames, or, as they are called in Occultism, the "Intellectual Breaths" or Angels who are said to *have made themselves independent, i.e.,* passed from the passive and potential into the active state of Self-Consciousness. When this is recognized, the true meaning of Kr[illegible] becomes comprehensible. But see Mr. Subba Row's excellent Lecture on the *Bhagavad Gītā* (*Theosophist*, April, 1887, p. 444).

nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking. "There is no such thing as magic" philosophizes she"—the author forgetting that "magic" in early days still meant the great SCIENCE of WISDOM, and that Ayesha could not possibly know anything of the modern perversion of thought—"though," she adds, "there is such a thing as knowledge of the Secrets of Nature."[1] But they have become "secrets" only in our Race, and were public property with the Third.

Gradually, mankind decreased in stature, for, even before the real advent of the Fourth or Atlantean Race, the majority of mankind had fallen into impurity and sin, save only the Hierarchy of the "Elect," the followers and disciples of the "Sons of Will and Yoga"—called later the "Sons of the Mist."

Then came the Atlanteans; the giants whose physical beauty and strength reached their climax, in accordance with evolutionary law, toward the middle period of their fourth sub-race. But, as is said in the Commentary:

The last survivors of the fair child of the White Island [the primitive Shveta-dvipa] had perished ages before. Their [Lemuria's] Elect, had taken refuge on the Sacred Island [now the "fabled" Shamballah, in the Gobi desert], while some of their accursed races, separating from the main stock, settled in the jungles and underground ["cave-men"], when the golden Race [the Fourth] became in its turn "black with sin." From pole to pole Earth had changed her face for the third time, and was no longer ruled by the Sons of Shveta-dvipa, the blessed, and Adishtanya [?],[2] east and west, the first, the one and the pure, had become corrupted. . . . The Sons of the Third had made room for the Semi-Demons of the Fourth. Shveta-dvipa,[3] the White Island, had veiled her face. Her children settled on the Black Land, wherein, later on, Daityas from the seventh (Pushkara) and Rākshasas from the seventh climate replaced the Sādhus and Ascetics of the Third Age, who had descended to them from other and [illegible] regions. . . .

In their dead letter, the *Purānas*, in general, read like an absurd tissue of [illegible] and no better. And if one were to read the first three chapters of Book II of *Vishnu Purāna*[4] and accept *verbatim* the geography, geodesy,

[illegible]

[illegible] Book II [illegible]

and ethnology in the account of Priyavrata's seven sons among whom their father divides the seven Dvīpas (Islands or Continents); and then proceed to study how his eldest son, Agnidhra, the King of Jambu-dvīpa, apportioned Jambu-dvīpa among his nine sons; and then how Nābhi, *his* son, had a hundred sons and apportioned lands to all these in his turn—he would most likely throw the book away and pronounce it a farrago of nonsense. But the student of Esotericism will understand that, when the *Purānas* were written, their true meaning was intended to be clear only to the Initiated Brāhmans, and so the compilers wrote these works allegorically and would not give the *whole* truth to the masses. And he will, further, explain to the Orientalists—who, beginning with Colonel Wilford and ending with Professor Weber, have made and still are making such a mess of it—that the first three chapters purposely confuse the following subjects and events:

1. The series of Kalpas, or Ages, and also of Races, are never taken into account; and events which have happened in one are allowed to stand along with those which took place in another. The chronological order is entirely ignored. This is shown by several of the Sanskrit commentators, who explain the incompatibility of events and calculations in saying:

> Whenever any contradictions in different Purānas are observed, they are ascribed . . . to differences of Kalpas and the like.

2. The several meanings of the words "Manvantara" and "Kalpa" or Age, are withheld, the general signification only being given.

3. In the genealogy of the Kings and the geography of their dominions, the Varshas (countries) and Dvīpas are all regarded as terrestrial regions.

Now, the truth is that, without entering into too minute details, it is permissible and easy to show that:

(*a*) The Seven Dvīpas apportioned to Priyavrata's septenary progeny refer to several localities—first of all to our Planetary Chain. In this Jambu-dvīpa alone represents our Globe, while the six others are the (to us) invisible companion Globes of the Chain. This is shown by the very nature of the allegorical and symbolic descriptions. Jambu-dvīpa "is *in the centre of* all these"—the so-called "Insular Continents"—and is surrounded by a *sea of salt water* (Lavana), whereas Plaksha, Shālmala, Kusha, Krauncha, Shāka, and Pushkara are surrounded severally "by seven great seas . . . of sugar-cane juice, of wine, of clarified butter, of curds, of milk," etc., and such like metaphorical names.[1]

(*b*) Bhāskara Āchārya, who uses expressions from the books of the Secret Doctrine, in his description of the sidereal position of all these Dvīpas,

[1] *Vishṇu Purāṇa*, Wilson's trans., Vol. ii, p. 109.

speaks of: "the sea of milk and the sea of curds," etc., as meaning the Milky Way, and the various congeries of Nebulæ; the more so, since he calls "the country to the south of the equator" Bhūr Loka, that to the north Bhuva, Svar, Mahar, Jana, Tapa and Satya Lokas; and adds: "These lokas are gradually attained by increasing religious merits," *i.e.*, they are various paradises." [1]

(c) That this geographical distribution of seven allegorical continents, lands, mountains, seas and countries, does not belong only to *our* Round, or even to *our* Races—the name of Bhārata-varsha (India) notwithstanding—is explained in the texts themselves by the narrator of *Vishnu Purāna*, who tells us that:

> Bhārata [the son of Nābhi, who gave his name to Bhārata-varsha or India] . . . resigned the kingdom to his son Sumati . . . and abandoned his life at . . . Shāla-grāma. He was afterwards born again, as a Brāhman, in a distinguished family of Yogis. . . . Under these princes [Bhārata's descendants] Bhārata-varsha was divided into nine portions; and their descendants successively held possession of the country for seventy-one periods of the aggregate of the four ages (or for the reign of Manu) [representing a Mahāyuga of 4,320,000 years].[2]

But having said so much, Parāshara suddenly explains that:

> This was the creation *of* Svāyambhuva (Manu), by which the earth was peopled when he presided over the *first* Manvantara, in the Kalpa of Varāha [*i.e.*, *our* incarnation, or Avatāra].

Now every Brāhman knows that *our* Humanity began on this Earth (or Round) *only with Vaivasvata Manu.* And if the Western reader turns to the Glossary-section on "The Primeval Manus of Humanity," [3] he will see that Vaivasvata is the *seventh* of the fourteen Manus who preside over our Planetary Chain during its Life Cycle; but as every Round has two Manus (a Root- and a Seed-Manu), he is the Root-Manu of the Fourth Round, hence the seventh. Wilson finds in this only incongruity, and speculates that:

> The patriarchal genealogies are older than the chronological system of Manvantaras and Kalpas, and [thus] have been rather clumsily distributed amongst the different periods.

It is nothing of the kind; but as Orientalists know nothing of the Secret Teaching, they persist in taking everything *literally*, and then turn round and abuse the writers for that which they do not comprehend!

These genealogies embrace a period of *three and a half* Rounds; they speak of *pre-human* periods, and explain the descent into generation of every Manu—the first manifested sparks of the One Unity—and, furthermore,

[1] See *Bibliotheca Indica*, trans. of the *Goladhyāya of the Sidhānta-shiromani*, iii, vs. 21-44. [An astronomical treatise in Sanskrit].

[2] Ibid., pp. 106-7.

[3] P. 308.

show each of these human Sparks dividing into, and multiplying by, first, the Pitrs, the human Ancestors, then by the human Races. No Being can become God, or Deva, unless he passes through the human Cycles. Therefore the Shloka says:

> Happy are those who are born, even from the [latent] condition of gods, even in Bharata-varsha; as that is the way to . . . final liberation.[1]

In Jambu-dvipa Bhārata is considered *the best of its divisions*, because it is *the land of karma*. In it alone it is that:

> The succession of four Yugas, or ages, the Krita, the Tretā, the Dvāpara and Kali take place.

When, therefore, Parāshara, on being asked by Maitreya "to give him the descriptions of the Earth," returns again to the enumeration of the same Dvipas with the same seas, etc., as those he had described in the Svāyambhuva Manvantara—it is simply a "blind"; yet, to him who reads between the lines, the Four great Races and the Fifth are there, ay, with their subdivisions, island and continents, some of which were called by the names of oriental lands, and by those of other Globes. Hence the confusion.

All these islands and lands are called by the Orientalists "mythical" and "fabulous."[2] Very true, *some* are *not of this Earth*, but they still exist. The White Island and Atala, at all events, are no myths, since Atala was the name correctly applied by the earliest pioneers of the Fifth Race to the Land of the Atlantis, in general, not to Plato's island alone; and since the White Island was (*a*) the Shveta-dvipa of theogony, and (*b*) Shāka-dvīpa, or Atlantis in earlier periods rather in its beginnings. This was when it yet had its "[illegible] river that washed away all sin," and its "seven districts, where in there was no destruction of virtue, no contention, no deviation from virtue," and it was then inhabited by the caste of the Magas—that caste which even the Brāhmans acknowledged as not inferior to their own, and which was the teacher of the first Zarathushtra. The Brāhmans are shown consulting with Gnanasambandha on Narada's advice, who told them to invite the Magas or priests of the Sun to the temple built by Sāmba the *reputed* son of Krishna, for in reality the latter had none. In this the *Purānas* are *historical*, allegory notwithstanding, and Occultism is stating facts.

[illegible]

[1] [illegible] Professor Bergaigne [illegible] Professor Oldenberg to the effect "that the [illegible] of a former direct communication [illegible] at the same time [illegible] perhaps by the line where the [illegible] Oldenberg's theory seems [illegible] the contradiction [illegible] the argument for the existence of Atlantis does not rest on [illegible] alone.

The whole story is told in *Bhavishya Purāna*. It is stated that Sāmba having been cured of leprosy by Sūrya (the Sun), built a temple and dedicated it to the Deity. But when he was looking for pious Brāhmans to perform the appointed rites in it, and receive donations made to the God, Nārada—the virgin Ascetic who is found in every age in the *Purānas*—advised him not to do as Manu forbade the Brāhmans to receive emoluments for the performance of religious rites. He therefore referred Sāmba to Gauramukha (White-face), the Purohita, or family priest, of Ugrasena, King of Mathurā, who would tell him whom he could best employ. The priest directed Sāmba to invite the Magas, the worshippers of Sūrya, to discharge the duty. But as he was ignorant of the place where they lived, Sūrya, the Sun himself, directs Sāmba to Shāka-dvīpa *beyond the salt water*. Then Sāmba performs the journey, using Garuda, the Great Bird, the vehicle of Vishnu and Krishna, who transports him to the Magas, etc.[1]

Now Krishna, who lived 5,000 years ago, and Nārada, who is found born in every Cycle (or Race), in addition to Garuda—the symbol esoteric-ally of the Great Cycle—give the key to the allegory; nevertheless the Magas are the Magi of Chaldea, and their caste and worship were born on earlier Atlantis, in Shāka-dvīpa, the Sinless. All the Orientalists are agreed that the Magas of Shāka-dvīpa are the forefathers of the fire-worship-ping Parsīs. Our quarrel with them rests, as usual, on their dwarfing periods of hundreds of thousands of years this time into only a few centuries; in spite of Nārada and Sāmba, they carry the event only to the days of the flight of the Parsis to Gujerat. This is simply absurd, as this took place only in the 8th century of our era. True, the Magas are credited in the *Bhavishya* with still living in Shāka-dvīpa in the day of Krishna's "son," never-less the last portion of that continent—Plato's "Atlantis"—had perished years before. They were Magas "late of" Shāka-dvīpa and in those days lived in Chaldea. This, again, is an intentional confusion.

The earliest pioneers of the Fourth Race were not Atlanteans, nor yet were they the human Asuras and the Rākshasas which they became later. In those days large portions of the future continent of Atlantis were yet part and parcel of the ocean floors. Lemuria, as we have called the continent of the Third Race, was then a gigantic land.[2] It covered the whole area from the

[1] *Vishnu Purāna*, Wilson, Vol. v, Part I, pp. 381-2.

[2] As shown in the Preliminary Notes to this Volume, it stands to reason that neither the name of Lemuria nor that of Atlantis are the real *archaic* names of the lost continents. They have been given by us simply for the sake of clearness. Atlantis was the name given to those portions of the Fourth Continent which were "beyond the Pillars of Hercules," and which happened to be above water after the general cataclysm. The last remnant of these—Plato's Atlantis, or Poseidonis, which is another *substitute*, or rather a translation of the real name—was the last of the

foot of the Himālayas, which separated it from the inland sea rolling its [illegible] over what is now Tibet, Mongolia, and the Great Desert of Shamo, [illegible] from Chittagong, westward to Hardwar, and eastward to Assam [illegible] From thence, it stretched south across what is known to us as Southern [illegible] Ceylon, and Sumatra; then embracing on its way, as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down within a few degrees of the Antarctic Circle; and from Australia, at [illegible] region on the Mother Continent in those ages, it extended far into [illegible] Pacific Ocean, beyond Rapa-nui (Teapy, or Easter Island), which now [illegible] latitude 26° S., and longitude 110° W.[1] This statement seems to be corroborated by science - even if only partially. When discussing continental [illegible] and showing the infra-Arctic masses trending generally with the meridians, several ancient continents are mentioned, though inferentially. Among [illegible] are mentioned the "Mascarene continent," which included Madagascar, stretching north and south, and another ancient continent which "stretched from Spitzbergen to the Straits of Dover, while most of the other parts of Europe were sea bottom."[2] This corroborates the Occult teaching which says that what are now the polar regions were formerly the earliest of the [illegible] cradles of Humanity, and the tomb of the bulk of the Mankind of that region during the Third Race, when the gigantic Continent of Lemuria began [illegible] rating into smaller continents. This is due, according to the explanation of the Commentary, to a decrease of velocity in the Earth's rotation:

When the Wheel runs at the usual rate, its extremities [*the poles*] *agree with its middle Circle* [*the equator*], *when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow toward the two ends and new lands arise in the middle Belt* [*equatorial lands*], *while those at the ends are subject to Pralayas by submersion.*

And again:

Thus the Wheel [*the Earth*] *is subject to, and regulated by, the Spirit of the Moon, for the breath of its waters* [*tides*]. *Toward the close of the* [*Kalpa*] *of a great* [*Root*] *Race, the Regents of the Moon* [*the Fathers, Pitris*] *begin drawing harder, and thus flatten the Wheel about its Belt,* [illegible]

continent above water some 11,000 years ago. Most of the correct names of the countries and of these continents are given in the *Purānas*; but to mention them specially, as found in other ancient works, such as the *Sūrya Siddhānta*, would necessitate too lengthy explanations. In [illegible] writings, the two seem to have been too faintly distinguished, this must be due to carelessness and want of reflection. If ages hence, Europeans are referred to as Āryans, and a reader confounds them with the Hindus and the latter with the Fourth Race, because some of them live in [illegible] Lankā—the blame will not fall on the writer.

[1] See Part 3, Section 6, of Volume 4.

[2] See Professor J. D. Dana's article, *American Journal of Science*, III, v. pp. 442-3; [illegible] *World-Life*, p. 352.

t goes down in some places and swells in others, and the swelling running toward the extremities [poles], new lands will arise and old ones be sucked in.

We have only to read astronomical and geological works, to see the meaning of the above very clearly. Scientists *modern* specialists have ascertained the influence of the tides on the geological distribution of land and water, on the planet, and have noted the shifting of the *oceans* with a corresponding subsidence and rise of continents and new lands. Science knows, or thinks it knows, that this occurs periodically.[1] Professor Todd believes he can trace the series of oscillations backward to the periods of the Earth's first incrustation.[2] Therefore it seems easy for science to verify the esoteric statement. We propose to treat of this at greater length in the Addenda.

Some Theosophists who have understood from a few words in *Esoteric Buddhism* that "old continents" which have been submerged will reappear, have asked the question: "What will Atlantis be like when raised?" Here, again, there is a slight misconception. Were identically the *same* lands of continents that were submerged to be raised again, then they would, indeed, be *dead for ages*. But because the Atlantic sea-bottom is covered with some [illegible] feet of chalk at present, and more is forming—a new "cretaceous formation" of strata, in fact—that is no reason why, when the time for a new continent to appear arrives, a geological convulsion and upraising of the sea-bottom should not dispose of these 5,000 feet of chalk for the formation of some mountains and 5,000 more come to the surface. The Racial Cataclysms are not a Noah's Deluge of forty days—a kind of Bombay Monsoon.

That the periodical sinking and reappearance of the mighty continents, called Atlantis and Lemuria by modern writers, is no fiction, will be demonstrated in the Section in which all the evidence has been collated together. The most archaic Sanskrit and Tamil works teem with references to such continents. The seven sacred Islands (Dvīpas) are mentioned in the *Sūrya Siddhānta*, the oldest astronomical work in the whole world, and in the works of Asura Maya, the Atlantean astronomer whom Professor Weber has made out to be "reincarnated" in Ptolemy. Yet, it is a mistake to call these

[1] Speaking on periodical elevation and subsidence of the equatorial and polar regions, and ensuing [illegible] of climate, Dr. Winchell, Professor of Geology in the University of Michigan, says: "As the [illegible] nents here contemplated are cyclical, the same conditions would recur again and again and [illegible] the same fauna might return again and again to the same region, with intervals of [illegible] ation by another fauna. Progressive sedimentation would preserve records of such faunal [illegible] ions; and there would be presented the phenomena of 'colonies,' 'reappearances,' and other [illegible] dislocations in the vertical and horizontal distributions of fossil remains. These phenomena [illegible] ell known to the student of geology." (*World Life*, p. 281.)

[2] *American Naturalist*, XVIII, 15-26.

"Sacred Islands" Atlantean—as is done by us; for, like everything else in the Hindu Sacred Books, they are made to refer to several things. The heritage left by Priyavrata, the Son of Svāyambhuva Manu, to his seven sons—was not Atlantis, even though one or two of these Islands survived the subsidence of their fellows, and offered shelter, ages later, to Atlanteans, whose continent had been submerged in its turn. When first mentioned by Parāśhara in the *Vishṇu Purāṇa*, the seven refer to an Esoteric Doctrine which is explained further on. In this connection, of all the seven Islands, Jambudvīpa *par excellence* is the only one that is terrestrial. In the *Purāṇas* every reference to the North of Meru is connected with that primeval Eldorado, now the North Polar region, which, when the magnolia blossomed where now we see an unexplored endless desert of ice, was then a continent. Science speaks of an "ancient continent" which stretched from Spitzbergen down to the Straits of Dover. The Secret Doctrine teaches that, in the earliest geological periods, these regions formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring's Straits as an inland piece of ground, and descended southward in its natural trend down to the British Isles, which in those days must have been right under the lower curve of the semi-circle. This continent was raised simultaneously with the submersion of the equatorial portions of Lemuria. Ages later, some of the Lemurian remains reappeared again on the face of the oceans. Therefore, though it can be said without departing from truth, that Atlantis is included in the seven great Atlantic continents since the Fourth Race Atlanteans came into possession of some of the Lemurian relics, and settling on the islands, included them among their lands and continents, yet a difference should be made and an explanation given, once that a fuller and more accurate account is attempted, as in the present work. Easter Island was also taken possession of in this manner by some Atlanteans; who, having escaped from the cataclysm which befell their own land, settled on this remnant of Lemuria, but only to perish thereon, when it was destroyed in one day by volcanic fires and lava. This may be regarded as fiction by certain geographers and geologists; to the Occultists, however, it is history. What does science know to the contrary?

Until the appearance of a map, published at Basle in 1522, wherein the name of America appears for the first time, the *latter was believed to be part of India* . . . science refusing to sanction the wild hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, [were] connected by a belt of islands and continents. The India of the prehistoric ages . . . was doubtless connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brāhmans of Upper India," stretched from Kashmir far into the Gobi, deserts of Schamo. A pedestrian from the north might then have reached

hardly wetting his feet—the Alaskan Peninsula, through Manchuria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe, and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America.[1]

This was written from the words of a Master—a rather doubtful authority for the Materialists and sceptics. But here we have one of their own flock, and a bird of the same feather, Ernst Hæckel, who, in *his* distribution of races, corroborates the statement almost *verbatim*:

It would seem that the region on the earth's surface where the evolution of the primitive men from the *closely related catarrhine apes* [!!] took place, must be sought either in Southern Asia or Eastern Africa [which, by the bye, was not even in existence when the Third Race flourished], or in Lemuria. Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean which, lying to the south of the Asia of today, stretched on the one hand eastwards to Upper India and Sunda Land, on the other westward as far as Madagascar and Africa.[2]

In the epoch of which we are treating, the Continent of Lemuria had already broken asunder in many places, and formed new separate continents. Nevertheless, neither Africa nor the Americas, still less Europe, existed in those days, all of them slumbering as yet on the ocean floors. Nor was there much of present Asia; for the Cis-Himālayan regions were covered with seas, beyond them stretched the "lotus leaves" of Shveta-dvīpa, the countries now called Greenland, Eastern and Western Siberia, etc. The immense continent, which had once reigned supreme over the Indian, Atlantic, and Pacific Oceans, now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it. Easter Island, for instance, belongs to the earliest civilization of the Third Race. It was a volcanic and sudden uplifting of the ocean floor, which saved this small relic of the Archaic Ages—after it had been submerged with the rest—untouched, with its volcano and statues, during the Champlain epoch of north polar submersion, as a standing witness to the existence of Lemuria. It is said that some of the Australian tribes are the last remnants of the last descendants of the Third Race.

In this we are again corroborated to a degree by materialistic science. Hæckel, when speaking of Blumenbach's brown or Malay race, and the Australians and Papuans, remarks:

There is much likeness between these last and the Aborigines of Polynesia, that Oceanian island-world, that *seems to have been once on a time a gigantic and continuous land*.[3]

It certainly was "a gigantic and continous continent," for, during the Third Race, it stretched east and west, as far as where the two Americas now

[1] *Key to Theosophy*, pp. 339-40.
[2] *Pedigree of Man*, Aveling's Trans., pp. 80-1.
[3] Ibid., p. 82.

in. The present Australia was but a portion of it, and in addition to the there are a few surviving islands scattered hither and thither on the face of the Pacific, and a large strip of California, which belonged to it. Funnily enough, Haeckel, in his fantastic *Pedigree of Man*, considers

> The Australian [sic] race is the most descendants, almost unchanged, of that most ancient of the primitive human race . . . that great continent, as we know, in Asia, from the home of man's infancy, and seems to have been the parent of all the other straight-haired races of men . . . The one, woolly-haired, migrated to New Guinea . . . to Africa and eastwards to New Guinea, which continent has lost, as we, its existence as well . . . The other, straight-haired, was driven northwards to the North, in Asia and . . . peopled Australia.[1]

As writes a Master:

> Beyond the rolls of that most great nation, Lemuria of the Third Race, a few of the fair-haired aborigines of your Australia.[2]

But they belong to the last remnants of the seventh sub-race of the Third. Professor Haeckel must also have *dreamt* a dream and seen for once a true vision.

It is to this period that we have to look for the first appearance in the ancestors of those whom we term the most ancient peoples of the world—now called respectively the Aryan Hindus, the Egyptians, and the ancient Persians, on the one hand, and the Chaldees and Phoenicians on the other. These were governed by the Divine Dynasties, or Kings and Rulers who had of mortal man only his physical appearance as it was then, but who were Beings from Spheres higher and more celestial than our own Sphere will be long Manvantaras hence. It is, of course, useless to attempt to know the existence of such Beings on account. Their greatest pride consists in proving their pedigrees denomination is Chaldeans—a fact which they are prepared to demonstrate on the alleged antiquity of the name appended to their [illegible] that [illegible] and which, if it were only long enough, they would use with joy and for ever, in honour of its eminent discoverer. These will remain as faithful to their Ape-ancestors as Christians will to endless Adam. The Secret Doctrine, however, sets Theosophists and students of the Occult Sciences right on this point.

If we regard the second portion of the Third Race as the first representatives of the early human race with solid bones, then Haeckel's surmise that "the evolution of the primitive man took place . . . in some Southern Asia or . . . Lemuria"—Africa, whether Eastern or Western being out of the question—is correct enough, if not entirely so. To be accurate, however, just as the evolution of the First Race, from the bodies of the Pitris, took place on seven distinctly separated regions, at the Arctic Pole of the [illegible]

[1] [illegible] p. 10 [illegible] ed., p. 9.

only Earth—so did the ultimate transformation of the Third occur. It began in those northern regions, which have just been described as including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and excellently adapted to the primitive wants of nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man. The Commentary tells us that the Third Race was only about the middle point of its development when:

The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the Sweat-born; people knew snow, ice, and frost, and men, plants, and animals were dwarfed in their growth. Those that did not perish, remained as half-grown babes[1] *in size and intellect. This was the 1st Pralaya of the Races.*[2]

This means again, that our Globe is subject to seven periodical and *entire* changes which go *pari passu* with the Races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial Pralayas, occasioned by the change in the inclination of the Earth's axis. It is a Law which acts at appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with kārmic Law. In Occultism this Inexorable Law is referred to as the "great ADJUSTER." Science confesses its ignorance of the cause producing climatic vicissitudes and also the changes in the axial direction, which are always followed by these vicissitudes. In fact, it does not seem at all sure of the axial changes. And being unable to account for them, it is prepared to deny the axial phenomena altogether, rather than admit the intelligent hand of the kārmic Law which alone can reasonably explain these sudden changes and their accompanying results. It has tried to account for them by various and more or less fantastic speculations; one of which, as M. Boucheporn imagined, would be the sudden collision of our Earth with a comet, thus causing all the geological revolutions. But we prefer holding to our esoteric explanation, since FOHAT is as good as any comet, and, in addition, has universal Intelligence to guide him.

Thus, since Vaivasvata Manu's humanity appeared on this Earth, there have already been four such axial disturbances. The old continents—save the first—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the "survival of the fittest"

[1] "Half-grown babes" in comparison with their giant brethren on other Zones. So would we now, should a like calamity overtake us.

[2] This relates to Lemuria.

nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the Earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

The *Sub*-races are also subject to the same cleansing process, and the side-branchlets or family-races as well. Let anyone, well acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the past. Let him observe and take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomical cycles—especially with the *Sidereal Year*, which is equal to 25,868 of our solar years.[1] Then, if the observer is gifted with the faintest intuition, he will find how the weal and woe of nations are intimately connected with the beginning and close of this Sidereal Cycle. True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge of, or—if he so prefers—speculation about, the fate of every one of the modern nations he knows of—some 16,000 years hence. Our meaning is very clear. Every Sidereal Year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator turns through the Zodiacal constellations. Now, as every astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still two and a half degrees to run before the end of the Sidereal Year. This gives humanity in general, and our civilized races in particular, a reprieve of about 16,000 years.

After the Great Flood of the Third Race (the Lemurians) as Commentary xxxiii tell us:

Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and pigmies [the dwarfed races of the Poles] . . . . Many acquired divine, nay more—unlawful knowledge, and followed willingly the LEFT PATH.

[1] There are other cycles, of course, *cycles within cycles*—and it is just this which creates such a difficulty in the calculations of racial events. The circuit of the ecliptic is completed in 25,868 years and, with regard to our Earth, it is calculated that the equinoctial point falls back 50.1" annually. But there is another cycle within this one. It is said that: "As the apsis goes forward to meet it at the rate of 11.24", annually, this would complete a revolution in one hundred and fifteen thousand three hundred and two years (115,302). The approximation of the equinox and the apsis is the sum of these motions, 61.34", and hence the equinox returns to the same position in relation to the apsis in 21,128 years." (See the article on "Astronomy" in the *Encyclopædia Britannica*.) We mention this cycle in *Isis Unveiled*, *Vol. I* in relation to other cycles. Each has a marked influence on its contemporary race.

Thus were the Atlanteans approaching destruction in their turn. How many geological periods it took to accomplish this *fourth* destruction who can tell! But we are told that:

44 THEY[1] BUILT GREAT IMAGES NINE YATIS HIGH,[2] THE SIZE OF THEIR BODIES (*a*). INNER FIRES HAD DESTROYED THE LAND OF THEIR FATHERS[3] WATER GREATENED THE FOURTH[4] (*b*).

(*a*) It is well worth noticing that most of the gigantic statues discovered on Easter Island, a portion of an undeniably submerged continent, as also those found on the outskirts of Gobi, a region which had been submerged for untold ages, are all between twenty and thirty feet high. The statues found by Cook on Easter Island measured almost all twenty-seven feet in height, and eight feet across the shoulder.[5] The writer is well aware that the modern archæologists have decided that "these statues are not very old," as declared by one of the high officials of the British Museum, where some of them now are. But this is one of those arbitrary decisions of modern science which does not carry much weight.

We are told that after the destruction of Lemuria by subterranean fires they went on steadily decreasing in stature—a process already commenced in their *physical* Fall—and that finally, some millions of years later, they ceased to between six and seven feet, and are now, as in the older Atlantic races, dwindling down to nearer five than six feet. As Pickering says, there is in the Malay race (a sub-race of the Fourth Root Race) a similar diversity of stature; the members of the Polynesian family, such as the Tahitians, Samoans, and Tonga islanders, are of a *higher stature than the rest of mankind*; but the Indian tribes and the inhabitants of the Indo-Chinese countries are decidedly below the general average. This is easily explained. The Polynesians belong to the very earliest of the surviving sub-races, the others to the very latest and most transitory stock. As the Tasmanians are now completely extinct, and the Australians rapidly dying out, so will the other old races soon follow.

(*b*) How could those records have been preserved? we may be asked. Even the knowledge of the Zodiac by the Hindus is denied by our learned and learned Orientalists, who *conclude* that the Āryan Hindus knew nothing of it before the Greeks brought it into the country. This uncalled-for slander has been so sufficiently refuted by Bailly,

[1] The Atlanteans. [2] Twenty-seven feet. [3] The Lemurians. [4] Race.
[5] Compare "Cyclopean Ruins and Colossal Stones as Witnesses to Giants," p. 340.

and what is more, by the clear *evidence of facts*, as not to need very much additional refutation. While the Egyptian Zodiacs[1] preserve irrefutable proofs of records embracing more than three-and-a-half Sidereal Years—or about 87,000 years—the Hindu calculations cover nearly thirty-three such years or 850,000 years. The Egyptian priests assured Herodotus that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. But, as remarked by the author of the *Sphinxiad*:

> These *poor benighted* Hindus have registered a knowledge of astronomy for ten times 25,000 years since the [last local] Flood [in Asia], or Age of Horror.

And they possess recorded observations from the date of the first Great Flood within the Āryan *historical* memory—the Flood which submerged the last portions of Atlantis 850,000 years ago. The Floods which preceded are, of course, more traditional than historical.

The sinking and transformation of Lemuria began nearly at the Arctic Circle (Norway), and the Third Race ended its career in Lankā, or rather on that which became Lankā with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lankā, while the enormous island of that name was, in the Lemurian period, the gigantic continent already described. As a Master says:

> *Why should not your geologists bear in mind that under the continents explored and fathomed by them . . . there may be hidden, deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to reappear again, and bear their new groups of mankind and civilization; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every round, our already autopsized continents will go down, and the Lemurias and Atlantises come up again?*[2]

Not identically the *same* continents, of course. But here an explanation is needed. No confusion need arise as regards the postulation of a Northern Lemuria. The prolongation of that great continent into the North Atlantic Ocean is in no way subversive of the opinions so widely held as to the site of the lost Atlantis, and one corroborates the other. It must be noted that the Lemuria, which served as the cradle of the Third Root Race, not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a

[1] See Denon's *Voyage en Egypte*, vol. ii.

[2] See *Esoteric Buddhism*, p. 65. [eighth ed., pp. 67-8.]

[illegible] from past Madagascar, round South Africa [illegible] process of formation, through the Atlantic up to Norway. The great English rich water deposit called the Weald, which every geologist regards as the mouth of some great river, is the bed of the main stream which drained Southern Lemuria in the Secondary age. The former actual existence of this river is a fact of nature. Will its victories in knowledge the necessity of accepting the Atlantis, Southern Lemuria, demanded by their data? Professor Berthold Seeman not only accepted the reality of such a mighty continent, but regarded Australia and Europe as formerly portions of one continent, thus corroborating the "whole horse-shoe" doctrine already enunciated. No more striking confirmation of our position could be given than the fact that the elevated ridge in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Islands, first slopes towards South America, then shifts almost at right angles to proceed in a south easterly direction toward the African coast, whence it runs on southward to Tristan d'Acunha. This ridge is a remnant of an Atlantic continent, and, could it be traced further, would establish the reality of a submarine horse-shoe junction with the former continent in the Indian Ocean.[1]

The *Atlantic portion of Lemuria* was the geological basis of what is generally known as Atlantis, but which must be regarded rather as a development of the Atlantic prolongation of Lemuria than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root Race. But as in the case of Race evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn as to where a new one ends and another begins. Continuity in natural processes is never broken. Thus the Fourth-Race Atlanteans were developed from a nucleus of Northern Lemurian Third-Race Men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and *ultimately became the true home of the great Race known as the Atlanteans.* After this consummation was once attained it follows, as stated on the highest Occult authority, that:

> *Lemuria . . . should no more be confounded with the Atlantis continent than Europe with America.*[2]

The above, coming from quarters so discredited by orthodox science, will, of course, be regarded as a more or less happy fiction. Even the clever

[1] *Cf.* the chart adapted from the *Challenger* and *Dolphin* soundings in Donnelly's *Atlantis: the Antediluvian World*, p. 47.

[2] *Esoteric Buddhism*, p. 58. [eighth ed., p. 67.]

work of Donnelly, already mentioned, is put aside, notwithstanding that its statements are all confined within a frame of strictly scientific proofs. But we write for the future. New discoveries in this direction will vindicate the claim of the Asiatic philosophers, that sciences—geology, ethnology, and history included—were pursued by the antediluvian nations who lived untold ages ago. Future "finds" will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Āryans of India, Chaldeans, Chinese, and Assyrians are the result of preceding civilizations lasting "*myriads* of centuries"; [1] and the latter points to the fact that:

> Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature.[2]

To this Professor R. Owen adds that:

> Egypt is recorded to have been a civilized and governed community *before* the time of Menes.

And Winchell states that:

> At the epoch of Menes the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of this first king Menes, built the palace of Memphis; that he was a physician, and left *anatomical books*.

This is quite natural if we are to believe the statement of Herodotus, who records in Euterpe (cxlii), that the written history of the Egyptian priests dated from about 12,000 years before his time. But what are 12,000 or even 120,000 years compared with the millions of years which have elapsed since the Lemurian period? The latter, however, has not been left without witnesses, notwithstanding its tremendous antiquity. The complete records of the growth, development, social and even political life of the Lemurians, have been preserved in the Secret Annals. Unfortunately, few are those who can read them; and those who could would still be unable to understand the language, unless acquainted with all the seven keys of its symbolism. For the comprehension of the Occult Doctrine is based on that of the Seven Sciences, and these sciences find their expression in the seven different applications of the Secret Records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from one of the following standpoints:

1. The Realistic Plane of Thought.
2. The Idealistic.
3. The purely divine or Spiritual.

[1] *History of English Literature*, p. 23.

[2] Quoted in *Atlantis*, p. 132.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology. There is no purely *mythical* element in any of the ient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of pretation. For it is symbolical, the archaic mode of thought; emblematical, a later though very ancient mode of thought; parabolical or allegorical; hieroglyphical; or again logogrammical, the most difficult method of all; ery letter, as in the Chinese language, representing a whole word. Thus, most every proper name, whether in the *Vedas*, the *Book of the Dead*, or, a certain degree, in the *Bible*, is composed of such logograms. No one initiated into the mystery of the Occult religious logography can presume know what a name in any ancient fragment means before he has mastered meaning of every letter that composes it. How is it to be expected that merely profane thinker, however great may be his erudition in orthodox bolism, so to say –*i.e.*, in that symbolism which can never get out of old grooves of solar myth and sexual worship—how is it to be expected the profane scholar should penetrate into the arcana behind the One who deals with the husk or shell of the dead-letter, l devotes himself to the kaleidoscopic transformation of barren word-bols, can never expect to get beyond the vagaries of modern hologists.

Thus, Vaivasvata, Xisuthrus, Deucalion, Noah, etc.,—all the head-figures World-Deluges, universal and partial, astronomical or geological—all ish in their very names the records of the causes and effects which led to vent, if one can but read them fully. All such Deluges are based on that took place in Nature, and stand as *historical* records, therefore—they were sidereal, geological, or even simply allegorical—of a moral on other and higher planes of being. This we believe has now been ficiently demonstrated during the long explanation necessitated by the legorical STANZAS.

To speak of a race nine *yatis*, or twenty-seven feet, high, in a work claiming a more scientific character than, let us say, the story of "Jack the Giant-ller," is a somewhat unusual proceeding. Where are your proofs?—the ter will be asked. In history and tradition, is the answer. Traditions about of giants in days of old are universal; they exist in oral and written India had her Dānavas and Daityas; Ceylon had her Rākshasas; her Titans; Egypt, her colossal Heroes; Chaldea, her Izdubars d; and the Jews their Emims of the land of Moab, with the famous

giants, Anakim.[1] Moses speaks of Og, a king whose "bedstead" was nine cubits long (15ft. 4in.) and four wide,[2] and Goliath was "six cubits and a span in height" (or 10ft. 7in.). The only difference found between "revealed scripture" and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., is this: While the Pagans mention only the *skeletons of giants*, dead untold ages before, relics that some of them *not personally see*, the *Bible* interpreters unblushingly demand that geology and archæology should believe that several countries were inhabited by such giants in the day of Moses; giants before whom the Jews were as grasshoppers, and who still existed in the days of Joshua and David. Unfortunately their own chronology is in the way. Either the latter or the giants has to be given up.

Of yet standing witnesses to the submerged continents, and the colossal men that inhabited them, there are still a few. Archæology claims several such on this Earth, though beyond wondering "what these may be"—it has never made any serious attempt to solve the mystery. Not to speak of the Easter Island statues already mentioned, to what epoch belong the colossal statues, still erect and intact near Bamian? Archæology, as usual, assigns them to the first centuries of Christianity, and errs in this as it does in many other speculations. A few words of description will show the readers what are the statues of both Easter Isle and Bamian. We will first examine what is known of them to orthodox science.

Teapi, Rapa-nui, or Easter Island, is an isolated spot almost 2,000 miles from the South American coast. . . . In length it is about twelve miles, in breadth four . . . and there is an extinct crater 1,050 feet high in its centre. The island abounds in craters, which have been extinct for so long that no tradition of their activity remains.[3]

But who made the great stone images[4] which are now the chief attraction of the island to visitors? "*No one knows*," says a reviewer.

It is more than likely that they were here when the present inhabitants [a handful of Polynesian savages] arrived. . . . Their workmanship *is of a high order*, . . . and it is believed that the race who formed them were the frequenters of the natives of Peru and other portions of South America. . . . Even at the date of Cook's visit some of the statues, measuring twenty-seven feet in height and eight across the shoulders, were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen broad . . . all built of hewn stone in the Cyclopean style, very much like the walls of the Temple of Pachacamac, *or the ruins of Tia-Huanaco in Peru.*[5]

[1] *Numbers*, xiii, 33.

[2] *Deut.*, iii, 11.

[3] Robert Brown, *The Countries of the World*, p. 43.

[4] Mentioned on pp. 44, et seq

[5] Ibid., pp. 43-4, et seq., and pp. 310-11.

"*There is no reason to believe that any of the statues have been built up, but by but, by scaffolding erected around them*," adds the reviewer very suggestively without explaining *how* they could be built otherwise, unless made by giants of the same size as the statues themselves. Two of the best of these colossal images are now in the British Museum. The images at Romoroaka are four in number, three deeply sunk in the soil, and one resting on the back of its head like a man asleep. Their types, though all are longheaded, are different; and they are evidently meant for portraits, as the noses, the mouths, and chins differ greatly in form; their head-dress, moreover, a kind of flat cap with a piece attached to it to cover the back portion of the head—shows that the originals were no savages of the stone period. Verily the question may be asked, Who made them? but it is not archæology nor geology that is likely to answer, even though the latter recognizes in the land a portion of a submerged continent.

But who cut the Bamian, still more colossal, statues, the tallest and the most gigantic in the whole world?—for Bartholdi's "Statue of Liberty," now in New York, is *a dwarf* when compared with the largest of the five images. Burnes, and several learned Jesuits who have visited the place, speak of a mountain "all honeycombed with gigantic cells," with two immense giants cut in the same rock. They are referred to as the modern Miaotse (*vide* the quotation from *Shoo-King*),[1] the last surviving witnesses of the Miaotse who had "troubled the earth"; the Jesuits are right, and the archæologists, who see Buddhas in the largest of these statues, are mistaken. For all those innumberless gigantic ruins which are discovered one after the other in our days, all those immense avenues of colossal ruins that cross North-America along and beyond the Rocky Mountains, are the work of the Cyclops, the Giants and actual Giants of old. "Masses of enormous human bones" were found "in America, near Munte [?]" a celebrated modern traveller tells us, precisely on the spot which local tradition points out as the landing spot of those giants who overran America when it had hardly arisen from the waters.[2]

Central Asian traditions say the same of the Bamian statues. What are they, and what is the place where they have stood for countless ages, defying cataclysms around them, and even the hand of man, as in the instance of the hordes of Timur and the Vandal-warriors of Nadir Shah? Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Kabul and Balkh, at the foot of Koh-i-baba, a huge mountain of the Paropamirian, or Hindu-Kush, Chain, some 8,500 feet above the level of the sea. In days

[1] P. 282. [2] De la Vega, IX, ix, quoted in De Mirville's *Des Esprits*, Tome iii. p. 55.

of old. Bamian was a portion of the ancient city of Djooljool, ruined and destroyed to the last stone by Genghis-Khān in the thirteenth century. The whole valley is hemmed in by colossal rocks, which are full of partially natural and partially artificial caves and grottoes, once the dwellings of Buddhist monks who had established in them Vihāras [monasteries]. Such Vihāras are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellālabād. In front of some of these caves five enormous statues—of what is regarded as Buddha—have been discovered or rather rediscovered in our century, for the famous Chinese traveller Hiouen Thsang speaks of having seen them when he visited Bamian in the seventh century.

The contention that no larger statues exist on the whole globe is easily proven on the evidence of all the travellers who have examined them and taken their measurements. Thus, the largest is 173 feet high, or *seventy* feet higher than the Statue of Liberty at New York, as the latter is only 105 feet or 4 metres high. The famous Colossus of Rhodes itself, between whose legs the largest vessels of those days passed with ease, measured only 120 to 150 feet in height. The second largest statue, which is also cut out in the rock like the first, is only 120 feet or fifteen feet taller than the said "Liberty."[1] The third statue is only 92 feet high, the two others still smaller, the last being only a little larger than the average tall man of our present Race. The first and largest of the colossi represents a man draped in a kind of "toga"; M. de Nadaillac thinks that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, are undeniable indications that Buddha was meant to be represented. But they really prove nothing. Notwithstanding the fact that most of the now existing figures of Buddha, represented in the posture of Samādhi, have large drooping ears, that is a later innovation and an afterthought. The primitive idea was due to esoteric allegory. The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of the power of Him who *knows and hears all*, and whose benevolent love and attention for all creatures nothing can escape. As a Shloka says:

The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond vale and mountain, and hastens to its deliverance.

Gautama Buddha was an Āryan Hindu, and an approach to such ears is found only among the Mongolian Burmese and Siamese, who, as in Cochin,

[1] The first and second, in contrast with Bartholdi's statue, have an entrance at the foot, leading to a winding staircase cut in the rock, up into the heads. The eminent French archæologist and anthropologist, the Marquis de Nadaillac, in his work, justly remarks that there never was in antiquity or modern times a monument which, figure alone excepted, equaled the first of the two.

distort their ears artificially. The Buddhist monks, who turned the grottoes of the Miaotse into Vihāras and cells, came into Central Asia about or in the first century of the Christian era. Therefore, Hiouen Thsang, speaking of the colossal statue, says that "the shining of the gold ornamentation that overlaid the statue" in his day "dazzled one's eyes," but of such gilding there remains not a vestige in modern times. The drapery, in contrast to the figure itself, which is cut out of the standing rock, is made of plaster and modelled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. In such case, it may be asked, Whom does it represent?

Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and ascetics found the five statues, and many more, now crumbled down to dust. Three of them standing in colossal niches at the entrance of their future abode they covered with plaster, and, over the old, modelled new statues made to represent Lord Tathāgata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which sound one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, as also are some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who, after the submersion of their continent, sought refuge in the fastnesses and on the summits of the Central Asian mountain chains. Thus, the five statues are an imperishable record of the Esoteric teaching as to the gradual evolution of the Races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge. The second—120 feet high—represents the Sweat-born; and the third—measuring 60 feet—immortalizes the Race that fell, and thereby inaugurated the first *physical* Race, born of father and mother, the last descendants of which are represented in the statues found on Easter Isle. These were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter.

These are, then, the "Giants" of antiquity, the ante- and post-diluvian Nephilim of the *Bible*. They lived and flourished one million years ago rather

[illegible] Israel [illegible] thousand years. The Anakim of Joshua, in comparison with whom Saul the Jew was as "grasshoppers," are thus a present to Israel's [illegible] the people of Israel claim for Joshua an antiquity [illegible] of the Pleiades or at any rate in the Miocene age and change the chronology of Old Chronology into millions of years.

[illegible] Old presents to prehistoric times the reader ought to bear in mind the words of Montaigne. Saith the great French philosopher:—

"It is a weak presumption to condemne and condemne that for false, which [illegible] of the [illegible] of truth which is an ordinaire fault in those who [illegible] themselves to have more sufficience than the vulgar sort. . .

"[illegible] taught me that we resolutely to condemne a thing for false and [illegible] to [illegible] the advantage to have the bounds and limits of our will, and the [illegible] of our common mother Nature tied to his sleeve, and that there is no greater folly in the world than to reduce them to the measure of our capacity and bounds of our sufficience. . . .

"[illegible] these strange monsters or miracles to which our reason cannot attain, [illegible] do they [illegible] themselves unto our sight? Let us consider through [illegible] Nature, we are led to the knowledge of most things that [illegible] we shall find it is rather custome than science that received [illegible] of them unto us, and that those things, were they newly presented [illegible] should doubtless deeme them as much or more unlikely and incredible than any other."

A [illegible]-minded scholar, before denying the possibility of *our* history and [illegible] should search modern history, as well as the universal traditions [illegible] throughout ancient and modern literature, for traces left by these [illegible] races. Few among the unbelievers suspect the wealth of corroborative evidence which is to be found scattered about and buried, even in the British Museum alone. The reader is asked to throw one more glance at the subject-matter treated of in the Section which follows.

CYCLOPEAN RUINS AND COLOSSAL STONES AS WITNESSES TO GIANTS

De Mirville, in his enormous works, "Mémoires Adressés aux Académies," undertaking out the task of proving the reality of the Devil and showing his power in every ancient and modern idol, has collected several hundred pages of "[illegible] evidence" that in the days of "miracle," both pagan and [illegible] stones walked, spoke, delivered oracles, and even sang. That [illegible] the "Christ-stone," or Christ-rock, "the spiritual Rock" that followed

Israel,[1] "became a Jupiter-lapis," swallowed by his father Saturn, "under the shape of a stone." [2] We will not stop to discuss the evident nonsense and materialization of biblical metaphors simply for the sake of proving the "Satanism" of idols, though a good deal might be said [3] on this subject. But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence to hand, to show that: (*a*) had there been no giants to move such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany), or other such Cyclopean structures; and (*b*) were there no such thing as Magic, there could never have been so many witnesses to "oracular" and "speaking" stones.

In the *Achaica* we find Pausanias confessing that, in beginning his work, he had regarded the Greeks as mighty *stupid* "for worshipping stones." But, having reached Arcadia, he adds: "I have changed my way of thinking." [4] Therefore, without worshipping stones or stone idols and statues, which is the same thing—a crime with which Roman Catholics are unwise to reproach Pagans, as they do—one may be allowed to believe in what so many great philosophers and holy men have believed in, without deserving to be called "idiot" by modern Pausaniases.

The reader is referred to the *Académie des Inscriptions*, if he would study the various properties of flints and pebbles from the standpoint of magic and psychic powers. In a poem on "Stones" attributed to Orpheus, these stones are divided into Ophitēs and Sideritēs, the "Serpent-stone" and "Star-stone."

> The Ophitēs is shaggy, hard, heavy, black, and has *the gift of speech*: when one prepares to cast it away, it produces a sound *similar to the cry of a child*. It is by means of this stone that Helenus foretold the ruin of Troy, his fatherland.[5]

Sanchuniathon and Philo Byblus, in referring to these "bétyles," call them "*animated* stones." Photius repeats what Damascius, Asclepiades, Porphyrius and the physician Eusebius had asserted before him. Eusebius especially never parted with his Ophitēs, which he carried in his bosom, and received oracles from it, delivered *in a small voice resembling a low whistling*.[6] Probobius, a holy man, who "from a Pagan had become one of the *lights of*

[1] *I Corinth.*, x, 4.

[2] *Des Esprits*. Tome iii, p. 283.

[3] Saturn in Kronos—"Time." His swallowing Jupiter-lapis may turn out one day a prophecy. Peter (*cephas, lapis*), is the *stone* on which the Church of Rome is built"—we are assured. But Kronos is as sure to "swallow" *it* one day, as he has swallowed Jupiter-lapis and still greater characters.

[4] Ibid., p. 284.

[5] M. Falconnet, quoted by De Mirville, ibid., p. 285.

[6] The same, of course, as the "small voice" heard by Elijah after the earthquake at the mouth of the cave. (*I Kings*, xix, 12.)

the Church," as Christians tell their readers, confesses he could never meet with one of such stones without putting it a question, "which is answered occasionally in a *clear and sharp small voice*." Where, then, is the difference between the Christian and the Pagan Ophitēs, we ask?

The famous stone at Westminster was called *liafail*, "the speaking stone," and raised its voice only to name the king that had to be chosen. Cambry, in his *Monuments Celtiques*, says he saw it when it still bore the inscription:[1]

Ni fallat fatum, Scoti quocumque locatum
Invenient lapidem, regnasse tenentur ibidem.[2]

Finally, Suidas speaks of a certain Herascus, who could distinguish at a glance the inanimate stones from those which were endowed with motion; and Pliny mentions stones which "ran away when a hand approached them."[3]

De Mirville—who seeks to justify the *Bible*—inquires very pertinently, why the monstrous stones of Stonehenge were called in days of old *chior-gaur* or the "dance of giants" (from *cōr*, "dance," whence *chorea*, and *gaur*, "giant"? And then he sends the reader to receive his reply from the Bishop St. Gildas. But the authors of such works as *Voyage dans le Comté de Cornouailles, sur les Traces des Géants*, and of various learned works on the ruins of Stonehenge,[4] Carnac, and West Hoadley, give far fuller and more reliable information upon this particular subject. In those regions—true forests of rocks—immense monoliths are found, "some weighing over 500,000 kilograms." These "hanging stones" of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclops, or giants. Who then, *if not giants*, could ever raise such masses—especially those at Carnac and West Hoadley—range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that they seem hardly to touch the ground, and though yet in motion at the slightest touch of the finger, would nevertheless resist the efforts of twenty men should they attempt to displace them?

[1] The rocking or "logan," stones bear various names; such as the *clacha-brath* of the Celt, the "[illegible]" or "[illegible]": the divining-stone, or "stone of the ordeal," and the oracle-stone, the rocking or animated stone of the Phoenicians; the rumbling stone of the Irish. Brittany has its "pierres mouvantes" at Huelgoat. They are found in the Old and the New Worlds; in the British Islands, France, Spain, Italy, Russia, Germany, etc., as also in North America. (See Hodson's *Letters from North America*, vol. ii, p. 440.) Pliny speaks of several in Asia (*Hist. Nat.*, Tome i, 96); and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the edge of a [illegible], and so sensitive as to be movable by the mind" (Ackerman's *Arth. Index*, p. 34), referring to Gorgia as the ancient priests who moved such stones by will power from a distance.

[2] [Unless the oracle fails, wherever the Scots find this stone placed, they will hold sway.]

[3] See *Dictionnaire des Religions*, l'Abbé Bertrand, Arts., "Herascus" and "Bétyles"; De Mirville, [illegible] p. 186, also Art. "Herascus"; but see Bunsen's *Egypt*, i, 95.

[4] See amongst others, *History of Paganism in Caledonia*, by Dr. Th. A. Wise, F.R.A.S., etc.

Now if we say that most of these stones are relics of the last Atlanteans, we shall be answered that all the geologists claim them to be of a natural origin; that, a rock when "weathering"—*i.e.*, losing flake after flake of its substance under the influence of the weather—assumes this form; that, the "tors" in West England exhibit curious forms, also produced by this cause. And thus since all scientists consider the "rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers"—our statement will be justly denied, especially as "we see this process of rock-modification in progress around us to-day." Let us then examine the case.

First read what geology has to say, and you will then learn that often these gigantic masses are entire strangers in the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those countries and which are only to be found far beyond the seas. Mr. William Tooke, in speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that where they rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts." [1] Charton speaks of a specimen of such rock from Ireland, which had been submitted to the analysis of an eminent English geologist, who assigned to it foreign origin "*perhaps even African.*" [2]

This is a strange *coincidence*, for Irish tradition attributes the origin of her circular stones to a *Sorcerer who brought them from Africa.* De Mirville sees in this Sorcerer "an accursed Hamite." [3] We see in him a dark Atlantean, perhaps even some earlier Lemurian, who had survived till the birth of the British Islands—a giant in any and every case.[4] Says Cambry, naïvely:

> Men have nothing to do with it . . . for never could *human* power and industry undertake anything of this kind. Nature alone has accomplished it all [!!] and science will demonstrate it some day [!!] [5].

Nevertheless, it was *human*, though gigantic power, which accomplished and no more "Nature" alone than God or Devil.

"Science," having undertaken to demonstrate that even the Mind and Spirit of man are simply the production of "*blind forces*," is quite capable of accepting the task, and it may be that she will come out some fine morning,

[1] *Sépulture des Tartares*, arch. vii, p. 2227.

[2] *Voyageurs Anciens et Modernes*, Vol. i, p. 230.

[3] Op. cit., ibid., p. 290. If Ham was a Titan or Giant then were Shem and Japhet also Titans. They are either all Arkite Titans, as Faber shows—or myths.

[4] Diodorus Siculus asserts that in the days of Isis, some men were still of a vast stature, and were denominated by the Hellenes, Giants "Οἱ δ'ἐν Αἰγύπτῳ μυθολογοῦσι κατὰ τὴν Ἰσιδὸς βασιλείαν γεγονέναι τίνας πολυσωμάτους."

[5] *Antiquités Celtiques*, p. 88.

and seek to prove that Nature alone has marshalled the gigantic rocks of Stonehenge, traced their position with mathematical precision, given them the form of the Dendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds from Africa and Asia to England and Ireland!

It is true that Cambry recanted later on, when saying:

I believed for a long time in *Nature*, but I recant, . . . for chance is unable to create such marvelous combinations, . . . and those who placed the said rocks in equipoise, are the same who have raised the moving masses of the pond of Huelgoat, near Concarneau.

Dr. John Watson, quoted by the same author, when speaking of the moving rocks, or "rocking stones" situated on the slope of Golcar the "Enchanter" says:

The astonishing movement of those masses poised in equilibrium made the Celts compare them to Gods.[1]

In *Sunwings*, by Flinders Petrie, it is said that:

Stonehenge is built of the stone of the district, a red sandstone, or "sarsen" stone, locally called "grey wethers." But some of the stones, especially those which are said to have been devoted to astronomical purposes, have been brought from a distance, probably the North of Ireland.

To close, the reflections of a man of science, in an article upon the subject published in 1856 in the *Revue Archéologique*, are worthy of being quoted:

Every stone is a block whose weight would try the most powerful machines. There are, in a word, scattered throughout the globe, masses, before which the most [illegible] seems to remain inexplicable, at the sight of which imagination is confounded and that said to be endowed with a name as colossal as the things themselves. Between [illegible] these *immense rocking* stones, called sometimes *routers*, placed upright: on one of them [illegible] as on a point, their equipoise being so perfect that the slightest touch is sufficient to set them in motion . . . betray a most positive knowledge of statics, [illegible], counter-motion, surfaces, plane, convex and concave, in turn . . . all this [illegible] them to Cyclopean monuments, of which it can be said with good reason, repeating De la Vega, that "the demons seem to have worked on them more than men."[2]

[1] Cambry, *ibid.*, p. 76, quoted in *Dr. Evans*, Tome iii, p. 289.

[2] Op. cit., p. 475. "It is difficult," writes Cenzier, "not to suspect in the structure of [illegible] and Mycenae [illegible] to be moved by celestial powers, analogous to the [illegible] Cyclops. [illegible] that this opinion is in accordance on the subject of the Cyclops. They are [illegible] "Cyclopean" works whose erection would have necessitated [illegible] [illegible] and yet they were only seventy-seven in all, or about one hundred as Cyclops [illegible] They are called Brothers, and Cyclopean calls them the INITIATORS, who by initiating [illegible] Prometheus, [illegible] the foundation stone of true MASONRY. Herodotus associates the Cyclops with [illegible] "the son of an Immortal demon." I, vii. Raoul Rochette found that Pausanias [illegible] Cyclops, to whom a sanctuary was raised, was the "Tyrian Hercules." In any case, he was [illegible] the ancient [illegible] of Greece covered with mysterious characters—of which [illegible] [illegible] Phoenicians was the [illegible] of the age who possessed the key—and with figures which may [illegible] [illegible] of the world's history, the gigantic ruins of the temple of Vishwakarman, "the builder and architect of the Gods."

Let once we agree with our friends and foes, the Roman Catholics, and ask whether such prodigies of statics and equilibrium, with masses weighing millions of pounds, can be the work of Palæolithic *savages*, of cave men, taller than the average man in our century, yet ordinary mortals as we are? It is not *our* purpose to refer to the various traditions attached to the rocking stones. Still, it may be as well to remind the English reader of Giraldus Cambrensis, who speaks of such a stone on the Isle of Mona, which returned to its place, notwithstanding every effort to keep it elsewhere. At the time of the conquest of Ireland by Henry II, a Count Hugo Cestrensis, wishing to convince himself of the reality of the fact, tied the Mona stone to a far larger one and had them thrown into the sea. On the following morning it was found in its accustomed place. The learned William of Malmesbury warrants the fact by testifying to its presence in the wall of a church where he had seen it in 1551. And this reminds one of what Pliny says of the stone left by the Argonauts at Cyzicum, which the Cyzicans had placed in the Prytaneum, "whence it *ran away several times*, and so they were forced to weight it with lead." [1] Here we have immense stones stated by antiquity to be "living, moving, speaking, and self-perambulating." They were also capable, it seems, of making people run away, since they were called *routers*, from the word to "rout," or "put to flight"; and Des Mousseaux shows them all to be prophetic stones, and sometimes called "*mad* stones." [2]

The rocking stone is accepted by science. But why did it rock? One must be blind not to see that this motion was one more means of divination, and that they were called for this very reason the "stones of truth." [3]

Hist. Nat., Tome xxxvi, p. 592, *Des Esprits*, op. cit., ibid., p. 289.

Dieu et les Dieux, p. 576. Ibid.

Mirville, op. cit., ibid., p. 291. Messrs. Richardson and Barth are said to have been amazed to find in the Desert of Sahara the same tribithe and raised stones which they had seen in Asia, Africa, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B.C.S., of Allahabād, the learned archæologist, shows the same amazement on finding the description, given by Sir J. Simpson, of the cuplike markings on stones and rocks in England, Scotland, and other Western countries, offering an extraordinary resemblance" to "the marks on the trap boulders which encircle the ancient Nagpur" — the City of Snakes. The eminent scholar saw in this "another and very extraordinary addition to the mass of evidence . . . that a branch of the nomadic tribes, who swept early date over Europe, penetrated into India also." We say Lemuria, Atlantis and her Giants, the earliest races of the Fifth Root Race had all a hand in these betyli, lithoi, and "maga" [illegible]. The cup-marks noticed by Sir J. Simpson, and the "holes scooped out on the [illegible] and monuments found by Mr. Rivett-Carnac" of different sizes varying from six inches [illegible] and a-half in diameter, and in depth from one to one and a-half inch [illegible] generally [illegible] perpendicular lines presenting many permutations in the number and size and arrangements" are simply *written records* of the oldest races. Whosoever examines with attention [illegible] drawings made of such marks in *Archæological Notes on Ancient Sculpturing on Rocks in Kumaon*, will find therein the most primitive style of marking or recording. Something of the sort [illegible] adopted by the American inventors of the Morse code of telegraphic writing, which

This is Isis, the past of prehistoric times warranting the name in later ages. The Dhwanima, sacred to the Moon and the Serpent, were the mysterious "rocks of destiny" of older nations; and their motion, or *rocking*, was a code perfectly clear to the initiated priests, who alone had the key to this ancient *rocking*. Vormius and Olaus Magnus show that it was according to the orders of the oracle, whose voice spoke through "these immense rocks, moved by the colossal powers of [ancient] giants," that the kings of Scandinavia were elected. Says Pliny:

> In India and Persia it is she (the Persian Otizoë) whom the Magi had to consult for the election of their sovereigns; [1]

and he further describes a rock overshadowing Harpasa, in Asia, and placed in such a manner that "a single finger can move it, while the weight of the whole body makes it resist." [2] Why then should not the rocking stones of Ireland, or those of Brimham, in Yorkshire, have served for the same mode of *divination* or oracular communications? The hugest of them are evidently the relics of the Atlanteans; the smaller, such as Brimham Rocks, with revolving stones on their summit, are copies from the more ancient lithoi. Had not the Bishops of the Middle Ages destroyed all the plans of the *Dracontia* they could lay their hands on, science would know more of these. [3] As it is, we know that they were universally used during long prehistoric ages, and all for the same purposes of prophecy and MAGIC. É. Biot, a member of the Institute of France, published in the *Antiquités de France* (Vol. ix), an article showing the Chāttam-parambu [4] (the "Field of death," or ancient burial ground in Malabar), to be identical in situation with the old tombs at Carnac; that is to say, "a prominence and a central tomb." Bones are found in the tombs, and Mr. Halliwell tells us that some of these are enormous, the natives calling the tombs the "dwellings of the Rākshasas" or giants. Several stone circles, "considered the work of the Panch Pāndava (five Pāndus), as all such monuments are in India, where they are to be found in such great numbers," when opened by the direction of Rāja Vasariddi, "were found to contain *human bones of a very large size*." [5]

[illegible] as of the Ogham writing, a combination of long and short strokes, as Mr. Rivett-Carnac [illegible] "cup on sanctstone." Sweden, Norway, and Scandinavia are full of such *written* records, [illegible] characters [illegible] the cup-marks and long and short strokes. In Johannes Magnus [illegible] we may see the representation of the demi-god, the giant Starchaterus (Starkad, the pupil of [illegible], the Magician), holding under each arm a huge stone covered with Runic characters. This Starkad, according to Scandinavian legend, went to Ireland, and performed marvellous deeds in the North and South, East and West. (See *Asgard and the Gods*, pp. 218-21.)

[1] Hist. Nat., XXXVII, liv. [2] Ibid., II, xxxviii.

[3] Cf. *Magasin Pittoresque* (1853), p. 32. Quoted by De Mirville, Tome iii, p. 293.

[4] [A Malayālam (S. Indian) word.]

[5] T. A. Wise, *History of Paganism in Caledonia*, p. 36.

Again, De Mirville is right in his *generalization*, if not in his conclusion. As the long cherished theory that the Dracontia are mostly witnesses to "great natural geological commotions" (Charton), and "the work of Nature" (Cambry), is now exploded, his remarks are very just:

> We advise science to reflect . . . and, above all, no longer to class Titans and Giants among primitive legends, for their works are there, under our eyes, and the rocking masses will oscillate on their basis to the end of the world to remind us to realize once for all, that one is not altogether a candidate for Charenton for believing in wonders certified to by the whole of Antiquity.[1]

This is just what we can never repeat too often, though it may be that the voices of both Occultists and Roman Catholics are raised in the desert. Nevertheless, no one can fail to see that science is as inconsistent, to say the least, in its modern speculations, as was ancient and medieval theology in its interpretations of the so-called *Revelation*. Science would have men descend from the pithecoid ape—a transformation requiring millions of years—and yet refuses to make Mankind older than 100,000 years! Science teaches the gradual transformation of species, natural selection and evolution from the lowest man to the highest, from mollusc to fish, from reptile to bird and mammalian but it refuses to man, who is physiologically only a higher mammal and animal, such a transformation of his external form. But if the monstrous Megalonodon of the Wealden may have been the ancestor of the diminutive Lemuria of today why could not the monstrous man of the Secret Doctrine have become the modern man—the link between animal and angel? Is there anything more unscientific in *this* "theory" than in that of refusing to man a spiritual immortal Ego, making of him an automaton, and ranking him, at the same time, *as a distinct genus* in the system of Nature? Occult Sciences may be less scientific than the present exact sciences, they are nevertheless more logical and consistent in their teachings. Physical forces, and the natural affinities of atoms may be sufficient as factors to transform a plant into an animal; but it requires more than the mere interplay between certain material aggregates and their environment, to call to life a *fully conscious man*, even though he were no more indeed than a ramification between two "poor cousins" of the quadrumanous order. Occult Sciences admit with Hæckel that (objective) Life on our Globe "is a logical postulate of scientific natural history," but add that the rejection of a like *spiritual* involution, from *within without*, of invisible subjective Spirit-Life—Eternal and a Principle in Nature—is more illogical, if possible, than to say that the Universe and all in it has been gradually built by "blind forces" inherent in Matter, without any *external* help.

[1] Quoted in *Des Esprits*, ibid., p. 288.

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being as follows: first, there was a progressive and gradual elaboration in space of an organizable material, which resulted in the production of a state of matter named *organic* PROTEIN; then under the influence of incident forces, these states having been thrown into phase of unstable equilibrium they slowly and majestically evolved into new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows; after which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's *Requiem*; this was followed by a Sonata of Beethoven, etc., *ad infinitum*, its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy. What would science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.

Whatever may have been the real inner thought of Mr. Herbert Spencer when writing on the subject of the gradual transformation of species, his words apply to our doctrine.

> Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations *on a pre-existing kind of being*.[1]

Then why, in this case, should not historical man be the product of a modification on a pre-existent and prehistorical kind of man, even supposing for argument's sake that there is *nothing* within him to last longer than, or live independently of, his physical structure? But this is not so! For, when we are told that "organic matters are produced in the laboratory by what we may literally call *artificial evolution*"[2]—we answer the distinguished English philosopher, that Alchemists and great Adepts did as much, and, indeed, far more, before the chemists ever attempted to "build out of dissociated elements complex combinations." The Homunculi of Paracelsus are a fact in Alchemy, and will become one in chemistry very likely, and then Mrs. Shelley's Frankenstein's monster will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a monster with more than animal instinct, unless indeed he does that with which the "Progenitors" are credited, namely, leave his own Physical Body, and incarnate in the "Empty Form." But even this would be an *artificial*, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become *Gods* before they became Men.

The above digression - if indeed it is one—is an attempt at justification before the few thinking men of the coming century who may read this.

[1] *Essays on Physiology*, p. 144. [2] *Principles of Biology*, Appendix, p. 482.

It also gives the reason why the best and most spiritual men of our present day can no longer be satisfied with either science or theology, and why they prefer any "psychic craze" to the dogmatic assertions of the pair, as neither of them, in its infallibility, has anything better to offer than *blind* faith. *Universal* tradition is by far the safer guide in life. And universal tradition shows Primitive Man living for ages together with his Creators and first Instructors—the Elohim—in the World's "Garden of Eden," or "Delight."[1]

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS (*a*).

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE ANIMALS, PRODUCED FROM THE SWEAT OF THE EARTH (*b*).

(*a*) As this subject—the fourth great Deluge on our Globe in this Round—is fully treated in the Sections that follow the last STANZA, to say anything more at present would be a mere anticipation. The seven Great Islands (Dvipas) belonged to the Continent of Atlantis. The Secret Teachings state that the Deluge overtook the Fourth, Giant Race, not on account of its depravity, or because it had become "black with sin," but simply because it is the fate of every continent, which—like everything else under our Sun—is born, lives, becomes decrepit, and dies. This was when the Fifth Race was in its infancy.

(*b*) Thus the Giants perished—the Magicians and the Sorcerers, adds the fancy of popular tradition. But "all holy saved," and alone the "unholy" were "destroyed." This was due, however, as much to the *prevision* of the "holy" ones, who had not lost the use of their Third Eye, as to Karma and Natural Law. Speaking of the subsequent Race, our Fifth Humanity, the Commentary says:

Alone the handful of those Elect, whose Divine Instructors had gone to that Sacred Island—"from whence the last Saviour will come"—kept mankind from becoming one-half the exterminator of the other [*as mankind is now*—H.P.B.]. *It* [*mankind*] *became divided. Two-thirds of it were ruled by Dynasties of lower, material Spirits of the Earth, who took possession of the easily accessible bodies; one-third remained faithful, and united with the nascent Fifth Race—the Divine Incarnates. When the Poles* [*shifted*] *for the fourth time*] *this did not affect those who were protected, and who had separated from the Fourth Race. Like the Lemurians—alone the ungodly Atlanteans perished, and "were seen no more" . . . !*

[1] We shall treat of the Divine Instructors in STANZA XII.

STANZA 12

THE FIFTH RACE AND ITS DIVINE INSTRUCTORS

47. The remnants of the first two Races disappear for ever. Groups of various Atlantean races saved from the Deluge along with the Forefathers of the Fifth. 48. The origins of our present Race, the Fifth. The first Divine Dynasties. 49. Their earliest glimmerings in history, now pinned to the allegorical chronology of the *Bible*, and "universal" history slavishly following it. The nature of the first Instructors and Civilizers of mankind.

47. FEW[1] REMAINED. SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED[2] WERE GONE FOR EVER (*a*).

48. THE FIFTH[3] PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. . . . THE SERPENTS WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH,[4] WHO TAUGHT AND INSTRUCTED IT (*b*). . .

(*a*) Shloka 47 relates to the Fifth Race. History does not begin with it, but living and ever-recurring tradition does. History—or what is called history—does not go back farther than the fantastic origins of our fifth sub-race, a "few thousands" of years. It is the sub-divisions of the first sub-race of the Fifth Root Race which are referred to in the sentence, "Some yellow, some brown and black, and some red remained." The "moon coloured" *i.e.*, the First and the Second Races—were gone for ever; ay, without leaving any traces whatever—and that, so far back as the third "Deluge" of the Third Lemurian Race, that "Great Dragon," whose tail sweeps whole nations out of existence in the twinkling of an eye. And this is the true meaning of the verse in the Commentary which says:

The GREAT DRAGON *has respect but for the* SERPENTS *of* WISDOM, *the Serpents whose holes are now under the Triangular Stones.*

Or in other words, "the pyramids, at the four corners of the world."

(*b*) This puts clearly what is mentioned more than once elsewhere in the Commentaries; namely, that the Adepts or "Wise" men of the Third, Fourth and Fifth Races dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such "pyramids" existed in the "four corners of the world" and were never the monopoly of the land of the Pharaohs, though indeed until they were found scattered all over the two Americas, under and above ground, beneath and amidst virgin

[1] Men. [2] Of the primitive Divine Stock. [3] Race. [4] Ra[illegible]

forests, and also in plain and vale, they were generally supposed to be the exclusive property of Egypt. If true geometrically correct pyramids are no longer found in European regions, nevertheless many of the supposed early neolithic caves, of the colossal triangular pyramidal and conical "menhirs" in Morbihan, and Brittany generally, many of the Danish "tumuli" and even of the "giant tombs" of Sardinia with their inseparable companions, the "nuraghi," are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the "some yellow, some brown and black, and some red" races that remained after the submersion of the last Atlantean continents and islands, 850,000 years ago—Plato's Island excepted—and before the arrival of the great Āryan races; while others were built by the earliest immigrants from the East. Those who can hardly accept the placing of the antiquity of the human race so far back as the 57,000 years, the age assigned by Dr. Dowler to the skeleton found by him at New Orleans on the banks of the Mississippi, will, of course, reject these facts. But they may find themselves mistaken some day. We may disparage the foolish self-glorification of the Acadians who styled themselves "older than the Moon" (προσέληνοι), and the people of Attica, who claimed that they had existed before the Sun appeared in Heaven—but not their undeniable antiquity. Nor can we laugh at the universal belief that we had giant ancestors. The fact that the bones of the mammoth and mastodon, and, in one case, those of a gigantic salamander have been mistaken for human bones, does not make away with the difficulty that, of all the Mammalians, man is the only one whom science will not allow to have dwarfed down, like all other animal frames, from the giant homo Diluvii to the creature between five and six feet that he is now.

But the "Serpents of Wisdom" have preserved their records well, and the history of human evolution *is* traced in Heaven as it is traced on underground walls. Humanity and the *Stars* are bound together indissolubly, because of the *Intelligences* that rule the latter.

Modern symbologists may scoff at this and call it "fancy," but as Mr. Staniland Wake writes:

> It is unquestionable that the Deluge has [ever] been associated in the legends of the Eastern peoples not only with the Pyramids, but also with the constellations.[1]

The "Old Dragon" is identical with the "Great Flood," says Mr. Proctor:

> We know that in the past the constellation of the Dragon was at the pole, or top of the celestial sphere. In stellar temples, ... the Dragon would be the upper or ruling constellation . . . It is singular how closely these constellations . . .

[1] *The Great Pyramid.*

correspond in sequence and in range of right ascension with the events recorded respecting the [biblical] Flood.[1]

The reasons for this *singularity*, however, have been made abundantly clear in this work. It only shows that there were *several* Deluges confused in the memories and traditions of the sub-races of the Fifth Race. The first great Flood was astronomical and cosmical, while several others were *terrestrial*. And yet our very learned friend Mr. Gerald Massey—an initiate truly in the mysteries of the British Museum, still only a self-initiate—declared and insists that the *Atlantean* submersion and Deluge were only the anthropomorphized fancies of ignorant people, and that Atlantis was no better than an "astronomical allegory". But the great zodiacal allegory is based upon historical events, and allegory can hardly interfere with history; moreover, every student of Occultism knows what that astronomical and zodiacal allegory means. Dr. Smith shows in the Nimrod Epic of the Assyrian tablets the real meaning of the allegory.

> [Its twelve cantos] refer to the annual course of the Sun through the twelve months of the year. Each tablet answers to a special month, and contains a distinct reference to the animal forms in the signs of the Zodiac; . . . [the eleventh canto being] consecrated to Rimmon, the God of storms and rain, and harmonizes with the eleventh sign of the Zodiac—Aquarius, or the Waterman.[2]

But even this is preceded in the old Records by the *pre*-astronomical Cosmic Flood, which became allegorized and symbolized in the above Zodiacal or Noah's Flood. But this has nothing to do with Atlantis. The Pyramids are closely connected with the ideas of both the constellation of the Great Dragon, the "Dragons of Wisdom," or the great Initiates of the Third and Fourth Races, and the floods of the Nile, regarded as a divine reminder of the great Atlantic Flood. The astronomical records of Universal History, however, are said to have had their beginnings with the third sub-race of the Fourth Root Race or the Atlanteans. When was it? Occult data show that even since the time of the regular establishment of the zodiacal calculations in Egypt, *the poles have been thrice inverted.*

We will presently return again to this statement. Such symbols as are represented by the Signs of the Zodiac—a fact which offers a handle to Materialists upon which to hang their one-sided theories and opinions—have too profound a signification, and their bearing upon our Humanity is too important, to suffer dismissal in a few words. Meanwhile, we have to consider the meaning of the statement, in Shloka 48, concerning the "first Divine Kings," who are said to have "redescended," guided and *instructed* our Egos

[1] *Knowledge*, Vol. 1, p. 243; quoted by Staniland Wake, op. cit., pp. 81-3.
[2] *Nineteenth Century*, 1882, p. 286, quoted by Staniland Wake, Ibid., p. 82.

Race after the last Deluge! We shall consider this last claim historically in the sections that follow, but must end with a few more details on the subject of "Serpents."

The rough commentaries on the Archaic STANZAS have to end here. Further elucidation requires proofs obtained from ancient, medieval, and modern works which have treated of these subjects. All such evidence has now to be gathered in, collated and brought together in better order, so as to compel the attention of the reader to this wealth of historical proofs. And as the manifold meaning of the weird and suggestive symbol (so often referred to) of the "tempter of man"—in the orthodox light of the Church—can never be too strongly insisted upon, it seems more advisable to exhaust the subject by every available proof, at this juncture, even at the risk of repetition. The Titans and Kabirs have been invariably made out by our theologians and some pious symbologists to be indissolubly connected with the grotesque personage called the "Devil," and every proof which goes against their theory has been hitherto as invariably rejected and ignored. The Occultist must, therefore, neglect nothing which may tend to defeat this conspiracy of slander. And so we propose to divide the subjects involved in these last three Shlokas into several groups, and to examine them as carefully and as fully as space permits. A few more details may thus be added to the general evidences of antiquity, on the most disputed tenets of Occultism and Esoteric Doctrine—the bulk of which, however, will be found in Volume 4, Part 2, on Symbology.

SERPENTS AND DRAGONS UNDER DIFFERENT SYMBOLISMS

The name of the Dragon in Chaldea was not written phonetically, but was represented by two monograms, meaning *probably*, according to the orientalists, the "scaly one." "This description," very pertinently remarks Smith, "of course might apply either to a fabulous dragon, a serpent, or a fish." To this we may add that, in one aspect, it applies to Makara, the 10th Zodiacal Sign, the Sanskrit term for a nondescript amphibious animal, generally called crocodile, but really signifying something else. This, then, is virtual admission that the Assyriologists, at all events, know nothing certain as to the status of the Dragon in ancient Chaldea. It was from Chaldea that the Hebrews got *their* symbolism, only to be afterwards robbed of it by the Christians, who made of the "scaly one" a living entity and a maleficent power. A specimen of Dragons, "winged and scaled," may be seen in the British Museum. In this representation of the events of the Fall, according to

the same authority, there are also two figures sitting on each side of a "tree," and holding out their hands to the "apple," while at the back of the "tree" is the Dragon-Serpent. Esoterically, the two figures are two "Chaldees" ready for Initiation, the Serpent symbolizing the Initiator; while the jealous Gods, who curse the three, are the exoteric profane clergy. Not much of the literal "biblical event" there, as any Occultist can see!

"The Great Dragon has respect but for the Serpents of Wisdom," says the STANZA; thus proving the correctness of our explanation of the two figures and the "Serpent."

"*The Serpents who reincarnated, . . . who taught and instructed*" the Fifth Race. What sane man, in our day, is capable of believing that *real* serpents are hereby meant? Hence the rough guess—now become almost an axiom with men of science—that those who in antiquity wrote upon various sacred Dragons and Serpents were either superstitious and credulous people, or were bent upon deceiving those more ignorant than themselves. Yet, from Homer downwards, the term implied something hidden from the profane.

"Terrible are the Gods when they manifest themselves"—those *Gods* whom men call *Dragons*. And Ælianus, treating in his *De Natura Animalium* of those ophidian symbols, makes certain remarks which show that he well understood the nature of these most ancient of symbols. Thus with reference to the above Homeric verse he most pertinently explains:

> For the Dragon, while sacred and to be worshipped, *has within himself something* [illegible] *of the divine nature* of which it is better [for others?] to remain in ignorance.[1]

The "Dragon" symbol has a septenary meaning, and of these seven meanings, the highest and the lowest may be given. The highest is identical with the "Self-born," the Logos, the Hindu Aja. With the Christian Gnostics called the Naassenians, or Serpent-worshippers, he was the Second Person of the Trinity, the Son. His symbol was the constellation of the Dragon.[2] Its seven "Stars" are the seven stars held in the hand of the "Alpha and Omega" in *Revelation*. In its most terrestrial meaning, the term "Dragon" was applied to the "Wise" men.

This portion of the religious symbolism of antiquity is very abstruse and mysterious, and may remain incomprehensible to the profane. In our modern days it so jars on the Christian ear that, in spite of our boasted civilization, it can hardly escape being regarded as a direct denunciation of the most

Op. cit., XI. xvii.

[illegible]

cherished of Christian dogmas. Such a subject required, to do it justice, the pen and genius of Milton, whose poetical fiction has now taken root in the Church as a revealed dogma.

Did the allegory of the Dragon and his supposed conqueror in Heaven originate with St. John, in his *Revelation*? Emphatically we answer – No. St. John's "Dragon" is Neptune, the symbol of Atlantean Magic.

In order that we may demonstrate this negation, the reader is asked to examine the symbolism of the Serpent or the Dragon under its several aspects.

THE SIDEREAL AND COSMIC GLYPHS

Every astronomer—not to speak of Occultists and astrologers—knows that, figuratively speaking, the Astral Light, the Milky Way, and also the Path of the Sun to the tropics of Cancer and Capricorn, as well as the Circles of the Sidereal or Tropical Year, were always called "Serpents" in the allegorical and mystic phraseology of the Adepts.

This, cosmically, as well as metaphorically. Poseidon is a "Dragon"—the Dragon "Chozzar, called by the profane Neptune" according to the Naratæ Gnostics, the "Good and Perfect Serpent," the Messiah of the Ophiteseni, whose symbol in Heaven is Draco.

But we ought to discriminate between the various characters of this symbol. Now Zoroastrian Esotericism is identical with that of the Secret Doctrine, and when an Occultist reads in the *Vendīdād* complaints uttered against the "Serpent," whose bites have transformed the beautiful, eternal Spring of Airyana Vaējō, changing it into winter, generating disease and death, and at the same time mental and psychic consumption—he knows that the Serpent alluded to is the North Pole, and also the Pole of the Heavens.[1] These two axes produce the seasons according to their angle of inclination to each other. The two axes were *no more parallel*; hence the eternal spring of Airyana Vaējō "by the good river Dāitya" had disappeared, and "the Iranian Magi had to emigrate to Sogdiana" –say the exoteric accounts. But the Esoteric Teaching states that the pole had passed from the equator, and that the "Land of Bliss" of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures. The Neo-Āryans of the post-diluvian age could, of course, hardly recognize the mountains, on the summits of which their forefathers had met *before* the Flood, and conversed with the pure "Yazatas" or celestial Spirits of the

[1] Symbolized by the Egyptians under the form of a serpent with a hawk's head.

Elements, whose life and *food* they had once shared. As shown by Eckstein:

> The *Vendîdâd* seems to point out a great change in the atmosphere of central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighbourhood of the Kara-Korum chain.[1]

The Egyptians, according to Eusebius, who, for a wonder, once was in the truth, symbolized Kosmos by a large fiery circle, with a serpent with a hawk's head lying across its diameter.

> Here we see the pole of the earth within the plane of the ecliptic, attended with all the fiery consequences that must arise from such a state of the heavens: when the whole Zodiac, in 25,000 [odd] years, must have "redden'd with the solar blaze" and *each sign must have been vertical* to the polar region.[2]

Meru, the Abode of the Gods, as explained before, was placed in the North Pole, while Pātāla, the Nether Region, was supposed to lie towards the South. As each symbol in Esoteric Philosophy has *seven* keys, Meru and Pātāla have, geographically, one significance and represent localities, while, astronomically, they have another, and mean the "two poles"; the latter meaning led to their being often rendered in *exoteric* sectarianism as the "Mountain" and the "Pit," or Heaven and Hell. If we, for the present, hold only to the astronomical and geographical significance, it may be found that the Ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern astronomers. They had reasons, and good ones, for naming one the "*Mountain*" and the other the "*Pit*." As the author just quoted half explains, Helion and Acheron mean nearly the same. "Heli-on is the Sun in his highest," Heli-os or Eli-os meaning the "most high," and Acheron is 32 degrees above the pole, and is below it, the alleogorical river being thus supposed to touch the northern horizon in the latitude of 32 degrees. The vast concave, that is for ever hidden from our sight and which surrounded the southern pole, the first astronomers called the Pit, while observing, toward the northern pole, that a certain circuit in the heavens always appeared above the horizon—they called it the Mountain. As Meru is the high abode of the Gods, these were said to *ascend* and *descend* periodically; by which (astronomically) the *Zodiacal* Gods were meant, the passing of the original north pole of the Earth to the south pole of the Heaven.

In that age at noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the north pole to the north horizon, crossing the *eight coils of the serpent* [eight sidereal years, or over 200,000 solar years], which would seem like an imaginary *ladder* with *eight staves* reaching from the earth up to the pole

[1] *Revue Archéologique*, 1885.

[2] Mackey's *The Mythological Astronomy*, p. 42.

[illegible] to throne of Jove. [illegible] Up this ladder, then, the [illegible] ended and descended. [illegible] Jacob's ladder and the [illegible] [illegible] years since the Zodiac formed the [illegible]

This is an ingenious explanation, even if it is not [illegible] occult heresy. Yet it is nearer the truth than many of a more [illegible] especially theological character. As said, the Christian [illegible] astronomical from its beginning. This it was which made [illegible] those who euhemerized it. "*Judæa gens, vates vulgorum* [illegible] [illegible] fundamentally stupid.]

But the profane, and especially Christian fanatics who are [illegible] scientific corroboration for their dead-letter texts, [illegible] celestial Pole the true Serpent of *Genesis*, Satan, the [illegible] whereas it is really a cosmic metaphor. When the Gods are said to [illegible] Earth, it means not only the Gods, the Protectors and Instructors, but also the *minor* Gods—the Regents of the *Zodiacal* Signs. The [illegible] and existing Entities which gave birth to, nursed, and instructed [illegible] early youth, appear in every Scripture, in that of the *Zoroastrians* as well as the Hindu Gospels. Ormazd, or Ahura Mazda, the "Lord of [illegible] the synthesis of the Amshaspends, or Amesha Spentas, the "Immortal Benefactors,"[2] the "Word," or the *Logos*, and its six higher aspects in Zoroastrianism. These "Immortal Benefactors" are described in *Zamyad Yasht* as:

> The Amesha Spentas, the shining, having efficacious eyes, great [illegible] [illegible] able and pure . . . which are all seven of the same [illegible] [illegible] alike . . . which are *the creators and destroyers of the creatures of Ahura Mazda*, their creators and overseers, their protectors and rulers.

These few lines are sufficient to indicate the dual and even the triple character of the Amshaspends, our Dhyân Chohans or the "Serpents of Wisdom." They are identical with, and yet separate from Ormazd (Ahura Mazda). They are also the Angels of the Stars of the Christians (the Star-Zodiacs of the Zoroastrians) or again the seven Planets including the Sun in every religion.[3] The epithet, "the shining, having efficacious eyes," proves it. This on the physical and sidereal planes. On the spiritual, they are the Divine-Powers of Ahura Mazda; but on the astral or psychic plane again, they are the "Builders," the "Watchers," the Pitris, or Fathers, and the first Preceptors of Mankind.

[2] Ibid., p. 47.

[illegible] Also translated as "Blissful Immortals" by Dr. W. Geiger, but the first is more [illegible]

[3] These "seven" became the eight, the Ogdoad, of the later [illegible] religions, [illegible] the highest "principle," being no longer the pervading Spirit, the [illegible] anthropomorphic number, or additional unit.

When mortals have become sufficiently spiritualized, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer whose name has passed into our generation who (*a*) was not a direct emanation of the Logos (under whatever name known to us: *i.e.*, an *essential* incarnation of one of the "Seven," of the "Divine Spirit who is sevenfold"), and (*b*) who had not appeared before, in past Cycles. They will recognize, then, the cause which produces certain riddles of the ages, in both history and chronology; the reason, for instance, why it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistān*; why the numbers and individualities of the Rishis and Manus are so mixed up; why Krishna and Buddha speak of themselves as reincarnations, Krishna identifying himself with the Rishi Nārāyana, and Gautama giving a series of his previous births; and why the former, especially, being "the *very supreme* Brahmā," is yet called Amshāmshāvatāra —"a part of a part" only of the Supreme on Earth; finally, why Osiris is a Great God, and at the same time a "Prince on Earth," who reappears in Thoth Hermes; and why Jesus (in Hebrew, Joshua) of Nazareth is recognized, kabalistically, in Joshua, the son of Nun, as well as in other personages. The Esoteric Doctrine explains all this by saying that each of these, as also many others, had first appeared on Earth as one of the Seven Powers of the Logos, individualized as a God or Angel (Messenger); then, mixed with Matter, they had reappeared in turn as great Sages and Instructors who "taught" the Fifth Race, after having instructed the two preceding Races, had ruled during the Divine Dynasties, and had finally sacrificed themselves to be reborn under various circumstances for the good of Mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only the "parts of a part" on Earth, though *de jure* the One Supreme in Nature.

This is the metaphysics of theogony. Now every "Power" among the SEVEN, once he is individualized, has in his charge one of the elements of creation, and rules over it;[1] hence the many meanings in every symbol. These, unless interpreted according to the esoteric methods, generally lead to inextricable confusion.

Does the Western Kabalist, who is generally an opponent of the Eastern Occultist, require a proof? Let him open Éliphas Lévi's *Histoire de la Magie*,[2]

[1] These elements are: the cosmic, the terrene, the mineral, the vegetable, the animal, the spiritual, and finally the human—in their physical, spiritual, and psychic aspects.

[2] P. 53.

and carefully examine his "Grand Symbole Kabbalistique" from the *Zohar*. He will find there, in the engraving, a development of the "interlaced triangles," a *white* man above and a *black* woman below reversed, the legs passing under the extended arms of the male figure, and protruding behind the shoulders, while their hands join at an angle on each side. Éliphas Lévi makes of this symbol, God and Nature; or God, "Light," mirrored inversely in Nature and Matter, "Darkness." Kabalistically and symbolically he is right; but only so far as emblematical cosmogony goes. Neither has he invented the symbol, nor have the Kabalists. The two figures in white and black stone have existed in the temples of Egypt from time immemorial, agreeably to tradition, and historically—ever since the day of King Cambyses, who personally saw them. Therefore the symbol must have been in existence for nearly 2,500 years. This, at the very least, for Cambyses, who was a son of Cyrus the Great, succeeded his father in the year 529 B.C. These figures were the *two Kabiri personifying the opposite poles*. Herodotus[1] tells posterity that when Cambyses entered the temple of the Kabirim, he burst into an indistinguishable fit of laughter, on perceiving what he thought to be a man erect and a woman standing on the top of her head before him. These were the Gods, however, whose symbol was intended to commemorate "the passing of the original North Pole of the Earth to the South Pole of the Heavens," as perceived by Mackey.[2] But they also represented the poles *inverted*, in consequence of the great inclination of axis, which each time resulted in the displacement of the oceans, the submersion of the polar lands, and the consequent upheaval of new continents in the equatorial regions, and *vice versa*. These Kabirim were the "Deluge" Gods.

This may help us to get at the key of the seemingly hopeless confusion among the numbers of names and titles given to one and the same Gods, and classes of Gods. Faber, at the beginning of this century, showed the identity of the Corybantes, Curetes, Dioskouroi, Anaktes, Dii Magni, Idei Dactyli, Lares, Penates, Manes,[3] Titans, and Aletæ with the Kabiri. And we have

[1] *Thalia*, lxxvii.

[2] Who adds that "the Egyptians had various ways of representing the angle of the Poles. In Bury's *View of the Levant* there is a figure representing the *South Pole* of the earth in the constellation of the *Harp*, in which the poles appear like two *straight rods* surmounted with hawks' wings, to distinguish the north from the south. But the symbols of the poles . . . are, sometimes, in the form of serpents, with the heads of hawks to distinguish the north from the south end." (Op. cit., p. 61.)

[3] Faber and Bishop Cumberland would make these all the later pagan personifications of "the patriarchic Ark, and . . . no other than the patriarch [Noah] and his family" (!), as the former writer states it in his *Cabiri* (Vol. i, p. 136); because, we are told, that most probably after the Deluge in commemoration of the event, the pious Noachidæ established a religious festival, which was, later on, corrupted by their *impious* descendants, who made of "Noah and his family" demons or hero-gods: and at length unblushing obscenity usurped the name and garb of religion" (Ibid., p. 10). Now

shown that the latter were the same as the Manus, the Rishis, and our Dhyān Chohans who incarnated in the Elect of the Third and Fourth Races. Thus while in theogony the Kabiri-Titans were seven Great Gods, cosmically and astronomically the Titans were called Atlantes, because, perhaps, as Faber says, they were connected with *at-sal-as*, the "divine sun," and with *ut*, the "deluge." But this, if true, is only the exoteric version. Esoterically, the meaning of their symbols depends on the appellation, or title, used. The seven mysterious, awe-inspiring Great Gods—the Dioskouroi,[1] the deities surrounded with the darkness of Occult Nature—become the Idei Dactyli, or Idææ "Fingers," with the Adept-healers by metals. The true etymology of the name Lares, now signifying "Ghosts," must be sought in the Etruscan word *lars*, "conductor," "leader." Sanchuniathon translates the word Aletæ as "fire worshippers," and Faber believes it to be derived from *al-Orit*, the "God of fire." Both are right, for in both cases it is a reference to the Sun, the "highest" God, toward whom the Planetary Gods "gravitate" (astronomically and allegorically), and whom they worship. As Lares, they are truly the Solar Deities, though Faber's etymology, that "Lar is a contraction of El-Ar, the solar deity,"[2] is not very correct. They are the "Lares," the Conductors and Leaders of men. As *Aletæ*, they were the seven Planets astronomically; and as *Lares*, the Regents of these Planets, our Protectors and Rulers—mystically. For purposes of exoteric or phallic worship, and also cosmically, they were the Kabiri, whose attributes and dual capacities were denoted by the names of the temples to which they respectively belonged, and also by those of their priests. They all belonged, however, to the septenary creative and informing groups of Dhyān Chohans. The Sabeans, who worshipped the "Regents of the Seven Planets" just as the Hindus worship their Rishis, held Seth and his son Hermes (Enoch or Enos) as the highest among the Planetary Gods. Seth and Enos were borrowed from the Sabeans and then disfigured by the Jews (exoterically); but the truth about them can still be discovered even in *Genesis*.[3] Seth is the "Progenitor" of those early men of the Third Race in whom the Planetary Angels had incarnated; he was

this is indeed putting an extinguisher upon the human reasoning powers, not only of antiquity, but even of our present generations. Reverse the statement, and after the words "Noah and his family" explain that what was meant is simply the Jewish version of a Samothracian mystery, of *Saturn or Ariadne-Isis and his Sons*, and then we may say *Amen*.

[1] Who were later on, with the Greeks, limited to Castor and Pollux only. But in the days of *Lemuria*, the Dioskouroi, the "Egg-born," were the Seven Dhyān Chohans (Agnishvātta-Kumāras) who incarnated in the Seven Elect of the Third Race.

[2] *Op. cit.*, Vol. i, p. 133.

[3] Clement of Alexandria recognized the astronomical significance of Chapters xxv, et seq., of *Exodus*. He says that, according to the Mosaic doctrine, the seven Planets help in the generation of terrestrial things. The two Cherubs standing on the two sides of the sacred Tetragrammaton represent Ursa Major and Ursa Minor.

himself a Dhyan Chohan and belonged to the *informing Gods*, and Enoch (Hanoch or Enoch), or Hermes, was said to be his son—Enoch being a generic name for all the early "Seers" (Enochians). Thence the worship. The Arabic writer Soyuti says that the earliest records mention Seth, or Set, as the founder of Sabaism, and that the pyramids which embody the planetary system were regarded as the place of sepulchre of both Seth and Idris (Hermes or Enoch);[1] that thither Sabeans proceeded on pilgrimage, and uttered prayers *seven times* a day, *turning to the North* (Mount Meru, Kaph, Olympus, etc.).[2] Abd Allatif also tells us some curious things about the Sabeans and their books. So also does Eddin Ahmed Ben Yahya, who wrote 200 years later. While the latter maintains "that each pyramid was consecrated to a *star*" (a Star *Regent* rather), Abd Allatif assures us that he had read in ancient Sabean books that "one pyramid was the tomb of Agathodæmon and the other of Hermes":[3]

> Agathodæmon was none other than Seth, and, according to some writers, Hermes was his son,

[illegible] Mr. Staniland Wake in *The Great Pyramid*.[4]

Thus, while in Samothrace and the oldest Egyptian temples the Kabiri or the Great Cosmic Gods—the Seven and the *Forty-nine* Sacred Fires—in the Grecian fanes their rites become mostly phallic, and therefore, to the profane, obscene. In the latter case they were three and four, or seven—male and female principles—the *crux ansata*. This division shows why the classical writers held that they were only three, while others named four. And these were Axieros (in his female aspect Demeter); Axiokersa (Persephone);[5] Axiokersos (Pluto or Hades); and Kadmos or Kasmilos (Hermes—the ithyphallic Hermes mentioned by Herodotus,[6] but "he of the sacred word," which was explained only during the Samothracian Mysteries). This identification, which is due, according to the scholiast on Apollonius Rhodius,[7] to an indiscretion of Mnaseas, is really no identification at all, as names alone do not reveal much.[8] Others again have maintained, being equally right in

[1] Vyse, *Operations*, etc., Vol. ii, p. 258.
[2] Palgrave, Vol. ii, p. 264.
[3] Vyse, ibid., Vol. ii, p. 442.
[4] P. 57.
[5] The speculation of Mackey, the self-made adept of Norwich, in his *Mythological Astronomy* is a [illegible] but perhaps not so very far from the truth. He says that the Cabiri named Axieros, Axiokersa, and Axiokersos derived their names from *kab* or *cab*, a "measure," and from *ouranos*, the "heavens" (Cabiri being thus "a measure of the heavens"); and *b*) that their connective names, emblematic of the principle of generation, referred to the sexes. For "the word *sex* was formerly understood by [illegible] has, in our time, settled it to sex. [And he refers to *Ex* [illegible] at [illegible] aspiration.] Now if we give the aspirated sound to Axieros, it would become *Saxieros* and the pole would be *Sexieros*. The two poles would thus become the generators of the powers of nature—they would be the *parents* of the other powers, therefore, the most powerful." (Op. cit., pp. 59-60.)
[6] [illegible]
[7] [illegible], pp. 9-17.
[8] Decharme, *Mythologie de la Grèce Antique*, p. 270.

their way, that there were only two Kabiri. These were, esoterically, the two Dioskouroi, Castor and Pollux, and exoterically, Jupiter and Bacchus. These two personified the terrestrial poles, geodesically; the terrestrial pole, and the pole of the heavens, astronomically; and also the physical and the spiritual man. The story of Semele and Jupiter and the birth of Bacchus, *Bimater*, with all the circumstances attending it, needs only to be read esoterically for the understanding of the allegory. The parts played in the event by the Fire, Water, Earth, etc., in the many versions, will show how the "Father of the Gods" and the "merry God of Wine" were also made to personify the two terrestrial poles. The telluric, metalline, magnetic, electric and the fiery elements are all so many allusions and references to the cosmic and astronomic character of the diluvian tragedy. In astronomy, the poles are indeed the "heavenly measure"; and so are the Kabiri-Dioskouroi, as will be shown, and the Kabiri-Titans, to whom Diodorus ascribes the "invention of Fire" [1] and the art of manufacturing iron. Moreover, Pausanias [2] shows that the original Kabiric deity was Prometheus.

But the fact that, astronomically, the Titan-Kabirim were also the Generators and Regulators of the Seasons, and, cosmically, the great Volcanic Energies—the Gods presiding over all the metals and terrestrial works—does not prevent them from being, in their original divine characters, the beneficent Entities who, symbolized in Prometheus, brought light to the world, and endowed Humanity with intellect and reason. They are pre-eminently in every theogony—especially in the Hindu—the Sacred Divine Fires, Three, Seven, or Forty-nine, according as the allegory demands it. Their very names prove it, for they are the Agni-putra, or Sons of the Fire, in India, and the Genii of the Fire under numerous names in Greece and elsewhere. Welcker, Maury, and now Decharme, show the name *kabeiros* meaning "the powerful through fire," from the Greek *καίω* "to burn." The Semitic word *kabirim* contains the idea of "the powerful, the mighty, and the great," answering to the Greek *μεγάλοι, δυνατοί,* but these are later epithets. These Gods were universally worshipped, and their origin is lost in the night of time. Yet whether propitiated in Phrygia, Phœnicia, the Troad, Thrace, Egypt, Lemnos or Sicily, their cult was always connected with Fire, their temples ever built in the most volcanic localities, and in exoteric worship they belonged to the Chthonian Divinities, and therefore has Christianity made of them *Infernal* Gods.

[1] The word *guebra* comes from Kabiri (*Gabiri*), and means the Persian ancient fire-worshippers Parsis. Kabiri became Gabiri and then remained as an appellation of the Zoroastrians in Persia. (See Hyde's *De Religione Persarum*, chap. 29.)

[2] I, ix, p. 751.

They are truly "the great, beneficent and powerful Gods," as Cassius Hermone calls them.[1] At Thebes, Core [Korē, or Persephone] and Demeter, the Kabirim, had a sanctuary,[2] and at Memphis, the Kabiri had a temple so sacred, that none, excepting the priests, were suffered to enter its holy precincts.[3] But we must not, at the same time, lose sight of the fact that the title of Kabiri was generic; that the Kabiri, the mighty Gods as well as mortals, were of both sexes, and also terrestrial, celestial and cosmic; that while, in their later capacity of rulers of sidereal and terrestrial powers, a purely geological phenomenon—as it is now regarded—was symbolized in the persons of those rulers, they were also, in the beginning of times, the Rulers of Mankind, when, incarnated as Kings of the "Divine Dynasties," they gave the first impulse to civilization, and directed the mind with which they had endued men to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To these Kabiri or Titans is ascribed the invention of letters (the Deva-nāgari, or alphabet and language of the Gods), of laws and legislature, of architecture, and also of the various modes of magic, so called, and of the medical use of plants. Hermes, Orpheus, Cadmus, Asclepios, all those Demigods and Heroes, to whom is ascribed the revelation of sciences to men, and in whom Pezant, Faber, Bishop Cumberland, and so many other Christian writers—too zealous for plain truth—would force posterity to see only Pagan copies of one sole prototype, named Noah—all are generic names.

It is the Kabiri who are credited with having revealed the great boon of agriculture, by *producing* corn or wheat. What Isis-Osiris, the once living Kabirim, did in Egypt, that Ceres is said to have done in Sicily; they all belong to one class.

That serpents were ever emblems of wisdom and prudence is again shown by the Caduceus of Mercury, one with Thot, the God of Wisdom, with Hermes, and so on. The two serpents, entwined round the rod, are phallic symbols of Jupiter and other Gods who transformed themselves into snakes for the purpose of seducing Goddesses—only in the unclean fancies of profane symbologists. The serpent has ever been the symbol of the Adept, and of his powers of immortality and divine knowledge. Mercury, in his psychopompic character, conducting and guiding the souls of the dead to Hades with his Caduceus and even raising them to life with it, is a simple and very transparent allegory. It shows the dual power of the Secret Wisdom: black and white Magic. It shows this personified Wisdom guiding the Soul after

[1] See Macrob., *Sat.*, I. iii. c. 4, p. 376. [2] Pausanias, ix. 22: 5. [3] Herodotus, iii. p. 37

death, and displaying the power of calling to life that which is dead—a very deep metaphor if one but thinks over its meaning. All the peoples of antiquity, with one exception, reverenced this symbol; the exception being the Christians, who chose to forget the "brazen serpent" of Moses, and even the unwilled acknowledgment of the great wisdom and prudence of the "serpent" by Jesus himself, "Be ye *wise* as serpents and harmless as doves."[1] The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the "Serpents" or Initiates, who ruled the early races of the Fifth Humanity. The Emperor's throne is the "Dragon's Seat," and his dresses of State are embroidered with the likeness of the Dragon. The aphorisms in the oldest books of China, moreover, say plainly that the Dragon is a human, albeit *divine*, Being. Speaking of the "Yellow Dragon," the chief of the others, the *Tao-ssze-i* says:

> His intelligence and virtue are unfathomable . . . [he] does not go in company, and does not live in herds [he is an ascetic]. . . . He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree [Karma]; and the proper seasons if there is perfection he comes forth, if not he remains [unseen].
>
> And Lu-lan asserts that Confucius said, "The Dragon feeds in the pure water [of Wisdom] and disports in the clear (water) [of Life].[1]

OUR DIVINE INSTRUCTORS

New Atlantis and the Phlegyan Isle are not the only records left of the Deluge. China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma, and which Kæmpfer and Faber spell "Mauri-gasima," for some mysterious phonetic reasons of their own. Kæmpfer, in his *Japan*,[2] gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiruun, the king, the Chinese Noah, escapes alone with his family owing to a warning of the Gods through two dreams. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the Divine Dynasties of Kings as frequently as do those of any other nation.

At the same time there is not an old fragment but shows belief in a multiform and even multigeneric evolution of human beings—spiritual, psychic, intellectual, and physical—just as is described in the present work. A few of these claims have now to be considered.

[1] *Quoted in Gerard's Mystical Monism*, p. 399.

[2] *Appendix*, p. 17, quoted in Faber, *Cabiri*, ii, pp. 289-91.

Our races—they all show—have sprung from Divine Races, by whatever name the latter may be called. Whether we deal with the Indian Rishis or Pitris; with the Chinese Chim-nang and Tchan-gy—their "Divine Man" and Demi-gods; with the Akkadian Dingir and Mul-lil—the Creative God and the "Gods of the Ghost-world"; with the Egyptian Isis-Osiris and Thot; with the Hebrew Elohim; or again with Manco-Capac and his Peruvian progeny—the story varies nowhere. Every nation has either the *seven* and *ten* Rishi-Manus and Prajāpatis; the seven and ten Ki-y; or *ten* and *seven* Amshaspends[1] (six exoterically); ten and seven Chaldean Annedoti; ten and seven Sephiroth, etc. One and all have been derived from the primitive Dhyān Chohans of the Esoteric Doctrine, or the "Builders" of the STANZAS of Volume 1. From Manu, Thot-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato Panodorus, all tell us of seven Divine Dynasties, of seven Lemurian, and seven Atlantean divisions of the Earth; of the seven primitive and dual Gods who descend from their Celestial Abode[2] and reign on Earth, teaching mankind astronomy, architecture, and all the other sciences that have come down to us. These Beings appear first as Gods and Creators; then they merge in nascent man, to finally emerge as "Divine Kings and Rulers." But this fact has been gradually forgotten. As Basnage shows, the Egyptians themselves confessed that science had flourished in their country only since the time of Isis-Osiris, whom they continued to adore as Gods, "though they had become princes in human form." And he adds of the Divine Androgyne:

> It is said that this prince [Isis-Osiris] built cities in Egypt, stopped the overflowing of the Nile; invented agriculture, the use of the vine, music, astronomy, and geometry.

When Abul Feda, in his *Historia Anteislamitica*,[3] says that the "Sabean language" was established by Seth and Edris (Enoch)—he means astronomy. In the *Meleiwa Nahil*,[4] Hermes is called the disciple of Agathodæmon. And in another account,[5] Agathodæmon is mentioned as a "*King of Egypt*." The *Decepas Geraldinus* gives us some curious traditions about Henoch, who is called the "Divine Giant." In his *Book of the Various Names of the Nile*, the historian Ahmed Ben Yusouf Eltiphas tells us of the belief among the Semitic Arabs that Seth, who became later the Egyptian Typhon, Set, had been one of the Seven Angels, or Patriarchs, in the *Bible*; then he became

[1] The Amshaspends are six—if Ormazd, their chief and Logos, is excluded. But in the Secret Doctrine he is the seventh and highest, just as Phtah is the seventh Kabir among the Kabiri.

[2] In the *Puranas* it is identified with Vishnu's or Brahmā's Shveta-dvipa of Mount Meru.

[3] Ed. Fleisher, p. 16. [4] MS., 47 in Nic. Cat.

[5] MS., 785, Uri's Cat.; quoted by Col. Vyse, *Operations at the Pyramids of Gizeh*, ii, 364; see also Wake, *The Great Pyramid*, pp. 94-5.

a mortal and Adam's son, after which he communicated the gift of prophecy and astronomical science to Jared, who passed it to his son Henoch. But Henoch (Idris), "the author of thirty books," was Sabean by origin" *i.e.*, belonged to the Saba, "a Host":

Having established the rites and ceremonies of primitive worship, he went to the East, where he constructed one hundred and forty cities, of which Edessa was the least important, then returned to Egypt where he became its King.[1]

Thus, he is identified with Hermes. But there were five Hermes—or rather one, who appeared, as did some Manus and Rishis, in several different characters. In the *Burham-i-Kati*, he is mentioned as Hormig, a name of the Planet Mercury or Budha; and Wednesday was sacred both to Hermes and Thot.[2] The Hermes of Oriental tradition was worshipped by the Phineatæ, and is said to have fled after the death of Argus into Egypt, and civilized it under the name of Thoth.[3] But under whichever of these characters, he is always credited with having transferred all the sciences from *latent to active potency*, *i.e.*, with having been the first to teach Magic to Egypt and to Greece, before the days of Magna Græcia, and when the Greeks were not even Hellenes.

Not only does Herodotus, the "father of history," tell us of the marvellous Dynasties of Gods that preceded the reign of mortals, followed by the Dynasties of Demi-gods, Heroes, and finally men, but the whole series of classical authors support him. Diodorus, Eratosthenes, Plato, Manetho, etc., repeat the same story, and never vary in the order given:

As Creuzer shows:

It is, indeed, from the spheres of the stars wherein dwell the gods of light, that wisdom descends to the inferior spheres. . . . In the system of the ancient priests [Hierophants and Adepts] all things without exception, Gods, Genii, Souls [Manes], the whole world, are conjointly developed in space and duration. The pyramid may be considered as the symbol of this magnificent hierarchy of spirits.[4]

It is the modern historians—French Academicians, like Renan, chiefly who have made more efforts to suppress truth by ignoring the ancient annals of *Divine* Kings, than is strictly consistent with honesty. But M. Renan could never have been more unwilling than was Eratosthenes (260 B.C.) to accept the unpalatable fact; and yet the latter found himself obliged to recognize its truth. For this, the great astronomer is treated with much contempt by his colleagues 2,000 years later. Manetho becomes with them "a superstitious

[1] De Mirville, *Des Esprits*, Tome iii, p. 28. [2] Staniland Wake, ibid., p. 96. [3] Ibid., p. 97.
[4] *Égypte*, ch. iv. p. 441; De Mirville, *Des Esprits*, Tome iii, p. 41.

priest born and bred in the atmosphere of other lying priests of Heliopolis." As the demonologist De Mirville justly remarks:

> All those historians and priests, so *veracious* when repeating stories of *human* kings and men, suddenly become *extremely mendacious* no sooner do they go back *to their gods*.

But there is the synchronistic table of Abydos, which, thanks to the genius of Champollion, has now vindicated the good faith of the priests of Egypt (of Manetho above all), and of Ptolemy, in the Turin papyrus, the most remarkable of all. In the words of the Egyptologist, De Rougé:

> . . . Champollion, struck with amazement, found that he had under his own eyes the remains of a list of Dynasties embracing the furthest mythic times, or the *Reigns of the gods and Heroes*. . . . At the very beginning of this curious papyrus we have to arrive at the conviction that, so far back as even the period of Ramses, these mythic and heroical traditions were just as Manetho had transmitted them to us; we see reigning in them, as Kings of Egypt, the Gods Seb, Osiris, Set, Horus, Thoth-Hermes, and the Goddess Ma, a long period of centuries being assigned to the reign of each of these.[1]

These synchronistic tables, besides the fact that they were disfigured by cabbins for dishonest purposes, had never gone beyond Manetho. The chronology of the Divine Kings and Dynasties, like that of the age of humanity, has ever been in the hands of the priests, and kept secret from the profane multitudes.

Now though Africa, as a continent, it is said, appeared before that of Europe, nevertheless it came up later than Lemuria and even the earliest Atlantis. The whole region of what is now Egypt and the deserts was once upon a time covered with the sea. This was made known, firstly, by Herodotus, Strabo, Pliny, and others, and, secondly, through geology. Abyssinia was once upon a time an island, and the Delta was the first country occupied by the pioneer emigrants who came with their Gods from the north-east.

When was it? History is silent upon the subject. Fortunately we have the Dendera Zodiac, the planisphere on the ceiling of one of the oldest Egyptian temples, to record the fact. This Zodiac, with its mysterious three Virgos between Leo and Libra, has found its Œdipus to understand the riddle of its signs, and justify the truthfulness of those priests who told Herodotus, that their Initiates taught (*a*) that the poles of the Earth and the ecliptic had formerly coincided, and (*b*) that even since their first Zodiacal records were commenced, the Poles have been three times within the plane of the Ecliptic.

[1] *Annales de Philosophie Chrétienne*, xxxii, 442; see De Mirville, *Des Esprits*, Tome iii, p. 18.

Bailly had not sufficient words at command to express his surprise at the existence of all such traditions about the Divine Races, and exclaims,

> What are finally all those reigns of Indian Devas and [Persian] Peris, or, those reigns of the Chinese legends, those Fen-hoang or the Kings of Heaven, spoken of from the Fe-hoang, or Kings on Earth, and the Gin-hoang, the King men, descriptions which are in perfect accord with those of the Greeks and Egyptians, in enumerating their Dynasties of Gods, of Demi-gods and Mortals.[1]

As says Panchorus:

> Now, it is during these thousand years [before the Deluge], that the *Reign of the Men-Gods* who rule the world took place. It was during that period that these benefactors of humanity *descended* on Earth and taught men to calculate the course of the sun and moon by the twelve signs of the ecliptic.[2]

Nearly five hundred years before the present era, the priests of Egypt showed Herodotus the statues of their human Kings and Pontiffs-Piromis—the Arch-prophets or Mahā Chohans of the temples, *born one from the other*, without the intervention of woman—who had reigned before Menes, their first human King. These statues, he says, were enormous colossi in wood, three hundred and forty-five in number, *each of which had its name, history and annals*. They also assured Herodotus—unless the most truthful of Historians, the "father of history," is now to be accused of fibbing, *just in this instance*—that no historian could ever understand or write an account of these superhuman Kings, unless he had studied and learned the history of the *three Dynasties* that preceded the human—namely, the DYNASTIES OF THE GODS, of the Demi-gods, and of the Heroes, or Giants.[3] These "three" Dynasties are three Races.

Translated into the language of the Esoteric Doctrine, these three Dynasties would also be those of the Devas, of the Kimpurushas, and of the Dānvas and Daityas—otherwise Gods, Celestial Spirits, and Giants or Titans. "Happy are those who are born, even from the condition of Gods, as men in Bhārata-varsha!"—exclaim the incarnated Gods themselves, during the Third Root Race. Bhārata is generally India, but in this case it symbolizes the Chosen Land of those days, which was considered the best of the divisions of Jambu-dvīpa, as it was the land of active (spiritual) works *par excellence*, the land of Initiation and of Divine Knowledge.[4]

[1] *Histoire de l'Astronomie Ancienne*; see *Des Esprits*, Tome iii, p. 15.

[2] *Des Esprits*, ibid., p. 41. [3] See Ibid., pp. 16-7, for a mass of evidence.

[4] In the *Vishnu Purāna*, with careful reading, may be found many corroborations of the same (Vol. II, Book II, chs. iii, iv, et seq.). The reigns of Gods, lower Gods, and Men are all enumerated in the descriptions of the seven islands, seven seas, seven mountains, etc., ruled by Kings. Each King is invariably said to have *seven* sons, an allusion to the seven sub-races. One instance will do. The King of Kusha-Dvipa had seven sons . . . "after whom the seven portions or Varsha of the island were called . . . *There reside mankind, along with Daityas and Danavas, as well as with spirits*

Can one fail to recognize in Creuzer great powers of intuition, when, although he was almost unacquainted with the Āryan Hindu philosophies, which were but little known in his day, we find him writing:

> We modern Europeans feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. But we repeat again, *the natural good sense and the upright judgment of* the ancient peoples, quite foreign to our *entirely material* ideas of mechanics and physical sciences . . . could not see in the stars and planets nothing but simple masses of light, or opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction or repulsion; they saw in them *living* bodies, *animated* by spirits as they saw the same in every kingdom of nature. . . . *This doctrine of Spirits, so consistent and conformable to nature*, from which it was derived, formed a grand and unique conception, wherein the physical, the moral, and the political aspects were all blended together.[1]

It is such a conception only that can lead man to form a correct conclusion about his origin and the genesis of everything in the Universe—of Heaven and Earth, between which he is a living link. Without such a psychological link, and the feeling for its presence, no science can ever progress, and the realm of knowledge must be limited to the analysis of physical matter only.

Occultists believe in "spirits," because they *feel*—and some see—themselves surrounded by them on every side.[2] Materialists do not. They live on this Earth, just as some creatures, in the world of insects and even of fishes, are surrounded by myriads of their own genus, without seeing, or so much as sensing them.[3]

[1] [*Gandharvas, Yakshas, Kimpurushas*, etc.] *and gods*." (Wilson's trans., Vol. ii. p. 195.) There is but one exception in the case of King Priyavrata, the son of the first Manu, Svāyambhuva—who had sons. But of these, three—Medha, Agnibāhu, and Putra (ibid., vol. ii. p. 101)—became ascetics and refused their portions. Thus Priyavrata divided the Earth again into *seven* continents.

[1] *Égypte*, pp. 450-5; *Des Esprits*, ibid., pp. 41-2.

[2] As a general rule, *now* that the very nature of the *inner* man has become as blind as his physical eye, man on this Globe is as the amphioxus is in the ocean. Seen by millions of various other beings and creatures that surround it, the amphioxus species—having neither brain nor any of the senses possessed by the other classes—sees them not. Who knows whether, on the Darwinian theory, the branchiostoma are not the direct ancestors of our Materialists?

[3] The Occultists have been accused of worshipping Gods or Devils! We deny this. Among the innumberless hosts of Spirits—entities that have been or that will be men—there are some immeasurably superior to the human race, higher and holier than the highest saint on Earth, and wiser than any sage without exception. And there are those again who are no better than we are, and some also are far worse and inferior to the lowest savage. It is these last that command the readiest communication with our Earth, who perceive and sense us, as the clairvoyants perceive and sense them. The close proximity of our respective abodes and planes of perception are, unfortunately, in favour of such inter-communication, as they are ever ready to interfere with our affairs for weal or woe. If we are asked how it is that none but sensitive hysterical natures, neuro- and psycho-pathic persons, see and occasionally talk with "spirits," we answer the question by several other queries. We say: Do you know the nature of hallucination, and can you define its psychic process? How can you say that all such visions are due merely to physical hallucinations? What makes you feel so sure that mental and nervous diseases, while drawing a veil over our *normal* senses—so called—*do not* reveal at the same time vistas unknown to the healthy man, by throwing open doors usually closed against the normal (?) perceptions; or that a psycho-spiritual faculty *does not* forthwith replace the

[illegible] among classical writers who speaks at length of the Greek Dynasties. He believes them as a vast continent which has disappeared. Not was Bailly the first or last to believe this. He had been preceded and anticipated in this theory by Father Kircher, the learned Jesuit, who [illegible] writes:

[illegible] Atlantis [illegible] of the day when, by the instrumental in Oriental language [illegible] after all, only the development of a great truth.[1]

As M. Rougemont shows, Theopompus, in his *Meropes*, made the priests of Persia and Asia Minor speak exactly as did the priests of Sais when they [illegible] the history and fate of Atlantis. According to Theopompus, [illegible] continent of an immense size, containing two countries in [illegible] by two races—a fighting, warrior race, and a pious, meditative race[2] which Theopompus symbolizes by two cities.[3] The pious "city" was [illegible] by the Gods; the belligerent "city" was inhabited by [illegible] by men, who could be *mortally wounded* only by [illegible].[4] De Rougemont treats this as a pure *fiction* of Theopompus and even sees a fraud (*escroquerie*) in the assertion of the Saitic priests. This was denounced by the Demonologists as illogical. In the ironical words of De Mirville:

> A [illegible] which was based on a belief, the product of the faith of the [illegible] which yet gave its name to a whole mountain chain [illegible] with the greatest precision a topographical region (by placing [illegible] distance from Cadiz and the Strait of Calpe), which prophesied, [illegible] before Columbus, *the great transoceanic land* situated beyond that Atlantis [illegible] "reached," it said, "by the Islands not of the Blessed, but of the Good [illegible] our Iles Fortunees) such a supposition can well be nothing [illegible] a [illegible].[5]

It is certain that, whether "chimera" or reality, the priests of the whole world had it from one and the same source—the universal tradition about the

[illegible] of a purely physical sense? It is disease or the exuberance of nervous [illegible] and visions—hallucinations, as you call them. But what [illegible] Truly were the modern Charcots to pay attention to the delirium [illegible] standpoint, science—physiology especially—might be [illegible] and truth have a wider field of fact in its knowledge.

[1] [illegible] *Des Esprits*, ibid., p. 26.

[2] These were the early Aryans and the bulk of the Fourth Root Race—the former pious and [illegible] contemplation, the latter a fighting race of sorcerers, who were rapidly [illegible] to their uncontrolled passions.

[3] The Northern and Southern Divisions of Lemuria-Atlantis. The Hyperborean and the Equatorial lands of the two continents.

[4] De Rougemont, *Franc Premier*, iii, 157; See *Des Esprits*, ibid., p. 29. This is Occult and refers [illegible] which is attracted by some magnetic elements, and repelled by others. Such [illegible] can be made as impervious to it as water to a blow.

[5] Ibid., loc. cit.

hird great continent which perished some 850,000 years ago,[1] a continent inhabited by two distinct races, distinct physically and especially morally, both deeply versed in primeval wisdom and the secrets of nature, and mutually antagonistic in their struggle, during the course and progress of their double evolution. For whence even the Chinese teachings upon the subjects, if it is but a "fiction"? Have they not recorded the existence once upon a time of a *Holy* Island beyond the sun, Tcheou, beyond which were situated the lands of the *immortal Men*?[2] Do they not still believe that the remnants of those *immortal* Men — who survived when the *Holy* Island became black with sin and perished — have found refuge in the great Desert of Gobi, where they still reside, invisible to all and defended from approach by hosts of Spirits?

As the very unbelieving Boulanger writes:

> If one has to lend ear to traditions, the latter place, before the reign of Kings, that of the Heroes and Demi-gods; and still earlier beyond they place the marvelous reign of the Gods and all the fables of the Golden Age. . . . One feels surprised annals so interesting should have been rejected by almost all our historians. And the ideas presented by them were once universally admitted and revered by all . . . not a few revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . . The ancients, from whom we hold these traditions, which *we accept no longer because we no longer understand* . . . must have had motives for believing in them, furnished by their greater proximity to the first ages, which the distance that separates us from them refuses to us. . . . Plato in the fourth book of his *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which man was very happy. Now as it is the Golden Age he refers to, or to that reign of Gods so celebrated in ancient fables, . . . let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results [Karma]. Our traditions tell us of many marvels, of events that have taken place in the course of the sun, of Saturn's reign, and of a thousand other matters that remain scattered in human memory; but *one never hears anything of the* EVIL *which has produced these revolutions, nor of the evil which directly followed*. Yet . . . that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power.[3]

That *Evil*, Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled, for he says that long before man built his cities, in the Golden Age, there was naught but happiness on Earth, for there were no needs. Why? Because Saturn, knowing that man could not rule men without injustice forthwith filling the universe through his whims and

[1] The First Continent, or Island, if so preferred, "the cap of the North Pole," has never perished; it will it to the end of the Seven Races.

[2] See De Rougemont, ibid.

[3] Boulanger, *Regne des Dieux*, Introd.; see *Des Esprits*, op. cit., ibid., pp. 32-3.

vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the God used the same means we ourselves use with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e., a being of a species quite different from their own and of a superior nature.* This is just what Saturn did. He loved mankind and placed to rule over it no mortal king or prince but—"Spirits and Genii (δαίμονες) of a divine nature more excellent than that of man."

It was God (the Logos, the Synthesis of the Host), who thus presiding over the Genii became the first Shepherd and Leader of men.[1] When the world had ceased to be so governed and the Gods retired, ferocious beasts devoured a portion of mankind. Left to their own resources and industry, Inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them.[2]

And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.

As say the Commentaries:

Fruits and grain, unknown to Earth to that day, were brought by the "Lords of Wisdom," for the benefit of those they ruled from other Lands [*Spheres*].

Now:

> The earliest inventions [?] of mankind are the most wonderful that the race has ever made. . . . The *first use of fire*, and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, *the processes by which the various cereals were first developed* out of some wild grasses [?]—these are all *discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare.* They are all unknown to history—all lost in the light of an *emergent dawn.*[3]

This will be doubted and denied in our proud generation. But if it be asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state; it is not a product of the earth.* All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was this cereal with the Egyptian priests; wheat was placed even in their mummies, and has been found thousands of

[1] The Secret Doctrine explains and expounds, what Plato says, for it teaches that those "Inventors" were Gods and Demi-gods (Devas and Rishis) who had become, some sooner, some later, compelled by Karma—incarnated in man.

[2] The preceding paragraphs are condensed from Plato, *de Legibus*, [illegible] *Id.* [illegible] *Œuvres de Platon*, *De l'Esprit*, Tome iii, pp. [illegible].

[3] Argyle, *Law of Nature*.

years later in their coffins. Remember how the servants of Horus glean the wheat in the field of Aanroo, wheat *seven cubits high.*[1]

Says the Egyptian Isis:

> I am the Queen of these regions; I was the first to reveal to mortals the mysteries of wheat and corn . . . I am she who rises in the constellation of the Dog . . . Rejoice, O Egypt! thou who wert my nurse.[2]

Sirius was called the Dog-star. It was the star of Mercury or Budha, called the great Instructor of Mankind.

The Chinese *Y-King* attributes the discovery of agriculture to "the instruction given to men by celestial genii."

> Woe, woe to the men who know nought, observe nought, nor will they see. They are all blind,[3] since they remain ignorant how full the world is of various and visible creatures which crowd even in the most sacred places.[4]

The "Sons of God" *have* existed and *do* exist. From the Hindu Brahmaputras and Mānasaputras, Sons of Brahmā and Mind-born Sons, down to the B'ne Aleim of the Jewish *Bible*, the faith of the centuries and universal tradition force reason to yield to such evidence. Of what value is "independent criticism" so called, or "internal evidence"—based usually on the respective hobbies of the critics—in the face of the universal testimony, which has never varied throughout the historical cycles? For instance, read esoterically the sixth chapter of *Genesis*, which repeats the statements of the Secret Doctrine, though slightly changing its form, and drawing a different conclusion which clashes even with the *Zohar*.

> There were giants in the earth in those days; and also after that when the sons of God [B'ne Aleim] came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown [or giants].[5]

[1] *Book of the Dead*, xcix, 33; and clvi, 4. The reader is referred to Vol. I, STANZA 7, Shloka 3, wherein this verse is explained in another of its meanings, and also to the *Book of the Dead*, cix, 4 and [illegible] This is a direct reference to the Esoteric division of man's "principles" symbolized by the divine wheat. The legend which inscribes the third Register of the papyrus (*Book of the Dead*, cx) states: "This is the region of the Manes [disembodied men] *seven* cubits high—[to wit, those just translated are supposed to be still sevenfold with all their 'principles,' even the body being represented only in the Kāma Loka or Hades, before their separation]; and there is wheat *three* cubits high [illegible] in a *state of perfection* [*i.e.*, those already separated, whose *three* higher principles are [illegible] who are permitted to glean it." This region (Devachan) is called "the land of the [illegible] of Gods," and is shown to be inhabited by Shoo, Tefnoo, and Seb. The "region for the Manes *seven* cubits high"—for the yet imperfect Mummies—and the region for those "in a state of [illegible]ion" who "glean wheat *three* cubits high," is as clear as possible. The Egyptians had the Esoteric Philosophy which is now taught by the Cis-Himalayan Adepts, and the latter, when [illegible] have corn and wheat placed over them.

[2] xiv. There are Egyptologists who have quite erroneously tried to identify Osiris with Menes. [illegible] assigns to Menes an antiquity of 5,867 years B.C., and is denounced for it by Christians. But [illegible] "Osiris" reigned in Egypt before the Zodiac was painted on the ceiling of the temple of Dendera, and that is over 75,000 years ago!

[3] In the text, "corked up" or "screwed up."

[4] [illegible]*har*, part 1, col. 177; *Des Esprits*, Tome iii, p. 88.

[5] *Genesis*, vi, 4.

What does this sentence, "and also after that," signify unless it means, There were Giants in the Earth *before, i.e.*, before the Sinless Sons of the Third Race; *and also after that* when other Sons of God, lower in nature, inaugurated sexual connection on Earth—as Daksha did, when he saw that his Mānasaputras would not people the Earth? And then comes a long break in the chapter between verses 4 and 5. For surely, it was not in or through the wickedness of the "mighty men . . . men of renown," among whom is placed Nimrod the "mighty hunter before the Lord," that "God saw that the wickedness of man was great," nor in the builders of Babel, for this was *after* the Deluge; but in the progeny of the Giants who produced *monstra quædam de genere giganteo* [certain monsters of the race of Giants], monsters from whence sprang the lower races of men, now represented on Earth by a few miserable dying-out tribes and the huge anthropoid apes.

And if we are taken to task by theologians, whether Protestant or Roman Catholic, we have only to refer them to their own literal texts. The above quoted verse has ever been a dilemma, not alone for the men of science and biblical scholars, but also for priests. For, as the Rev. Father Péronne puts it:

> Either they (the B'ne Aleim) were good Angels, and in such case how could they fall? Or they were bad (Angels), and in that case could non be called B'ne Aleim, or sons of God.[1]

The biblical riddle—"the real sense of which no author has ever understood," as is candidly confessed by Fourmont[2]—can only be explained by the Occult doctrine, through the *Zohar* to the Western, and the *Book of Dzyan* to the Eastern. What the latter says we have seen; what the *Zohar* tells us is that B'ne Aleim was a name common to the *Malachim*, the good Messengers, and the *Ischins*, the lower Angels.[3]

We may add for the benefit of the demonologists that their Satan, the "Adversary," is included in *Job* among the "sons" of God or B'ne Aleim who visit their father.[4] But of this later on.

Now the *Zohar* says that the Ischins, the beautiful B'ne Aleim, were *not* guilty, but mixed *themselves with mortal men because they were sent on earth to do so.*[5] Elsewhere the same volume shows these B'ne Aleim belonging to the tenth subdivision of the "Thrones."[6] It also explains that the Ischins—

[1] *Prælectiones Theol.*, ch. ii; *Des Esprits*, Tome iii, p. 84.

[2] *Réflexions Critiques sur l'Origine des Anciens Peuples.*

[3] Rabbi Parcha.

[4] ch. i, 6.

[5] *Book of Ruth and Schadash*, fol. 63, col. 3, Amsterdam edition.

[6] *Zohar*, part ii, col. 73; *Des Esprits*, ibid., p. 86.

"Men-spirits," *viri spirituales*[1]—now that men can see them no longer, help Magicians to produce, by their science, *homunculi* which are not "small men" but "men *smaller* (in the sense of *inferiority*) than men." Both show themselves under the form that the Ischins had then, *i.e.*, gaseous and ethereal. Their chief is Azazel.

But Azazel, whom the Church dogma persists in associating with Satan, is nothing of the kind. Azazel is a *mystery*, as explained elsewhere, and it is so expressed by Maimonides:

> There is an impenetrable mystery in the narrative concerning Azazel.[2]

And so there is, as Lanci, a librarian to the Vatican, whom we have quoted before, and one who ought to know, says:

> This venerable divine name (*nome divino e venerabile*) has become through the [illegible] of biblical scholars, a devil, a wilderness, a mountain, and a he-goat.[3]

Therefore it seems foolish to derive the name, as Spencer does, from Azal (separated) and El (God), hence "one separated from God"—the DEVIL. In the *Zohar*, Azazel is rather the "sacrificial victim" than the "formal adversary of Jehovah," as Spencer would have it.[4]

The amount of malicious fancy and fiction bestowed on this "Host" by various fanatical writers is quite extraordinary. Azazel and his "Host" are simply the Hebrew "Prometheus," and ought to be viewed from the same standpoint. The *Zohar* shows the Ischins chained to the mountain in the desert. This is allegorical, and simply alludes to these "Spirits" as being chained to the Earth during the Cycle of Incarnation. Azazel, or Azazyel, is one of the chiefs of the "transgressing" Angels in the *Book of Enoch*, who descending upon Ardis, the top of Mount Armon, bound themseves by swearing loyalty to each other. It is said that Azazyel taught men to make swords, knives, shields, to fabricate mirrors (?) to make *one see what is behind him*—[illegible] "magic mirrors." Amazarak taught all the sorcerers and dividers of roots; Amers taught the solution of Magic; Barkayal, astrology; Akibeel the meaning of portents and signs; Tamiel, astronomy; and Asaradel taught the motion of the Moon.[5] "These seven were the first instructors of the Earth man" (*i.e.*, of the *Fourth* Race). But why should allegory be always understood as meaning just what its dead-letter expresses?

It is the symbolical representation of the great struggle between Divine Wisdom, Nous, and its Earthly Reflection, Psuche, or between Spirit and Soul,

[1] Ibid., p. 87. [2] *More Nebhuchim*, xxvi, 8. [3] *Sagra Scrittura*. [4] Vol. ii, pp. 14, 29.
[5] [illegible] viii, Laurence's translation, pp. 7, 8.

[illegible] on Earth. In Heaven, because the Divine Monad had [illegible] could exalted itself therefrom, to descend, for incarnating purposes, to a lower [illegible] and thus transform the *animal* of clay into an immortal *God*. For as Nirvana Land with us:

[illegible] Angels [illegible] to become Men, for the perfect Man, the Man-God [illegible] Angels.

[illegible] Spirit no sooner had Spirit descended than it was strangled in the coils of Matter.

Strange to say, the Occult Teaching reverses the characters, it is the [illegible] Archangel with the Christians, and the manlike God [illegible] which represent Matter in this case, and the Dragon, or Serpent, Satan. Occult symbolism furnishes the key to the mystery, theology [illegible] conceals it still more. For the former explains many a secret [illegible] even in the *New Testament* which has hitherto remained [illegible] while the latter, owing to its dogma of Satan and his rebellion [illegible] the character and nature of its would-be infinite, *absolutely perfect* God, and created the greatest evil and curse on Earth—belief in a personal Devil. This mystery is now partially revealed. The key to its [illegible] interpretation has now been restored, while the key to its theological interpretation shows the Gods and Archangels standing as symbols [illegible] dead letter of dogmatic religions, as arrayed against the pure truth of Satan, **naked and unadorned with fancy.**

Many were the hints thrown out in this direction in *Isis Unveiled*, and a still greater number of references to the mystery may be found scattered throughout those volumes. To make the point clear once for all: that which the clergy of every dogmatic religion, pre-eminently the Christian, point out as Satan, the enemy of God, is, in reality, the highest divine Spirit—Occult Wisdom on Earth—which is naturally antagonistic to every worldly, evanescent illusion, dogmatic or ecclesiastical religions included. Thus, the Latin Church, intolerant, bigoted and cruel to all who do not choose to be its slaves, the Church which calls itself the "bride" of Christ, and at the same time the successor of Peter, to whom the rebuke of the Master "Get thee behind me, Satan" was justly addressed; and again the Protestant Church which, while calling itself Christian, paradoxically replaces the New Dispensation by the old Law of Moses which Christ openly repudiated—both these Churches are sinning against divine Truth, when repudiating and slandering the Dragon of Esoteric Divine Wisdom. Whenever they anathematize the Gnostic Sophia Chnoumphis, the Agathodemon Christos, or the Theosophical Serpent of Eternity, or even the Serpent of *Genesis*, they are moved by the same spirit of

dark fanaticism that moved the Pharisees to curse Jesus with the words: "Say we not well thou hast a devil?"

Read the account of Indra (Vāyu) in the *Rig Veda*, the Occult volume *par excellence* of Āryanism, and then compare it with the same in the *Purānas*—the exoteric version thereof, and the purposely garbled account of the true Wisdom Religion. In the *Rig Veda*, Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the *Purānas*, Indra becomes a profligate, and a regular drunkard on the Soma-juice, in the ordinary terrestrial way. He is the conqueror of all the "enemies of the Gods" the Daityas, Nāgas (Serpents), Asuras, all the *Serpent*-gods, and of Vritra, the Cosmic Serpent. Indra is the St. Michael of the Hindu Pantheon—the chief of the *militant* Host. Turning to the *Bible*, we find Satan, one of the "Sons of God,"[1] becoming in exoteric interpretation the Devil, and the Dragon, in its infernal, evil sense. But in the *Kabalah*,[2] Samael, who is Satan, is shown to be identical with St. Michael, the Slayer of the Dragon. How is this, when it is said that Tselem (the Image) reflects alike Michael and Samael, *who are one*? Both proceed, it is taught, from Ruach (Spirit), Neshamah (Soul) and Nephesh (Life). In the Chaldean *Book of Numbers* Samael is the concealed (Occult) Wisdom, and Michael the higher *Terrestrial* Wisdom, both emanating from the same source, but diverging after their issue from the *Mundane Soul*, which on Earth is *Mahat*, intellectual understanding, or *Manas*, the seat of intellect. They diverge, because the one (Michael) is *influenced* by Neshamah, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church, which, loathing independent Spirit uninfluenced by the external form, hence made dogma, forthwith made of Samael-Satan—the most wise and spiritual of all—the Adversary of its anthropomorphic God and sensual physical man, the Devil!

THE ORIGIN OF THE SATANIC MYTH

Let us, then, fathom this creation of the Patristic fancy still deeper, and find its prototype with the Pagans. The origin of the new Satanic myth is easy to trace. The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret Initiations among the profane, and was once universally established through the formerly universal heliolatrous religion. There was a time when the four parts of the world were covered with the

[1] *Job*, i, 6.

[2] The Chaldean *Book of Numbers*.

temples sacred to the Sun and the Dragon; but the cult is now preserved mostly in China and Buddhist countries.

Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his God.[1]

Among the religions of the past, it is in Egypt we have to seek for its Western origin. The Ophites adopted their rites from Hermes Trismegistus, and heliolatrous worship with its Sun-gods crossed over into the land of the Pharaohs from India. In the Gods of Stonehenge we recognize the divinities of Delphi and Babylon, and in those of the latter the Devas of the Vedic nations. Bel and the Dragon, Apollo and Python, Krishna and Kāliya, Osiris and Typhon, are all one under many names—the latest of which are Michael and the Red Dragon, and St. George and his Dragon. As Michael is "one as God," or his "Double" for terrestrial purposes, and is one of the Elohim, the fighting Angel, he is thus simply a permutation of Jehovah. Whatever the cosmic or astronomical event that first gave rise to the allegory of the "War in Heaven," its earthly origin has to be sought in the temples of Initiation and archaic crypts; and the proof is that we find (*a*) the priests assuming the name of the Gods they served; (*b*) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (*c*) the Hierophants of Egypt, of Babylon, and India, styling themselves generally the "Sons of the Dragon" and "Serpents"; thus corroborating the teachings of the Secret Doctrine.

There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of these were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the Serpent's Catacombs, or passages. It was there that were performed the Sacred Mysteries of the *Kuklos Anankēs*, the "Unavoidable Cycle," more generally known as the "Circle of Necessity"; the inexorable doom imposed upon every Soul after bodily death, when it has been judged in the Amentian region.

In De Bourbourg's book, Votan, the Mexican Demi-god in narrating his expedition, describes a subterranean passage which ran on underground, and terminated at the root of the heavens, adding that this passage was a Snake's hole, "*un agujero de colubra*"; and that he was admitted to it because he was himself a "Son of the Snakes," or a Serpent.[2]

[1] *Archæology*, ch. xxv, p. 220, London.

[2] *Die Phonizier*, 70. (Quoted from *Isis Unveiled*, I, p. 554.)

This is, indeed, very suggestive; for his description of the "Snake's hole" is that of the ancient Egyptian crypt, as above mentioned. The Hierophants, moreover, of Egypt, and also of Babylon, generally styled themselves during the Mysteries, the "Sons of the Serpent-god," or "Sons of the Dragon."

"The Assyrian priest always bore the name of his God," says Movers. The Druids of the Celto-Britannic regions also called themselves Snakes. "I am a Serpent, I am a Druid," they exclaimed. The Egyptian Karnak is twin brother to the Carnac of Bretagne, the latter Carnac meaning the Serpent's Mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the Sun, which, in its turn, was the symbol of the Highest God—the Phœnician Elon or Elion, whom Abraham recognized as El Elion.[1] Besides the surname of Serpents, they had also the appellation of "Builders" or "Architects," for the immense grandeur of their temples and monuments was such that even now the pulverized remains of them "frighten the mathematical calculations of our modern engineers," as Taliesin says.[2]

De Bourbourg hints that the chiefs of the name of Votan, the Quetzo-Cohuatl, or Serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am Hivim," they say, "Being a Hivim, I am of the great race of the Dragon (Snake). I am a Snake myself, for I am a Hivim."[3]

Furthermore, the "War in Heaven" is shown, in one of its significations, to have referred to those terrible struggles in store for the candidate for Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened *Inner Man* had to either slay them or fail. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations, and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality in Eternity.

Seth, the reputed forefather of Israel, is only a Jewish travesty of Hermes, the God of Wisdom, called also Thoth, Tat, Seth, Set, and Satan. He is also Typhon, the same as Apophis, the Dragon slain by Horus; for Typhon was also called Set. He is simply the *dark side* of Osiris, his brother, as Angra Mainyu is the black shadow of Ahura Mazda. Terrestrially, all these allegories were connected with the trials of Adeptship and Initiation. Astronomically, they referred to the Solar and Lunar eclipses, the mythical

[1] See Sanchuniathon in Eusebius, *Pr. Ev.*, 36; see *Genesis*.

[2] *Society of Antiquaries of London*, Vol. xxv, p. 220.

[3] *Cartas*, 51; see *Isis Unveiled*, I, p. 553, et seq.

explanations of which we find to this day in India and Ceylon, where anyone can study the allegorical narratives and traditions which have remained unchanged for many thousands of years.

Rahu, mythologically, is a Daityas or Giant, a Deva-god, the lower part of whose body ended in a Dragon's or Serpent's tail. During the Churning of the Ocean, when the Gods produced the Amrita, the Water of Immortality, he stole some of it, and, drinking, became immortal. The Sun and Moon, who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon's head and the lower (Ketu) the Dragon's tail; the two being the ascending and descending nodes. Since then, Rahu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But this fable has another mystic meaning, for Rahu, the Dragon's head, played a prominent part in the Mysteries of the Sun's (Vikartana's) Initiation, when the candidate and the Dragon had a supreme fight.

The caves of the Rishis, the abodes of Teiresias and the Greek seers were modelled on those of the Nāgas—the Hindu King-Snakes, who dwelt in cavities of the rocks under the ground. From Shesha, the thousand-headed Serpent, on which Vishnu rests, down to Python, the Dragon *serpent oracle*, all point to the secret meaning of the myth. In India we find the fact mentioned in the earliest *Purānas*. The children of Surasā are the nāgas, "Dragons." The *Vāyu Purāna* replacing the "Dragons" of Surasā of the *Vishnu Purāna* by the Dānavas, the descendants of Danu by the sage Kashyapa, and these Dānavas being the Giants, or Titans, who warred against the Gods, they are thus shown identical with the "Dragons" and "Serpents" of Wisdom.

We have only to compare the Sun-gods of every country, to find their allegories agreeing perfectly with each other; and the more the allegorical symbol is Occult the more its corresponding symbol in exoteric systems agrees with it. Thus, if from three systems widely differing from each other in appearance—the old Āryan, the ancient Greek, and the modern Christian schemes—several Sun-gods and Dragons are selected at random, they will be found to be copied from each other.

Let us take Agni the Fire-god, Indra the firmament, and Kārtikeya from the Hindus; the Greek Apollo; and Michael, the "Angel of the Sun," the first of the Æons, called by the Gnostics the "Saviour"—and proceed in order.

(1) Agni, the Fire-god, is called Vaishvānara in the *Rig Veda*. Now Vaishvānara is a Dānava, a Giant-demon,[1] whose daughters Pulomā and Kālakā

[1] He is thus named and included in the list of the Dānavas in *Vāyu Purāna*; the Commentator of *Bhagavata Purāna* calls him a son of Danu, but the name means also "Spirit of Humanity."

are the mothers of numberless Dānavas (30 millions), by Kashyapa,[1] and live in Hiranyapura, "*the golden city, floating in the air.*"[2] Therefore, Indra is, in a fashion, the stepson of these two as a son of Kashyapa; and Kashyapa is, in this sense, identical with Agni, the Fire-god, or Sun (Kashyapa-Āditya). To this same group belongs Skanda or Kārtikeya, God of War, the *six-faced* planet Mars astronomically, a Kumāra, or Virgin-youth, born of Agni,[3] for the purpose of destroying Tāraka the Dānava Demon, the grandson of Kashyapa by his son Hiranyāksha.[4] Tāraka's Yoga austerities were so extraordinary that they became formidable to the Gods, who feared such a rival in power.[5] While Indra, the bright God of the Firmament, kills Vrita, or Ahi, Serpent-Demon—for which feat he is called Vritra-han, the "Destroyer of Vritra"—he also leads the hosts of Devas (Angels or Gods) against other Gods who rebel against Brahmā, for which he is surnamed Jishnu, "Leader of the Celestial Host." Kārtikeya is also found bearing the same titles. For killing Tāraka the Dānava, he is called Tāraka-jit, "Vanquisher of Tāraka,"[6] *Kumāra* [illegible], the "mysterious Virgin-youth," Siddha-sena, "Leader of the Siddhas," and *Shakti-dhara*, "Spear-holder."

2) Now take Apollo, the Grecian Sun-god, and by comparing the mythical accounts given of him, see whether he does not answer both to Indra, Kārtikeya, and even Kashyapa-Āditya, and at the same time to Michael (the Angelic form of Jehovah) the "Angel of the Sun," who is "like," and

[1] Kashyapa is called the son of Brahmā, and the "Self-born" to whom a great part of the work of creation is attributed. He is one of the seven Rishis, exoterically, the son of Marichi, the son of Brahmā, while the *Atharva Veda* says, "The Self-born Kashyapa sprang from Time," and *esoterically* Time and Space are forms of the One *unmanifestable* Deity. As an Āditya, Indra is son of Kashyapa, as Vaivasvata Manu, our Progenitor. In the instance given in the text, he is Kashyapa-Āditya, *the Sun-god, from whom all* the "Cosmic" Demons, Dragons (Nāgas), Serpent or Snake-gods, Dānavas or Giants, are born. The meaning of the allegories given above is purely astronomical and cosmical, but will serve to prove the identity of all.

[2] *Vishnu Purāna*, Wilson's Trans., Vol. ii, p. 72.

[3] All such stories differ in the *exoteric* texts. In the *Mahābhārata*, Kārtikeya, "the six-faced Mars," is the son of Rudra or Shiva, Self-born *without a mother* from the seed of Shiva cast into the fire. But Kārtikeya is generally called Agnibhū, "Fire-born."

[4] Hiranyāksha is the ruler or king of the *fifth* region of Pātāla, a Snake-god.

[5] The Elohim also feared the Knowledge of Good and Evil for Adam, and therefore are shown as driving him from Eden or killing him *spiritually*.

[6] The story told is that Tāraka (called also Kālanābha), owing to his extraordinary Yoga powers, possessed all the divine knowledge of Yoga-vidyā and the Occult powers of the Gods, who conspired against him. Here we see the "obedient" Host of *Archangels* or minor Gods conspiring against (future) Fallen Angels, whom Enoch accuses of the great crime of disclosing to the world all "the secret things done in heaven." It is Michael, Gabriel, Raphael, Suryal and Uriel who denounced the Lord God those of their Brethren who were said *to have pried into the divine mysteries* and taught men, by this means they themselves escaped a like punishment. Michael was commissioned against the Dragon, and so was Kartikeya, and under the same circumstances. Both are "Leaders of the Celestial Host," both Virgins, both "Leaders of Saints," "Spear-holders" (Shakti-dhara), etc. Kārtikeya is the original of St. Michael and St. George, as surely as Indra is the prototype of Kārtikeya.

"one with, God." Later ingenious interpretations for monotheistic purposes, elevated though they be into not-to-be-questioned Church dogmas, prove nothing, except perhaps, the abuse of human authority and power.

Apollo is Helios, the Sun, Phoibos-Apollo, the "Light of Life and of the World,"[1] who arises out of the Golden-winged Cup (the Sun); hence he is the Sun-god *par excellence*. At the moment of his birth he asks for his bow to kill Python, the Demon Dragon, who attacked his mother before his birth,[2] and whom he is divinely commissioned to destroy—like Kārtikeya, who is born for the purpose of killing Tāraka, the *too holy and wise* Demon. Apollo is born on a sidereal island called Asteria—the "golden star island,"[3] the "earth which floats in the air," which is the Hindu golden *Hiraṇyapura*; he is called the Pure (*ἁγνός*), Agnus Dei, the Indian Agni, as Dr. Kenealy thinks; and "in the primal mythos he is exempt from all sensual love."[4] He is, therefore, a Kumāra, like Kārtikeya, and as Indra was in his earlier life and biographies. Python, moreover, the "red Dragon," connects Apollo with Michael, who fights the Apocalyptic Dragon, seeking to attack the woman in childbirth, as Python attacks Apollo's mother. Can any one fail to see the identity? Had the Rt. Hon. W. E. Gladstone, who prides himself on his Greek scholarship and understanding of the spirit of Homer's allegories, ever had a real inkling of the *esoteric* meaning of the *Iliad* and *Odyssey*, he would have understood St. John's *Revelation*, and even the *Pentateuch*, better than he does. For the way to the *Bible* lies through Hermes, Bel, and Homer, as the way to these is through the Hindu and Chaldean religious symbols.

(3) The repetition of this archaic tradition is found in chapter xii of St. John's *Revelation*, and comes from the Babylonian legends, without the smallest doubt, though the Babylonian story, in its turn, had its origin in the allegories of the Āryans. The fragment read by the late George Smith is sufficient to disclose the source of this chapter of the Apocalypse. Here it is as given by the eminent Assyriologist:

> Our . . . fragment refers to the creation of mankind, called Adam, as [the man] in the Bible; he is made perfect, . . . but afterwards he joins with the dragon

[1] The "life and the light" of the material *physical* world, the delight of the senses—not of the soul. Apollo is pre-eminently the *human* God, the God of emotional, pomp-loving and theatrical Church ritualism, with lights and music.

[2] See *Revelation* xii. 3, 4) where we find Apollo's mother persecuted by the Python, the Red Dragon, who is also Porphyrion, the scarlet or red Titan.

[3] ["Floating star island," in the original, *The Book of God*, p. 88.]

[4] *The Book of God*, p. 88.

of the deep, the animal of Tiamat, the spirit of chaos, and offends against his god, who *curses him*, and calls down on his head all the evils and troubles of humanity.[1]

This is followed by a war between the dragon and the powers of evil, or chaos on one side and the gods on the other.

The gods have weapons forged for them,[2] and Merodach [the Archangel Michael in *Revelation*, xii, 7, 8] undertakes to lead the heavenly host against the dragon. The war, which is described with spirit, ends of course in the triumph of the principles of good.[3]

This War of the Gods with the Powers of the Deep, refers also, in its last and terrestrial application, to the struggle between the Āryan Adepts of the nascent Fifth Race and the Sorcerers of Atlantis, the Demons of the Deep, the Islanders surrounded with water who disappeared in the Deluge.

The symbols of the "Dragon" and "War in Heaven" have, as already stated, more than one significance; religious, astronomical and geological events being included in the one common allegory. But they had also a cosmological meaning. In India the Dragon story is repeated in one of its forms in the battles of Indra with Vritra. In the *Vedas* this Ahi-Vritra is referred to as the Demon of Drought, the terrible hot Wind. Indra is shown to be constantly at war with him; and with the help of his thunder and lightning the God compels Ahi-Vritra to pour down in rain on Earth, and then slays him. Hence, Indra is called the Vritra-han or the "Slayer of Vritra," as Michael is called the Conqueror and "Slayer of the Dragon." Both these "Enemies" are then the "Old Dragon" precipitated into the depths of the Earth, in this one sense.

The Avestaic Amshaspends are a Host with a leader like St. Michael over them, and seem identical with the legions of Heaven, to judge from the account in the *Vendidād*. Thus in Fargard xix, Zarathushtra is told by Ahura Mazda to "invoke the Amesha Spentas who rule over the seven Karshvares[4] of the Earth";[5] which Karshvares in their seven applications refer equally to the seven Spheres of our Planetary Chain, to the seven Planets, the seven

[1] No "God"—whether called Bel or Jehovah—who *curses* his (supposed) own work, because he has made it imperfect, can be the One Infinite Absolute Wisdom.

[2] In the Indian allegory of Tārakāmaya, the War between the Gods and the Asuras headed by Soma (the Moon, the King of Plants), it is Vishvakarman, the artificer of the Gods, who, like Vulcan (and Cain), forges their weapons for them.

[3] *Chaldean Account of Genesis*, p. 304. We have said elsewhere that the "woman with child" (Rev. xii. 1, 2) was Aima, the Great Mother, or Binah, the third Sephira, "whose name is Sorrow," and the "Dragon," who seeks to devour her coming child—the Universe—is the Dragon of Wisdom—that Wisdom which, recognizing the non-separateness of the Universe and everything in it from the Absolute All, sees in it no better than the great Illusion, Mahāmāyā, hence the cause of misery and suffering.

[4] The "seven Karshvares of the Earth"—the seven Spheres of our Planetary Chain, the seven Rajanis—are also mentioned in the *Rig Veda*, are fully referred to elsewhere. There are six Rajanis above Prithivi, the Earth, or "this" Vedam, as opposed to that which is *yonder* (the six other planes). (See *Rig Veda*, i, 34; iii, 56; vii, 104 11, and v, 60, 6.)

[5] Darmesteter's trans., *Sacred Books of the East*, vol. iv, p. 207.

Heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a sidereal World. In the same Fargard, in his invocation against Angra Mainyu and his Host, Zarathushtra appeals to them in these words: "I invoke the seven bright Sravah with their sons and their flocks."[1] The "Sravah" a word which the Orientalists have given up as one "of unknown meaning" means the same Amshaspends, but in their highest Occult meaning. The Sravah are the Noumenoi of the phenomenal Amshaspends, the Souls or Spirits of those *manifested* Powers; and "their sons and their flocks" refer to the Planetary Angels and their sidereal flocks of stars and constellations. "Amshaspend" is the exoteric term used in terrestrial combinations and affairs only. Zarathushtra addresses Ahura Mazda constantly as the "maker of the *material* world." Ormazd is the father of our Earth (Spenta Armaiti), who is referred to, when personified, as "the fair daughter of Ahura Mazda,"[2] who is also the creator of the Tree (of Occult and Spiritual Knowledge and Wisdom) from which the mystic and mysterious Haoma is taken. But the Occult name of the bright God was never pronounced outside the temple.

Samael or Satan, the seducing Serpent of *Genesis*, and one of the primeval Angels who rebelled, is the name of the "Red Dragon." He is the Angel of *Death*, for the *Talmud* says that "the Angel of Death and Satan are the same." He is killed by Michael, and once more killed by St. George, who also is a Dragon Slayer. But see the transformations of this. Samael is identical with the *Simoom*, the hot wind of the desert, or again with the Vedic Demon of Drought, as Vritra; "Simoon is called Atabutos" or Diabolos, the Devil.

Typhon, or the Dragon Apophis—the Accuser in the *Book of the Dead* is worsted by Horus, who pierces his opponent's head with a spear; and Typhon is the all-destroying wind of the desert, the rebellious element that throws everything into confusion. As Set, he is the darkness of night, the murderer of Osiris, who is the light of day and the Sun. Archæology demonstrates that Horus is identical with Anubis,[3] whose effigy was discovered upon an Egyptian monument, with a cuirass and a spear, like Michael and St. George. Anubis is also represented as slaying a Dragon that has the head and tail of a serpent.[4]

Cosmologically, then, all the Dragons and Serpents conquered by their "Slayers" are, in their origin, the turbulent confused principles in Chaos,

[1] Ibid., p. 217. [2] Ibid., p. 208.

[3] *Book of the Dead*, xvii, v. 62; Anubis is Horus who melts "in him who is eyeless."

[4] See Lenoir's *Du Dragon de Metz*.

brought to order by the Sun-gods or *Creative* Powers. In the *Book of the Dead* those principles are called the "Sons of Rebellion."[1]

> In that night, the oppressor, the murderer of Osiris, otherwise called the [illegible] *Serpent* . . . calls the Sons of Rebellion in *Air*, and when they arrive to the [illegible]st of the Heavens, then there is War in Heaven and in the entire World.[2]

In the Scandinavian *Eddas* the "War" of the Ases with the Hrimthurses [illegible] Frost giants, and of Asathor with the Jotuns, the Serpents and Dragons [illegible] the "Wolf" who comes out of "Darkness"—is the repetition of the [illegible] myth. The "Evil Spirits,"[3] who began by being simply the emblems [illegible] Chaos, have become euhemerized by the superstition of the rabble, until [illegible] have finally won the right of citizenship in what are claimed to be the [illegible]st civilized and learned races of this globe *since its creation*, and have become [illegible] dogma with Christians. As George Smith has it:

> The evil principles [Spirits], emblems of Chaos [in Chaldea and Assyria as in [illegible]pt, we see], . . . resist this change and make war on the Moon, the eldest son of [illegible] drawing over to their side the Sun, Venus and the atmospheric god Vul.[4]

This is only another version of the Hindu "War in Heaven," between [illegible]a, the Moon, and the Gods; Indra being the atmospheric Vul—which [illegible] it plainly to be both a cosmogonical and an astronomical allegory, [illegible] into and drawn from the earliest Theogony as taught in the Mysteries. It is in the religious doctrines of the Gnostics that we can best see the real [illegible]ning of the Dragon, the Serpent, the Goat, and all those symbols of [illegible]ers now called Evil; for it is they who, in *their* teachings, divulged the [illegible]teric nature of the Jewish substitute for AIN SOPH, the true meaning of [illegible]ch the Rabbins concealed, while the Christians, with a few exceptions, [illegible]w nothing of it. Surely Jesus of Nazareth would hardly have advised [illegible] apostles to show themselves as *wise* as the serpent, had the latter [illegible]n a symbol of the Evil One; nor would the Ophites, the learned Egyptian [illegible]ostics of the "Brotherhood of the Serpent," have reverenced a living [illegible]ke in their ceremonies as the emblem of WISDOM, the divine Sophia, and a [illegible] of the All-good, not the All-bad, were that reptile so closely connected [illegible]h Satan. The fact is, that even as a common ophidian it has ever been a [illegible]l symbol, and as a dragon it has never been anything else than a symbol [illegible] Manifested Deity in its great Wisdom. The *draco volans*, the "flying [illegible]n" of the early painters, may be an exaggerated picture of the real

[illegible] also *Pantheon Egyptien*, pp. 20–23.

[illegible] *Dead*, xvii. v. 54–49.

[illegible] "Evil Spirits" can by no means be identified with Satan or the Great Dragon. They [illegible] elementals generated or begotten by ignorance—cosmic and human passions—or Chaos.

[illegible] *Discoveries*, p. 403.

[illegible]

extinct antediluvian animal, and those who have faith in the Occult Teachings believe that in the days of old there were such creatures as flying dragons, a kind of pterodactyl, and that it is those gigantic winged lizards that served as prototypes for the Saraph of Moses and his great Brazen Serpent.[1] The Jews formerly worshipped the latter *as* themselves, but, after the religious reforms brought about by Hezekiah, they turned round, and called that symbol of the Great or Higher God of every other nation a Devil, and their own usurper—the "One God."[2]

The appellation Sa'tan, in Hebrew Sātān, an "Adversary" (from the verb *satana*, "to be adverse," "to persecute") belongs by right to the first and cruellest "Adversary" *of all the other Gods*—Jehovah; not to the Serpent, which spoke only words of sympathy and wisdom, and is at the worst, even in the dogma, the "Adversary" *of man*. This dogma, based as it is on the third chapter of *Genesis*, is as illogical and unjust as it is paradoxical. For who was the first to *create* that original and henceforward universal tempter of man—the woman? Not the Serpent surely, but the "Lord God" himself, who, saying, "It is not good that the man should be alone," made woman, and "brought her unto the man."[3] If the unpleasant little incident that followed *was* and is still to be regarded as the "original sin," then it exhibits the Creator's divine foresight in a poor light indeed. It would have been far better for the first Adam of the first chapter to have been left either "male and female," or "alone." It is the Lord God, evidently, who was the real cause of all the mischief, the "*agent provocateur*," and the Serpent—only a prototype of Azazel, "the scapegoat for the sin of [the God of] Israel," the poor Trigos having to pay the penalty for his Master's and Creator's blunder. This, of course, is addressed only to those who accept the opening events of the drama of humanity in *Genesis* in their dead-letter sense. Those who read them esoterically are not reduced to fanciful speculations and hypotheses; they *know* how to read the symbolism therein contained, and cannot err.

[1] See *Numbers*, xxi. 8, 9. God orders Moses to build a brazen Serpent (Saraph), to cast upon which heals those bitten by the Fiery Serpents. The latter were the Seraphim, each one of which, as Isaiah shows (vi, 2), "had six wings"; they are the symbols of Jehovah, and of all the other Demiurgi, who produce out of themselves six sons or likenesses—seven with their Creator. Thus, the Brazen Serpent is Jehovah, the chief of the "Fiery Serpents." And yet, in *II Kings*, xviii, 4, it is shown that king Hezekiah, who, like as David his father, "did that which was right in the sight of the Lord"—"brake in pieces the brazen serpent that Moses had made . . . and called it Nehushtan," or a piece of brass.

[2] "And Satan stood up against Israel and provoked David to number Israel" (*I Chronicles*, xxi, 1); "The anger of the Lord [Jehovah] was kindled against Israel, and he moved David . . . to say, Go, number Israel" (*II Samuel*, xxiv, 1). The two are then identical.

[3] Ch. ii, 18, 22.

There is at present no need to touch upon the mystic and manifold meaning of the name Jehovah in its abstract sense, one independent of the Deity falsely called by that name. It was a "blind" purposely created by the Rabbins, a secret preserved by them with tenfold care after the Christians had despoiled them of this God-name which was their own property.[1] The following statement, however, is now made. The personage who is named in the first four chapters of *Genesis* variously as "God," the "Lord God," and "Lord"[2] simply, is not one and the same person; certainly it is not Jehovah. There are three distinct classes or groups of the Elohim called Sephiroth in the *Kabalah*. Jehovah appears only in chapter iv of *Genesis*, in the first verse of which he is named Cain, and in the last transformed into *mankind*—male and female, Jah-veh.[3] The Serpent, moreover, is not Satan, but the bright Angel, one of the *Elohim* clothed in radiance and glory, who—promising the woman, if they ate of the forbidden fruit, "ye shall not surely die"—kept his promise, and made man immortal in his *incorruptible nature*. He is the Tao of the Mysteries, the chief of the Androgyne Creators of men. Chapter iii contains (esoterically) the withdrawal of the veil of ignorance that closed the perceptions of the Angelic Man, made in the image of the "boneless" Gods, and the opening of his consciousness to his real nature; thus showing the Bright Angel (Lucifer) in the light of a giver of Immortality, and as the "Enlightener"; while the real Fall into generation and matter is to be sought in chapter iv. There, Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her Abel, *the first natural woman*,[3] and sheds the *virgin blood*. Now Cain, being shown identical with Jehovah, on the authority of the correct reading of the first verse of chapter iv of *Genesis*, in the original Hebrew text, and the Rabbins teaching that "Kin (Cain) the Evil was the Son of Eve by Samael, the Devil, who occupied the place of Adam,"[4] and the *Talmud* adding that "the evil Spirit, Satan, and Samael, the angel of Death, are the same"[5]—it becomes easy to see that Jehovah (*mankind*, or Jah-hovah) and Satan (therefore the tempting Serpent) are one and the same in every particular. *There is no Devil, no Evil outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters

[1] Dozens of the most erudite writers have sifted thoroughly the various meanings of the same Jehovah (with, and without the Masoretic points), and shown their multifarious bearings. The best of such works is *The Source of Measures: the Hebrew Egyptian Mystery*, by J. Ralston Skinner, so often already referred to.

[2] In the above-mentioned work (p. 233), verse 26 of chapter iv of *Genesis* is correctly translated "then men began to call *themselves* Jehovah," but less correctly explained, perhaps, as the last word ought to be written Jah (male) Hovah (female), to show that from that time the race of distinctly separate man and woman began.

[3] See for explanation the excellent pages of Appendix vii of the same work.

[4] Op. cit., p. 293.

[5] *Rabba Battra*, 16a.

of the Manifested Universe. It is a necessity for progress and evolution as night is necessary for the production of Day, and Death for that of Life—*that man may live for ever.*

Satan represents metaphysically simply the *reverse* or the *polar opposite* of everything in Nature.[1] He is the "Adversary," allegorically, the "Murderer," and the great Enemy of *all*, because there is nothing in the whole Universe that has not two sides—the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called Satan with as much propriety as the Devil, since they are the Adversaries of darkness, badness, and ugliness. And now the philosophy and the *rationale* of certain early Christian sects—called *heretical* and viewed as the abomination of the times—will become more comprehensible. We may understand how it was that the sect of SATANIANS came to be degraded, and were anathematized without any hope of vindication in a future day, since they kept their tenets secret. How, on the same principle, the CAINITES came to be degraded, and even the (Judas) ISCARIOTES; the true character of the *treacherous* apostle having never been correctly presented before the tribunal of humanity.

As a direct consequence, the tenets of the Gnostic sects also become clear. Each of these sects was founded by an Initiate, while their tenets were based on the correct knowledge of the symbolism of every nation. Thus it becomes comprehensible why Ilda-baoth was regarded by most of them as the God of Moses, and was held to be a proud, ambitious, and impure Spirit, who had abused his power by usurping the place of the *Highest God*, though he was no better, and in some respects far worse than his *brother Elohim*, the latter representing the all-embracing, manifested Deity only in their collectivity, since they were the Fashioners of the first differentiations of the primary Cosmic Substance for the creation of the phenomenal Universe. Therefore Jehovah was called by the Gnostics the Creator of, and one with, Ophiomorphos, the Serpent, Satan, or Evil.[2] They taught that Iurbo and Adonai were names of Iao-Jehovah, who is an emanation of Ilda-baoth.[3] This, in their language, amounted to saying what the Rabbins expressed in a more veiled way, by stating that "Cain had been generated by Samael or Satan."

The Fallen Angels, in every ancient system, are made the prototypes of *fallen* men—allegorically, and *those men themselves*—esoterically. Thus the

[1] In Demonology, Satan is the leader of the opposition in Hell, the monarch of which was Beelzebub. He belongs to the fifth kind or class of Demons (of which there are nine according to mediæval Demonology), and he is at the head of witches and sorcerers. But see elsewhere the true meaning of Baphomet, the goat-headed Satan, one with Azazel, the scapegoat of Israel. Nature is the God PAN.

[2] See *Isis Unveiled*, ii. p. 184.

[3] See *Codex Nazareus*, iii. p. 73.

Elohim of the hour of creation became the Beni-Elohim, the Sons of God, among whom is Satan, in the Semitic traditions. War in Heaven between Thrêtaona and Ashi-dahaka, the destroying Serpent, ends on Earth, according to Burnouf, in the battle of pious men against the power of Evil, "of the Iranians with the Ârvan Brâhmans of India." And the conflict of the Gods with the Asuras is repeated in the Great War—the Mahâbhârata. In the latest religion of all, Christianity, all the combatants, Gods and Demons, Adversaries in both the camps, are now transformed into Dragons and Satans, simply in order to connect Evil personified with the Serpent of *Genesis*, and thus prove the new dogma.

NOAH WAS A KABIR, HENCE HE MUST HAVE BEEN A DEMON

It matters little whether it were Isis, or Ceres, the Kabiria, or again the Kabiri, who taught men agriculture; but it is very important to prevent theatics from monopolizing all the facts in history and legend, and from gathering their distortions of truth, history, and legend upon one man. Noah is either a *myth* along with the others, or one whose legend was built upon the Kabirian or Titanic tradition, as taught in Samothrace; he has, therefore, no claim to be monopolized by either Jew or Christian. If, as Faber tried to demonstrate at such cost of learning and research, Noah is an Atlantean and a Titan, and his family are the Kabiri or pious Titans, etc.—the biblical chronology falls by its own weight, and along with it all the Patriarchs—the Antediluvian and Pre-Atlantean Titans. As has now been discovered and proven, Cain is Mars, the God of *power and generation*, and of the first (sexual) bloodshed.[1] Tubal-Cain is a Kabir, "an instructor of every artificer in brass and iron"; or—if this will please better—he is one with Hephæstus or Vulcan. Jubal again is taken from the Kabiri, instructors in agriculture, "such as have cattle," and Jubal is "the father of all those who handle the harp," or *they* who fabricated the harp for Kronos and the trident for Poseidon.[2] The history or "fables" about the mysterious Telchines—fables echoing [illegible] and all the archaic events of our Esoteric Teachings—furnish us with a [illegible] to the origin of Cain's genealogy in the third chapter of *Genesis*, they [illegible] the reason why the Roman Catholic Church identifies "the accursed [illegible]" of Cain and Hun with Sorcery, and makes it responsible for the [illegible]

Deluge. Were not the Telchines—it is argued—the mysterious ironworkers of Rhodes; they who were the first to raise statues to the Gods, furnish them with weapons, and men with magic arts? And is it not they who were destroyed by a Deluge at the command of Zeus, as the Cainites were by that of Jehovah?

The Telchines are simply the Kabiri and the Titans, in another form. They are the Atlanteans also. Says Decharme:

> Like Lemnos and Samothrace, Rhodes, the birth-place of the Telchines, is an island of volcanic formation.[1]

The island of Rhodes emerged suddenly out of the seas, after having been previously engulfed by the Ocean, say the traditions. Like the Samothrace of the Kabiri, it is connected by the memory of men with the Flood legends. As enough has been said on this subject, however, it may be left for the present.

But we may add a few more words about Noah, the Jewish representative of nearly every Pagan God in one or another character. The Homeric songs contain, in poetized form, all the later fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies of Seth and Cain,[2] and the further equally futile attempt to show them as *real*, *historical* men, has only led to more serious inquiries into the history of the past, and to discoveries which have damaged for ever the supposed *revelation*. For instance, the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Sadik, with Kronos-Saturn is also proved.

That it is so may be easily demonstrated. It is not denied by any of the Christian writers. Bryant[3] concurs with all those who are of opinion that Sydic, or Sadic, was the Patriarch Noah, and also Melchizedek; and that the name by which he is called, Sadic, corresponds with the character given him in *Genesis*.[4]

> He was צדיק, Sadic, a *just man*, and perfect in his generation. All science and every useful art were attributed to him, and through his sons transmitted to posterity.[5]

[1] *Mythologie de la Grece Antique*, p. 271.

[2] Nothing could be more awkward and childish, we say, than this fruitless attempt to disconnect the genealogies of Cain and of Seth, or to conceal the identity of names under a different spelling. Thus Cain has a Son Enoch, and Seth a Son Enoch (also Enos, Ch'anoch, Hanoch—one may choose one, just with unvowelled Hebrew names). In the Cainite line Enoch begets Irad; Irad, Mehujael; the latter, Methusael; and Methusael, Lamech. In the Sethite line, Enoch begets Cainan; and the latter, Mahalaleel (a variation on Mehujael), who gives birth to Jared (or Irad). Jared to Enoch; number 5 and 7 respectively; Enoch begets Methuselah (from Methusael), and finally Lamech closes the list. See *Genesis*, iv, v. Now all these are symbols (kabalistically) of solar and lunar years, of astronomical periods and physiological, phallic, functions, just as in any other Pagan symbolical creed. This has been proven by a number of writers.

[3] See *Analysis of Ancient Mythology*, Vol. iii, p. 343.

[4] Ch. vi, 9.

[5] See *New Encyclopædia*, by Abraham Rees, F.R.S.

Now it is Sanchuniathon, who informs the world that the Kabiri were the sons of Sydic or Zedek (Melchi-zedek). True enough, as this information has descended to us through the *Preparatio Evangelica* of Eusebius, it may be regarded with a certain amount of suspicion, as it is more than likely that he dealt with Sanchuniathon's works as he has with Manetho's Synchronistic Tables. But let us suppose that the identification of Sydic, Kronos, or Saturn, with Noah and Melchizedek, is based on one of the Eusebian pious hypotheses. Let us accept it as such, along with Noah's characteristic as a *just man*, and his supposed duplicate, the mysterious Melchizedek, "king of Salem, and priest of the most high God," after "his own order";[1] and finally, having seen what they all were spiritually, astronomically, psychically, and cosmically, let us now see what they became rabbinically and kabalistically.

In speaking of Adam, Cain, Mars, etc., as *personifications*, we find the author of *The Source of Measures* enunciating our very Esoteric Teachings in his kabalistic researches. Thus he says:

> Now, Mars was the Lord of *birth*, and of *death*, of *generation* and of *destruction*, of *ploughing*, of *building*, of *sculpture* or stone-cutting, of *architecture*, ... in fine, of all comprised under our English word ARTS. He was the *primal principle*, disintegrating into the modification of *two opposites for production*. Astronomically, too,[2] he held the birthplace of the day and year, the *place of its increase of strength*, Aries, and likewise the place of its death, Scorpio. He held the house of Venus, and that of the Scorpion. He, as *birth*, was *Good*; as *death* was *Evil*. As *good*, he was *light*; as *bad*, he was *night*. As *good*, he was *man*; as *bad* he was *woman*. He held the cardinal points, and as *Cain*, or *Vulcan*,[3] or *Pater Sadic*, or *Melchizadek*, he was lord of the *septic*, or *balance*, or *line of adjustment*, and therefore was *The Just One*. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadic, *The Just or Right One*, was Lord of the eighth, which was *Mater Terra*.[4]

This makes their functions, after they had been degraded, plain enough, and establishes the identity.

The *Noachian* Deluge, as described in its dead-letter and within the period of biblical chronology, having been shown never to have existed, the pious, but very arbitrary, supposition of Bishop Cumberland has but to follow

[1] See *Hebrews*, v, 6; vii. i, et seq.

[2] The Æolian name of Mars was Areus (Ἄρευς), and the Greek Ares (Ἄρης) is a name over the etymological significance of which, philologists and Indianists, Greek and Sanskrit scholars, have vainly worked to this day. Very strangely, Max Muller connects both the names Mars and Ares with the Sanskrit root *mar*, whence he traces their derivation, and from which, he says, comes the name of the Maruts or Storm-gods. Welcker, however, offers a more correct etymology. (See *Griech. Götterlehre*, i, 415.) However it may be, etymologies of roots and words alone will never yield the esoteric meaning fully, though they may help to useful guesses.

[3] As the same author shows: "The very name Vulcain appears in the reading, for in the first words (*Gen.*, iv, 5) is to be found Vulcain, or Vulcain, agreeably to the deepened *u* sound of the letter *vau*. Out of its immediate context, it may be read as, '*and the god Cain*,' or Vulcain. If, however, anything is wanting to confirm the Cain-Vulcain idea, Fuerst says: 'קַיִן *Cain, the iron point of a lance, a smith* (blacksmith), inventor of sharp iron tools and smith work'" (p. 278).

[4] Op. cit., p. 186.

that Deluge into the land of fiction. Indeed it seems rather fanciful to any impartial observer to be told that:

> There were two distinct races of Cabiri, the first consisting of Ham and Mizraim, whom he conceives to be Jupiter and Dionusus of Mnaseas; the second, or the children of Shem, who are the Cabiri of Sanchoniatho, while their father Sydyk is consequently the scriptural Shem.[1]

The Kabirim, the "Mighty Ones," are identical with our primeval Dhyān Chohans, with the corporeal and the incorporeal Pitris, and with all the Rulers and Instructors of the primeval races, who are referred to as the Gods and Kings of the Divine Dynasties.

THE OLDEST PERSIAN TRADITIONS ABOUT THE POLAR, AND THE SUBMERGED CONTINENTS

Legendary lore could not distort facts so effectually as to reduce them to unrecognizable shape. Between the traditions of Egypt and Greece on the one hand, and Persia on the other—a country ever at war with the former—there is too great a similarity of figures and numbers to admit of such coincidence being due to simple chance. This has been well proven by Bailly. Let us pause for a moment to examine these traditions from every available source, in order the better to compare those of the Magi with the so-called Grecian "fables."

Those legends have now passed into popular tales, the folklore of Persia, as many a real fiction has found its way into our universal history. The stories of King Arthur and his Knights of the Round Table are also fairy tales to all appearance; yet they are based on facts, and pertain to the history of England. Why should not the folklore of Iran be part and parcel of the history and the prehistoric events of Atlantis? That folklore says as follows:

Before the creation of Adam, two races lived on Earth, the one succeeding the other; the Devs who reigned 7,000 years, and the Peris (the Izeds) who reigned but 2,000, and while the former were still in existence. The Devs were giants, strong and wicked; the Peris were smaller in stature, but wiser and kinder.

Here we recognize the Atlantean Giants and the Āryans, or the Rākshasas of the *Rāmāyana* and the children of Bhārata-varsha, or India; the ante- and the post-diluvians of the *Bible*.

[1] *Append. de Cabiris ap. Orig. Gent.*, pp. 364, 376; and the latter statement on p. 357. See Faber's *Cabiri*, Vol. i, p. 8.

Gyan (or Gnan, Jnana, True or Occult Wisdom and Knowledge), also called Gian-ben-Gian (or Wisdom, son of Wisdom), was the king of the Peris.[1] He had a shield as famous as that of Achilles, only instead of serving against an enemy in war, it served as a protection against black magic, the *sorcery of* the Devs. Gian-ben-Gian had reigned 2,000 years when Iblis, the Devil, was permitted by God to defeat the Peris and scatter them to the other end of the world. Even the magic shield, which, by being produced on the principles of astrology, destroyed charms, enchantments, and bad spells, could not prevail against Iblis, who was an agent of Fate, or Karma.[2] They count ten kings in their last metropolis called Khanoom, and make the tenth, Kammurath, identical with the Hebrew Adam. These kings answer to the ten antediluvian generations of kings as given by Berosus.

Distorted as these legends are now found to be, one can hardly fail to identify them with the Chaldean, Egyptian, Greek, and even Hebrew traditions, for the Jewish myth, though disdaining in its exclusiveness to speak of Pre-Adamite nations, nevertheless allow these to be clearly inferred, by sending out Cain—*one of the only two living men on earth*—into the land of Nod, where he gets married and builds a city.[3]

Now if we compare the 9,000 years mentioned by the Persian tales with the 9,000 years which Plato declared has passed since the submersion of the first Atlantis, a very strange fact is made apparent. Bailly remarked on this, but distorted it by his interpretation. The Secret Doctrine may restore the figures to their true meaning. We read in the *Critias*:

> First of all one must remember that 9,000 years have elapsed *since the war of the nations*, which lived above and outside the Pillars of Hercules, and those which peopled the lands on this side.

In the *Timæus* Plato says the same. The Secret Doctrine declaring that most of the later islander Atlanteans perished in the interval between 50,000 and 700,000 years ago, and that the Āryans were 200,000 years old when the first great "Island," or continent, was submerged, there seems hardly any reconciliation possible between the figures. But there is, in truth. Plato, being an Initiate, had to use the veiled language of the Sanctuary, and so had the Magi of Chaldea and

[1] Some derive the word from Paras which produced Pars, Pers, Persia: but it may be equally derived from Pitaras or Pitris, the Hindu progenitors of the Fifth Race—the Fathers of Wisdom or the sons of "Will and Yoga"—who were called Pitaras, as were the divine Pitris of the First Race.

[2] See for these traditions the *Collection of Persian Legends*, in Russian, Georgian, Armenian, and Persian; Herbelot's narrative *Légendes Persanes*, "Bibliothèque Orientale," pp. 298, 387, etc. and Anville's *Mémoires*. We give in a condensed narrative that which is scattered in hundreds of volumes in European and Asiatic languages, as well as in oral traditions.

[3] *Genesis* iv, 16, et seq.

Persian church whose exoteric revelations the Persian legends were preserved and passed to posterity. Thus, we find the Hebrews calling a week "seven days," and speaking of a "week of years" when each of its days represents six solar years, and the whole "week" is 2,520 years, in fact. They had a Sabbatical week, a Sabbatical year, etc., and their Sabbath lasted indifferently 24 hours or 24,000 years, in the secret calculations of their Sods. We of the present times call an age a "century." They of Plato's day, the initiated writers, at any rate, by a millennium meant not 1,000 but 100,000 years, while the Hindus, more independent than any, have never concealed their chronology. Thus, for 9,000 years, the Initiates will read 900,000 years, during which space of time *i.e.*, from the first appearance of the Āryan Race, when the Pliocene portions of the once great Atlantis began gradually sinking [1] and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis—the Āryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yuga, and was the Mahabhârata, or Great War, so famous in Indian history. Such blending of events and epochs, and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that have elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9,000 years were the correct figures. The latter event had never been kept a secret, and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because of their isolation; being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era.

History catches a glimpse of Egypt and its great Mysteries for the first time through Herodotus, if we do not take into account the *Bible*, and its queer chronology.[2] And how little Herodotus *could* tell is confessed by himself when, speaking of a mysterious tomb of an Initiate at Saïs, in the sacred precinct of Minerva, he says:

> Behind the chapel . . . is the tomb of One, *whose name I consider it impious to divulge*. . . . In the enclosure stand large obelisks and there is a *lake* near, surrounded with a stone wall formed *in a circle*. . . . In this lake they perform by night, that person's adventures, which the Egyptians call *Mysteries*: on these matters, however, though I am accurately acquainted with the particulars of them, *I must observe a discreet silence*.[3]

[1] The Great Continent perished in the Miocene times, as already stated.

[2] From Bede downwards all the chronologists of the Church have differed among themselves, contradicting each other. "The chronology of the Hebrew text has been grossly altered, especially from Adam to next after the Deluge"—says Whiston in his *Old Testament*, p. 20.

[3] Vol. ii, pp. 170-1.

On the other hand, it is well to know that no secret was so well preserved and so sacred with the Ancients as that of their cycles and computations. From the Egyptians down to the Jews it was held as the highest sin to divulge anything pertaining to the correct measure of time. It was for divulging *the secrets of the Gods*, that Tantalus was plunged into the infernal regions; the keepers of the sacred Sibylline Books were threatened with the death penalty for revealing a word from them. Sigalions, or images of Harpocrates, were in every temple—especially in those of Isis and Serapis—each pressing a finger to the lips. And the Hebrews taught that to divulge the secrets of the Kabalah, after initiation into the Rabbinical Mysteries, was like eating of the fruit of the Tree of Knowledge; it was punishable by death.

And yet we Europeans have accepted the exoteric chronology of the Jews! What wonder that it has ever since influenced and coloured all our conceptions of science and the duration of things!

The Persian traditions, then, are full of two nations or races, now entirely extinct, as some think. But this is not so; they are only transformed. These traditions are ever speaking of the mountains of Kaf (Kafaristān?), which contain a gallery built by the giant Argeak, wherein statues of the ancient men under all their forms are preserved. They call them Sulimāns (Solomons) or the wise kings of the East, and count seventy-two kings of that name.[1] Three among them reigned for 1,000 years each.[2]

Siamek, the beloved son of Kaimurath (Adam), their first king, was murdered by his giant brother. His father had a perpetual fire preserved in the tomb which contained his cremated ashes; hence—the origin of fire-worship, as some Orientalists think!

Then came Huschenk, the prudent and the wise. It was his Dynasty which re-discovered metals and precious stones, after they had been concealed by the Devs or Giants in the bowels of the Earth, and also how to make brasswork, to cut canals, and improve agriculture. As usual, it is Huschenk, again, who is credited with having written the work called *Eternal Wisdom*, and even with having built the cities of Luz, Babylon and Ispahan, though indeed they were built ages later. But as modern Delhi is built on six other older cities, so these cities may be built on emplacements of other cities of an immense antiquity. As to his date, it can only be inferred from another legend.

[1] Hence king Solomon, whose traces are nowhere to be found outside of the *Bible*. The description of his magnificent palace and city dovetail with those of the Persian tales, though they were unknown to all Pagan travellers, even to Herodotus.

[2] Herbelot, op. cit., p. 829.

In the same tradition this wise prince is credited with having made war across the Giants on a twelve-legged Horse, whose birth is attributed to the amours of a crocodile with a female hippopotamus. This *Dodecapod* was found on the "dry island" or new continent; much force and cunning had to be used to secure the wonderful animal, but no sooner had Huschenk mounted him, than he defeated every enemy. No Giants could withstand his tremendous power. Finally, however, this king of kings was killed by an enormous rock which the Giants threw at him from the great mountains of Damavend.[1]

Tahmurath is the third king of Persia, the St. George of Iran, the knight who always has the best of, and finally kills, the Dragon. He is the great enemy of the Devs who, in his day, dwelt in the mountains of Kaf, and occasionally made raids on the Peris. The old French chronicles of the Persian folklore call him the Dev-bend, the conqueror of the Giants. He, too, is credited with having founded Babylon, Nineveh, Diarbek, etc. Like his grandsire Huschenk, Tahmurath (Taimuraz) also had his steed, only far more rare and rapid—a bird called Simorgh-Anke. A marvellous bird, in truth, intelligent, a polyglot, and even very religious.[2] What says that Persian Phœnix? It complains of its old age, for it was born cycles and cycles before the days of Adam (Kaimurath). It has witnessed the revolutions of long centuries. It has seen the birth and the close of twelve cycles of 7,000 years each, which multiplied esoterically will give us again 840,000 years.[3] Simorgh is born with the last Deluge of the Pre-Adamites, says the "Romance of Simorgh and the good Khalif"![4]

What says the *Book of Numbers*? Esoterically, Adam Rishoon is the Lunar Spirit (Jehovah, in a sense, or the Pitris), and his three sons—Ka-yin, Habel, and Seth—represent the three Races, as already explained. Noah-Xisuthrus represents, in his turn (in the cosmo-geological key), the Third Race separated, and his three sons its last three races; Ham, moreover, symbolizing that race which uncovered the "nakedness" of the Parent Race, and of the "Mindless," *i.e.*, committed sin.

Tahmurath visits on his winged steed the mountains of Koh-Kaf or Kaph. He finds there the Peris ill-treated by the Giants, and slays Argen, and the

[1] [illegible] *Trad.*, p. 454. See also Bailly's *Lettres sur l'Atlantide*.

[2] See *Orient. collect.*, ii, 119.

[3] [illegible] Remember that the Rabbins teach that there are to be seven successive renewals of the [illegible] last 7,000 years, the total duration being thus 49,000 years. (See Rabbi Parchas [illegible] Kessah's *The Book of God*, p. 176.) This refers to seven Rounds, seven Root Races, and [illegible] the three Great Races, though sorely confused.

[4] *Tales of Derbent.*

giant Demrusch. Then he liberates the good Peri, Meryasma,[1] whom Demrusch had kept as a prisoner, and takes her over to the "dry island" *i.e.*, the new continent of Europe.[2] After him came Cyaxyelad, who builds Ecbatana or Persepolis. This king reigns 200 years, and, in his great pride, believes himself immortal, and demands divine honours. Fate punishes him: he wanders for 100 years in the world under the name of Dhulkarnayn, the "two-horned." But this epithet has no connection with the "two-horned" gentleman of the cloven foot. The "two-horned" is the epithet given in Asia—which is uncivilized enough to know nothing of the attributes of the Devil—to those conquerors who have subdued the world from the East to the West.

Then come the usurper Zohac, and Feridan, one of the Persian heroes, who vanquishes the former, and shuts him up in the mountains of Damavend. These are followed by many others down to Kaikobád, who founded a new Dynasty.

Such is the legendary history of Persia, and we have to analyze it. To begin with, what are the mountains of Kaf?

Whatever they may be in their geographical status, whether they are the Caucasian or Central Asian mountains, legend places the Devs and Peris far beyond these mountains to the North, the Peris being the remote ancestors of the Parsis or Farsis. Oriental tradition is ever referring to an unknown glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated the "Fortunate Islands," wherein, from the beginning of life on earth, bubbles the *Fountain of Life*.[3] The legend asserts, moreover, that a portion of the first "*dry* island" (continent), having detached itself from the main body, has remained, since then, beyond the mountains of Koh-Kaf, "the stony girdle that surrounds the world." A journey of seven months' duration will bring him who is possessed of "Solimān's Ring" to that "Fountain," if he keep on journeying North, straight before him as the bird flies. Journeying, therefore, from Persia *straight* North, will bring one along the sixtieth degree of longitude, holding to the West, to Nova Zembla; and from the Caucasus to the eternal ice beyond the Arctic Circle would land one between the sixtieth and forty-fifth degrees of longitude, or between Nova Zembla and Spitzbergen. This, of course, if one has the dodecapodian Horse of Huschenk

[1] Mergain, or Morgana, the fairy sister of King Arthur, is thus shown of Oriental descent.

[2] Where we find her, indeed, in Great Britain, in the romance of the Knights of the Round Table. Whence the identity of name and fairy-hood, if both heroines did not symbolize the same historical event which passed into a legend?

[3] Herbelot, p. 593; *Armenian Tales*, p. 35.

or the winged Simorgh of Tahmurath, or Tahmuras, upon which to cross over the Arctic Ocean.[1]

Nevertheless, the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kaf, or Caucasus, *there is a great continent now concealed from all*; that it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will twelve *wings*,[2] or by those who have the patience to wait for the *good pleasure* of Simorgh-Anke, who promised that before she dies she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Devs will build between that portion of the "dry island" and its severed parts.[3] This relates, of course, to the Seventh Race, Simorgh being the Manvantaric Cycle.

It is very curious that Cosmas Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born, and dwelt at first, in a country "beyond the Ocean," a proof of which had been given him in India, by a learned Chaldean. He says:

> The lands we live in are surrounded by the Ocean, but beyond that Ocean there is another land which touches the walls of the sky; and it is in this land that man was created and lived in Paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits.[4]

The twelve-legged Horse of Huschenk was found on that continent named the "dry island."

The "Christian Topography" of Cosmas Indicopleustes and its merits are well known; but here the good father repeats a universal tradition, which has now, moreover, been corroborated by facts. Every arctic traveller suspects a continent or a "dry island" beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the Commentaries may become clearer.

[1] To this day the aborigines of Caucasus speak of their mountains as Kap-kaz, using the consonant *p* instead of the usual *v* (Kav-kaz or Caucasus). But their bards say that it requires seven months for a swift horse to reach the "dry land" beyond Kaf, holding North without ever deviating from one's way.

[2] Bailly thought he saw in this Horse a twelve-oared ship. The Secret Doctrine teaches that the early Third Race built boats and flotillas before it built houses. But the "Horse," though a much later animal, has, nevertheless, a more occult primitive meaning. The crocodile and the hippopotamus were considered sacred and represented divine symbols, both with the ancient Egyptians and with the Mexicans. Poseidon is, in Homer, the God of the Horse, and assumes that form himself to please Ceres. Arion, their progeny, is one of the aspects of that "Horse," which is a Cycle.

[3] The severed parts must be Norway and other lands in the neighbourhood of the Arctic Circle.

[4] Cosmas Indicopleustes in *Collect. Novā Patrum*, t. ii, p. 188; also see *Journ. des Savants*, August 1707, p. 20.

In the first beginnings of [human] life, the only dry land was on the right end[1] *of the Sphere, where it [the Globe] is motionless.*[2] *The whole Earth was one vast watery desert, and the waters were tepid . . . There, man was born on the seven zones of the immortal, the indestructible of the Mountains.*[3] *There was eternal spring in darkness . . . [But] that which is darkness to the man of today, was light to the man of his dawn . . . There, the Gods rested, and Fohat*[4] *reigns ever since. . . . Thus the wise Fathers say that man is born in the head of his Mother [Earth], and that her feet at the left end generated [begot] the evil winds that blow from the mouth of the lower Dragon . . . Between the First and Second [Races] the Eternal Central [Land] was divided by the Water of Life.*[5]

It flows around and animates her [Mother Earth's] body. Its one end issues from her head; it becomes foul at her feet [the Southern Pole]. It gets purified [on its return] to her heart which beats under the foot of the sacred Shamballah, which then [in the beginnings] was not yet born. For it is in the belt of man's dwelling [the Earth] that lies concealed the life and health of all that lives and breathes.[6] *During the First and Second [Races] the belt was covered with the great waters. [But] the great Mother travailed under the waves and a new land was joined to the first one which our wise men call the head-gear [the cap]. She travailed harder for the Third [Race] and her waist and navel appeared above the water. It was the belt, the sacred Himavat, which stretches around the World.*[7] *She broke toward the setting Sun from*

[1] The two Poles are called the "right" and "left ends" of our Globe—the Right being the North Pole—or the head and feet of the Earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence "right" and "left" hand magic.

[2] The more one approaches the poles the less rotation is felt, at the Poles proper, the diurnal rotation is quite neutralized. Hence the expression that the Sphere is "motionless."

[3] It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our Round. All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

[4] Bear in mind that the Vedic and Avestaic name of Fohat is Apām-Napāt. In the Avesta he stands between the Fire-yazatas and the Water-yazatas. The literal meaning is "Son of the Waters," but these "Waters" are not the liquid we know, but Æther—the Fiery Waters of Space. Fohat is the "Son of Æther" in its highest aspect, Ākāsha, the Mother-Father of the primitive Seven, and of sound or the Logos. Fohat is the Light of the Logos.

[5] This "Water" is the blood or fluid of Life which animates the Earth, compared here to a living body.

[6] Occult teaching corroborates the popular tradition which asserts the existence of a Fountain of Life in the bowels of the Earth and in the North Pole. It is the blood of the Earth, the electro-magnetic current, which circulates through all the arteries, and which is said to be found stored in the "navel" of the Earth.

[7] Occultism points to the Himālayan Chain as that "belt," and maintains that whether under the water or above, it encircles the Globe. The *natel* is described as situated towards the setting Sun or to the West of the Himavat in which lie the roots of Meru, which mountain is North of the Himālaya. Meru is *not* "the fabulous mountain *in* the navel or centre of the earth," but its roots and foundations are in that "navel," while it is in the far North itself. This connects it with the "Central" Land "that never perishes"; the land in which "the day of the mortal lasts six months and his night another six months." As the *Vishnu Purāna* has it: "To the north *of Meru* there is, therefore, always night

her neck[1] *downward [to the South-West], into many lands and islands, but the Eternal Land [the cap] broke not asunder. Dry lands covered the face of the silent waters to the four sides of the World. All these perished [in their turn]. Then appeared the abode of the wicked [the Atlantis]. The Eternal Land was now hid, for the waters became solid [frozen] under the breath of her nostrils and the evil winds from the Dragon's mouth, etc.*

This shows that Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its Root-Continent, so to speak, already existed, and that part of the world now known as Asia was only cut off from it in a later age, and divided by the glacial waters.

If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage* to the few arctic travellers who perceived it.

During the Second Race more land emerged from under the waters as a continuation of the "head" from the "neck." Beginning on both hemispheres, on the line above the most northern part of Spitzbergen,[2] on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached, southward, the seventieth degree of latitude; *here* it formed the horse-shoe continent of which the Commentary speaks; of the two ends of which, one included Greenland with a prolongation which crossed the fiftieth degree a little South-West, and the other Kamschatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared. In the early part of the Third Race, Lemuria was formed. When it was destroyed in its turn, Atlantis appeared.

during day in *other regions*; for Meru is north of all the *dvīpas* and *varshas*" islands and countries. Meru is therefore neither on Atlas as Wilford suggests, nor, as Wilson tried to show, "absolutely in the centre of the world," only because "relatively north to the inhabitants of the several portions, to all of whom the East is that quarter where the sun first appears. . . ." (Vol. II, p. 244).

[1] Even the Commentaries do not refrain from Oriental metaphor. The Globe is likened to the body of a woman, "Mother-Earth." From her neck downward, means from the inland sea now beyond the impassable barrier of ice. The Earth, as Parāshara says, "is the mother and nurse, augmented with all creatures and their qualities, the *comprehender* of all the worlds."

[2] For the Stanzas call this locality by a term translated in the Commentary as *a place of no latitude* (Niraksha), the Abode of the Gods. As a scholiast says in the *Sūrya Siddhānta* (xii, 42-4):

"Above them goes the sun when situated at the equinoxes: they have neither equinoctial shadow nor elevation of the pole (*akshonnati*).

"In both directions from Meru are two pole-stars (*dhruvatārā*), fixed in the midst of the sky, to those who are situated in places of no latitude (*niraksha*), both these have their place in the horizon.

"Hence there is, in those cities [in that land], no elevation of the poles, the two pole-stars being situated in their horizon; but their degrees of co-latitude (*lambaka*) are ninety: at Meru the degrees of latitude (*aksha*) are of the same number." (See *Vishnu Purāna*, Wilson's trans., vol. II, p. 208.)

WESTERN SPECULATIONS, FOUNDED ON THE GREEK AND PURĀNIC TRADITIONS

Thus it becomes natural to find that, on even such meagre data as have reached the profane historian, Rudbeck, a Swedish scientist, about two centuries ago, tried to prove that Sweden was the Atlantis of Plato. He even thought that he had found in the configuration of ancient Upsala the situation and measurements of the capital of "Atlantis" as given by the Greek sage. As Bailly proved, Rudbeck was mistaken; but so was Bailly likewise, and still more so, for Sweden and Norway had formed part and parcel of ancient Lemuria, and also of Atlantis on the European side, just as Eastern and Western Siberia and Kamschatka had belonged to it, on the Asiatic. Only, once more, when was it? We can find it out approximately only by studying the *Purānas*, that is to say if we will have nought to do with the Secret Teachings.

Three-quarters of a century have already elapsed since Col. Wilford brought forward his fanciful theories about the British islands being the "White Island," the Atala of the *Purānas*. This was sheer nonsense, as the Atala is one of the seven Dvīpas, or Islands, belonging to the nether Lokas, one of the seven regions of Pātāla (the antipodes). Moreover, as Wilford[1] shows, the *Purānas* place it "on the seventh zone or seventh climate"—rather, on the seventh measure of heat—which thus locates it between the latitudes of 24° and 28° North. It is then to be sought on the same degree as the Tropic of Cancer, whereas England is between the latitudes of 50° and 60°. Wilford speaks of it as Atala, Atlantis, the White Island. Its enemy is called the "White Devil," the Demon of Terror, for he says:

> In their [the Hindu and Persian] romances, we see Caicaus going to the mountain of *Az-burj*, or *As-burj*, *at the foot of which* the sun sets, to fight the *Div-safed*, or white devil, the *Tāra-daitya of the Purānas*, whose abode was on the *seventh stage* of the world, answering to the seventh zone of the Bauddhists; . . . or, in other words, to the White Island:[2]

Now here the Orientalists have been, and are still, facing the Sphinx's riddle, the erroneous solution of which will ever destroy their authority—if not their persons—in the eyes of every Hindu scholar, whether or not an Initiate. For there is not a statement in the *Purānas*—on the conflicting details of

[1] Wilford makes many mistakes. He identifies, for instance, Shveta-dvīpa, the White Island, the "Land in the northern part of Toyāmbhudi [Sea of fresh water]," with England, and then tries to identify it with Atala (a nether region) and Atlantis. Now the Shveta-dvīpa is the abode of Vishnu (esoterically), and Atala is a hell. He also places it in the Euxine or Ikshu (Black Sea, and then seems to connect it, in another place, with Africa and Atlas.

[2] *Asiatick Researches*, Vol. viii, p. 280. [1808].

which Wilford based his speculations—which has not several meanings, and which does not apply to both the physical and the metaphysical worlds. If the old Hindus divided the face of the Globe into seven Zones, Climates, Dvīpas, geographically, and into seven Hells and seven Heavens, allegorically, the measure of seven did not apply in both cases to the same localities. Now it is the North Pole, the country of "Meru," which is the seventh division, as it answers to the seventh Principle (or fourth metaphysically), of the Occult calculation. It represents the region of Ātmā, of pure Soul, and Spirituality. Hence Pushkara is shown as *the seventh Zone*, or Dvīpa, which encompasses the Kshīra Ocean, or Ocean of Milk (the ever-frozen white region) in the Purāṇas and other *Purānas*.[1] And Pushkara, with its two Varshas, lies directly at the foot of Meru. For it is said that:

> The two countries north and south of Meru are *shaped like a bow*, . . . [and that] one half of the surface of the earth is on the south of Meru and the other half on the north of Meru—*beyond which is half of Pushkara*.

Geographically, then, Pushkara is America, Northern and Southern; and allegorically it is the prolongation of Jambu-dvīpa,[2] in the middle of which stands Meru, for it is the country inhabited by beings who live ten thousand years, who are free from sickness or failing; where there is neither virtue nor vice, caste or laws, for these men are "of the same nature with Gods."[3] Wilford is inclined to see Meru in Mount Atlas, and locates there also the Lokāloka. Now Meru, we are told, which is the Svar-loka, the abode of Brahmā, of Vishnu, and the Olympus of Indian exoteric religions, is described geographically as "passing through the middle of the earth-globe, and protruding on either side."[4] On its upper station are the Gods, at the nether, or South Pole, is the abode of Demons (Hells). How then can Meru be Mount Atlas? Besides which, Tāradaitya, a Demon, cannot be placed on the seventh zone if the latter be identified with the White Island, which is Shveta-dvīpa, for reasons already given.

Wilford accuses the modern Brāhmans "of having jumbled them [islands and countries] all together"; but it is he who has jumbled them still more. He believes that as the *Brahmānda* and *Vāyu Purānas* divide the old

[1] *Op. cit.*, pp. 200-1.

[2] Every name in the *Purānas* has to be examined at least under two aspects, geographically and metaphysically, in its allegorical application; *e.g.*, Nīla, the (blue) mountain which is one of the mountains to the north of Meru, is again to be sought geographically in a mountain range in Orissa, and yet again in a mountain, quite different from the others, in Western Africa. Jambu-dvīpa is Vishnu's country—the World, limited in the *Purānas* to our Globe, the region which contains Meru only, and again it is divided to contain Bhārata-varsha (India), its *best* division, and the fairest, says *Parāśara*. Likewise with Pushkara and all others.

[3] Ibid., p. 202.

[4] *Sūrya Siddhānta*, Whitney's trans., v. 5.

continent into seven Dvīpas, said to be surrounded by a vast ocean, beyond which lie the regions and mountains of Atala, hence:

> Most probably the Greeks derived their notion of the celebrated Atlantis, which, as it could not be found after having once been discovered, they conceived to have been destroyed by some shock of nature.[1]

As we find certain difficulties in believing that the Egyptian priests, Plato, and even Homer, all built their notions of Atlantis on Atala—a nether region located at the Southern Pole—we prefer holding to the statements given in the Secret Books. We believe in the seven continents, four of which have already lived their day, the fifth still exists, and two are to appear in the future. We believe that each of these is not strictly a continent in the modern sense of the word, but that each name, from Jambu down to Pushkara,[2] refers to the geographical names given (i) to the dry lands covering the face of the whole Earth during the period of a Root Race, in general; (ii) to what remained of these after a geological Race Pralaya, as Jambu, for instance; and (iii) to those localities which will enter, after future cataclysms, into the formation of new universal continents, peninsulas, or Dvīpas[3]—each continent being, in one sense, a greater or smaller region of dry land surrounded with water. Thus, that whatever "jumble" the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key.

Thus, we believe *we know* that, though two of the Purānic Islands—the Sixth and Seventh continents—are yet to come, nevertheless there *were*, or there *are*, lands which will enter into the composition of the future dry lands of new Earths whose geographical faces will be entirely changed, as were those of the past. Therefore we find in the *Purānas* that Shāka-dvīpa is (or will be) a continent, and that Shankha-dvīpa, as shown in the *Vāyu Purāna*, is only "a minor island," one of the nine divisions (to which *Vāyu* adds six more) of Bhāratavarsha. Because Shankha-dvīpa was peopled by "Mlechchhas [unclean foreigners], who worshipped Hindu divinities," therefore they were connected with India.[4] This accounts for Shankhāsura, a King of a portion of Shankha-dvīpa, who was killed by Krishna; that King who resided in the palace "which was an ocean shell, and whose subjects lived in shells also," says Wilford.

[1] *Asiatick Researches*, Vol. iii, p. 300.

[2] Jambu, Plaksha, Shālmali, Kusha, Krauncha, Shāka, and Pushkara.

[3] Such as Shāka and Pushkara, for instance, which do not yet exist, but into which will enter such lands as some portions of America, of Africa, and Central Asia, with the Gobi region. Let us bear in mind that Upadvīpas mean "root" islands, or the dry land in general.

[4] They were called Demons, Asuras, Giants, and monsters, because of their wickedness; and thus their country was likened to Atala—a Hell.

"On the banks of the Nile[1] there had been long contests between the Devatās [illegible] and the Daityas [Giants], but the latter tribe having [illegible] Shankhāsura who resided in the ocean, made [illegible] in the night."[2]

It is not on the banks of the Nile, as Wilford supposes, but on the coasts of Western Africa, south of where now lies Morocco, that these battles took place. There was a time when the whole of the Sahara Desert was a sea, then a continent as fertile as the Delta, and then, only after another tempo[illegible] submersion, it became a desert similar to that other wilderness, the Desert of Shamo or Gobi. This is shown in Purānic tradition, for on the same page as above cited, it is said:

"The people were between two fires; for, while Shankhāsura was ravaging [illegible] the continent, Graunchā [or Kraunchā], king of Graunchā-dwip [Kraunch[illegible]], [illegible] to devastate the other; both armies . . . thus *changed the most fertile [illegible] into a barren desert.*"[3]

This not only the last island of Atlantis, spoken of by Plato, but a large continent, first divided, and then broken later on into seven peninsulas and [illegible] called Dvipas, preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). The fact is corroborated by Indian *Purānas*, Greek writers, and Asiatic, Persian, and Mahommedan traditions. Wilford, who sorely confuses the Hindu and the Mahommedan legends, shows this, however, clearly.[4] His facts and quotations from the *Purānas* give direct and conclusive evidence that the Āryan Hindus and other ancient nations were earlier navigators than the Phœnicians, who are now credited with having been the first seamen that appeared in the post-[illegible] times. This is what we read in the *Asiatick Researches*:

"In the distress the few natives who survived [in the war between Devatās and Daityas] lifted their hands and hearts to Bhagavān, and exclaimed, "Let him that [illegible] be our King", using the word Īr [a *magic* term not understood by [illegible] which re-echoed through the whole country."[5]

Then comes a violent storm, the waters of the Kālī are "strangely agitated, when there appeared from the waves . . . a man, afterwards called Īr, at the head of a numerous army, saying '*abhayam*,' or *there is no fear*": and [illegible] the enemy. "The King Īr," explains Wilford, is "a subordinate incarnation of Mitra"—Mrida, a form of Rudra, probably?—who "re-established peace and prosperity throughout all Shankha-dvīpa, through Barbaradēśa, Misra-s'thān and Arya-s'thān, or Arabia,"[6] etc.

[1] [illegible] the river Nile [illegible] but near the Nīlā mountains of the Atlas range.

[2] *Asiatick Researches*, Vol. iii. 315. [3] *Ibid.*, Vol. iii. pp. 315-6.

[4] See Vols. viii, x, and xi. of *Asiatick Researches*.

[5] Op. cit., Vol. iii. p. 315. [6] Ibid.

Surely, if the Hindu *Purānas* give a description of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean; if their writers speak of Barbaras and other people such as Arabs - they who were never known to navigate, or cross the Kāla-pāni, the Black Waters of the ocean, in the days of Phœnician navigation - then these *Purānas* must be older than those Phœnicians who are placed at from 2,000 to 3,000 years B.C. At any rate, their traditions must have been older,[1] for an Adept writes:

In the above accounts, the Hindus speak of this island as existing and in great power; it must, therefore, have been more than eleven thousand years ago.

But another proof may be adduced of the great antiquity of these Hindu Āryans who described the last surviving islands of Atlantis, or rather of that remnant of the Eastern portion of that continent which had perished soon after the upheaval of the two Americas[2]—the two Varshas of Pushkara. And they described what they knew, for they had once dwelt on it. This may be demonstrated, moreover, on an astronomical calculation by an Adept who criticizes Wilford. Recalling what that Orientalist had brought forward concerning the Mount Ashburj "at the foot of which the sun sets," where was the war between the Devatās and the Daityas,[3] he says:

We will consider, then, the latitude and longitude of the lost island, and of the remaining Mount Ashburj. It was on the seventh stage of the world, i.e., in the seventh climate (which is between the latitude of 24 degrees and latitude 28 degrees north). . . . This island, the daughter of the Ocean, is frequently described as lying in the West; and the Sun is represented as setting at the foot of its mountain (Ashburj, Atlas, Teneriffe or Nilā, no matter the name), and fighting the White Devil of the "White Island."

Now, if we consider this statement from its astronomical aspect, as Krishna is the incarnated Sun (Vishnu), a solar God, and as he is said to have

[1] Says Wilford of the division of Atlantis and Bhārata or India, confusing the two accounts and Priyavrata with Medhātithi: "This division was made by Priyavrata. . . . He had ten sons, and it was his intention to divide the whole Earth between them equally. . . . In the same manner Neptune divided the Atlantis between his ten sons: one of them had . . . the extremity of the Atlantis" which "is probably the old continent, at the extremity of which is Gades. . . . This Atlantis was overwhelmed with a flood . . .; and it seems that *by the Atlantis, we should understand the antediluvian Earth*, over which ten princes were born to rule, according to the mythology of the West [and of the East, also]: but *seven* of them only sate upon the throne." (Op. cit., Vol. viii, p. 286.) Some also are of opinion that of the seven Dvīpas *six* were destroyed by a flood. Wilford takes it [the seventh] to be "Gades which probably included Spain," but it was Plato's island—rather. Op. cit., Vol. viii, p. 375.

America, the "new" world, is thus, though not *much*, older—still it *is* older—than Europe, the old" world.

[3] If Div or Dev-sefid's (the Tāradaitya's) abode was on the *seventh stage*, it is because he came from Pushkara, the Pātāla (antipodes) of India, or from America. The latter touched the walls, so to say, of Atlantis, before the latter finally sank. The word Pātāla meaning both the antipodal countries and infernal regions, these became synonymous in ideas and attributes as well as in name.

killed Dwesetid, the White Devil—a *possible* personification of the ancient inhabitants at the foot of the Atlas—he may perchance be only a representation of the vertical beams of the Sun. Again, these inhabitants, the Atlantides, as we have seen, are accused by Diodorus of daily *cursing* the Sun, and ever fighting his influence. This is, however, only an astronomical interpretation. It will now be proved that Shankhāsura, and Shankha-dvīpa, and all their history, is also geographically and ethnologically Plato's Atlantis in Hindu dress.

It has just been remarked that since, in the Purānic accounts, the island is *still existing*, these accounts must be older than the 11,000 years which have elapsed since Shankha-dvīpa, or the Poseidonis of Atlantis, disappeared. But is it not barely possible that Hindus should have known the island still earlier? Let us turn again to astronomical demonstrations, which make this quite plain if with the said Adept one assumes that:

At the time when the summer tropical "colure" passed through the Pleiades, when Cor Leonis would be upon the equator, and when Leo was vertical *to Ceylon at sunset, then would Taurus be vertical to the island of Atlantis at noon.*

This explains, perhaps, why the Sinhalese, the heirs of the Rākshasas and Giants of Lankā, and the direct descendants of Sinha, or Leo, became connected with Shankha-dvīpa or Poseidonis (Plato's Atlantis). Only, as shown by Mackey's *Sphinxiad*, this must have occurred about 23,000 years ago, *astronomically*: at which time the obliquity of the ecliptic must have been rather more than 27 degrees, and consequently Taurus must have passed over Atlantis or Shankha-dvīpa. And that it was so is clearly demonstrated. Say the **Commentaries:**

The sacred bull Nandi was brought from Bhārata to Shankha to meet Rishabha [*Taurus*] *every Kalpa. But when those of the White Island* [*who descended originally from Shveta-dvīpa*],[1] *who had mixed with the Daityas* [*Giants*] *of the land of iniquity, had become black with sin, then Nandi remained for ever in the White Island* [*or Shveta-dvīpa*], . . . *Those of the Fourth World* [*Race*] *lost* AUM.

Asburj, or Azburj, whether the peak of Teneriffe or not, was a volcano, when the sinking of the "Western Atala," or Hell, began, and those who were saved told the tale to their children. Plato's Atlantis perished between

[1] Neither Atlantis nor yet Shankha-dvīpa, was ever called "White Island." When tradition says that "the White Island became black on account of the sins of the people," it only means the denizens of the "White Island," or Sveta-dvīpa, or Shveta-dvīpa, who descended to the Atlantis of the Third and Fourth Races, to "inform the latter; and who, having incarnated, became black with sin" [illegible] All the Avatāras of Vishnu are said to come originally from the White Island According to Tibetan tradition the White Island is the only locality which escapes the general fate of other Dwīpas: it can be destroyed by neither fire nor water, for—it is the "Eternal Land."

water below and fire above; the great mountain vomiting flames all the while.'

The "fire-vomiting Monster" survived alone out of the ruins of the unfortunate island.

Do the Greeks, who are accused of borrowing a Hindu fiction (Atala), and inventing from it another (Atlantis), stand also accused of getting their geographical notions and the number seven from them?

"The famous Atlantis no longer exists, but we can hardly doubt but that it did once," says Proclus. "For Marcellus, who wrote a history of Ethiopian affairs, says that such and so great an island once existed, [and thus] is evi[de]nced by those who composed histories of things relative to the external sea. For *they relate that in their time there were seven islands* in the Atlantic Sea sacred to Proserpine, and besides these, three others of an immense magnitude, sacred to Pluto, . . . (Jupiter), . . . and Neptune. And, besides this, that the inhabitants of this last island (Poseidonis) *preserved the memory of the prodigious magnitude* of the Atlantic Island, as related by their ancestors, and of its governing for many periods all the Islands in the Atlantic Sea. From this *isle* one may pass to other large islands beyond, and which are not far from the Firm-land, near which is the true sea."

These seven dvîpas inaccurately rendered islands, constituted, according to Marcellus, the body of the famous Atlantis. . . . This evidently shows, that the *Atlantis the old continent*. . . . The Atlantis was destroyed by a most violent storm [?]: this is well known to the Purânas, some of whom assert, that in consequence of this dreadful convulsion of nature, six of the dvîpas disappeared.[1]

Enough proofs have now been given to satisfy the greatest sceptic. Nevertheless, direct proofs based on exact science will also be added. And yet even though volumes were written, it would be to no purpose for those who will neither see nor hear, except through the eyes and ears of their respective authorities.

Hence the teaching of the Roman Catholic scholiasts, namely, that Hermon, the mount in the land of Mizpeth—meaning "anathema," "destruction"—is the same as Mount Armon. As a proof of this, Josephus is often quoted, as affirming that still in his own day enormous bones of giants were daily discovered on it. But it was the land of Balaam the prophet, whom the "Lord loved well." And so mixed up are facts and personages in the said scholiasts' brains, that, when the *Zohar* explains the "Birds" which inspired Balaam to mean "Serpents," to wit, the Wise Men and Adepts at whose School he had learnt the mysteries of prophecy—the opportunity is again taken of showing Mount Hermon inhabited by the "winged dragons of Evil whose chief is Samael"—the Jewish Satan! As Spencer says:

It is to those unclean spirits chained on Mount Hermon of the Desert, that the scapegoat of Israel, who assumed the name of one of them [Azaz(y)el], was sent.

[1] *Asiatick Researches*, Vol. xi, pp. 26-8.

We say it is not so. The *Zohar* has the following explanation on the practice of magic which is called in Hebrew Nehhaschim, or the "Serpents' Works." It says (Part iii, col. 302):

> It is called Nehhaschim, because the magicians [practical Kabalists] work *surrounded by the light of the Primordial Serpent*, which they perceive in heaven as a luminous zone composed of myriads of small stars.

This means simply the Astral Light, so called by the Martinists, by Éliphas Lévi, and now by all the modern Occultists.

THE "CURSE" FROM A PHILOSOPHICAL POINT OF VIEW

The foregoing teachings of the Secret Doctrine, supplemented by universal traditions, must now have demonstrated that the *Brāhmānas* and *Purānas*, the *Vendīdād* and other Mazdean scriptures, down to the Egyptian, Greek, and Roman, and finally to the Jewish sacred records, all have the same origin. None are meaningless and baseless stories, invented to entrap the unwary profane; all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of prehistoric tradition. Space forbids us, in these volumes, from entering into further and more minute details with respect to the four Races which preceded our own. But before offering to the student the history of the psychic and spiritual evolution of the direct antediluvian fathers of our Fifth (Āryan) Humanity, and before demonstrating its bearing upon all the other side branches grown from the same trunk, we have to elucidate a few more facts. It has been shown, on the evidence of the whole ancient literary world, and the intuitional speculations of more than one philosopher and scientist of the later ages, that the tenets of our Esoteric Doctrine are, in almost every case, corroborated by inferential as well as by direct proof, that neither the "legendary" Giants, nor the lost continents, nor yet the evolution of the preceding Races, are quite baseless tales. In the Addenda which close Volume 4, science will find itself more than once unable to reply; these Addenda, will, it is hoped, finally dispose of every sceptical remark with regard to the sacred number in nature, and our figures in general.

Meanwhile, one task is left incomplete—the disposing of that most pernicious of all the theological dogmas, the CURSE under which mankind is alleged to have suffered ever since the supposed disobedience of Adam and Eve in the bower of Eden.

Creative powers in man were the gift of Divine Wisdom, not the result of sin. This is clearly instanced in the paradoxical behaviour of Jehovah, who

first *curses* Adam and Eve (or Humanity) for the supposed crime committed, and then *blesses* his "chosen people" by saying, "Be fruitful, and multiply, and replenish the earth."[1] The Curse was not brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic Antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the Curse of KARMA called down upon them for seeking *natural* union, as all the mindless animal world does in its proper seasons, but for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of *Genesis* will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones "in sorrow." Since that period, however, during the evolution of the Fourth Race, there came enmity between its seed and the "Serpent's" seed, the seed or product of Karma and Divine Wisdom. For the seed of woman, or lust, *bruised the head* of the seed of *the fruit of wisdom and knowledge*, by turning the holy mystery of procreation into animal gratification; hence the Law of Karma "bruised the *heel*" of the Atlantean Race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind,[2] until, from being the healthy king of animal creation in the Third Race, man became in the Fifth, our Race, a helpless, scrofulous being, and has now become the wealthiest heir on the Globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals![3]

This is the real Curse from the physiological standpoint, almost the only one touched upon in Kabalistic Esotericism. Viewed from this aspect, the Curse is undeniable, for it is evident. The intellectual evolution, in its progress hand-in-hand with the physical, has certainly been a curse instead of a blessing —a gift quickened by the "Lords of Wisdom," who have poured on the

[1] *Genesis*, ix, 1.

[2] How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brāhman, was a Grihasta, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brāhman astrologer in accordance with his nature. Therefore, in such countries as the Panjab, for instance, where the lethal influence of Mussulmān, and later on of European, licentiousness, has hardly touched the orthodox Āryan castes, one still finds the finest men —so far as stature and physical strength go— on the whole Globe, whereas the mighty men of old have found themselves repeated in the Deccan, and especially in Bengal, by men whose generation becomes with every century — and almost with every year — dwarfed and weakened.

[3] Diseases and over-population are facts that can never be denied.

human *Manas* the fresh dew of their own Spirit and Essence. The Divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Æschylus in his "Prometheus Bound," when, at the close of the first Titanic Age (the Age that followed that of Ethereal Man, of the pious Kandu and Pramlocha), nascent, physical mankind, still mindless and (physiologically) senseless, is described as—

> Seeing, they saw in vain;
> Hearing, they heard not; but like shapes in dreams,
> Through the long time all things at random mixed.

Our Saviours, the Agnishvātta and other divine "Sons of the Flame of Wisdom"—personified by the Greeks in Prometheus[1]—may well be left unrecognized and unthanked, in the injustice of the human heart. They may, in our ignorance of the truth, be indirectly cursed for Pandora's gift; but to find themselves proclaimed and declared by the mouth of the clergy, as the EVIL ONES, is too heavy a Karma for "Him" who, when Zeus "ardently desired" to quench the entire human race, "dared alone" to save that "mortal race" from perdition, or, as the suffering Titan is made to say:

> From sinking blasted down to Hades' gloom.
> For this by these dire tortures I am bent,
> Grievous to suffer, piteous to behold,
> I who did mortals pity. . . .

The chorus remarking very pertinently:

> Vast boon was this thou gavest unto mortals!

Prometheus answers:

> Yea, and besides 'twas I that gave them fire.
> CHORUS: Have now these short-lived creatures flame-eyed fire?
> PROM: Ay, and by it full many arts will learn. . . .

But, with the arts, the "fire" received has turned into the greatest curse; the animal element, and *consciousness* of its possession, has changed

[1] In Mrs. Anna Swanwick's volume, *The Dramas of Æschylus*, it is said of "Prometheus Bound" ("Bohn's Classical Library," p. 334), that Prometheus truly appears in it "as the champion and benefactor of mankind, whose condition . . . is depicted as weak and miserable in the extreme . . . Zeus, it is said, proposed to annihilate these puny ephemerals, and to plant upon the earth a new race in their stead." We see the Lords of Being doing likewise, and exterminating the first product of Nature and the Sea, in the STANZAS. "Prometheus *represents* himself as having frustrated this design, and as being consequently subjected, for the sake of mortals, to the most agonizing pain, inflicted by the remorseless cruelty of Zeus. We have, thus, the Titan, the symbol of finite reason and free will (intellectual nonentity, or the higher aspect of Manas), depicted *as the sublime p*[illegible] Zeus, the Supreme Deity of Hellas, is portrayed as the cruel and obdurate despot, a character peculiarly revolting to Athenian sentiment." The reason for it is explained further on: "The term 'Deity' [illegible] in every ancient Pantheon—including that of the Jews—a *dual* character, composed of light and shadow.

periodical instinct into chronic animalism and sensuality.[1] It is this which hangs over humanity like a heavy funeral pall. Thus arises the responsibility of free will; the Titanic passions which represent humanity in its darkest aspect;

The restless insatiability of the lower passions and desires, when, with self-asserting insolence, they bid defiance to the restraints of law.[2]

Prometheus having endowed man, according to Plato's *Protagoras*, with that "wisdom which ministers to physical well-being," but the lower aspect of Manas of the animal (Kāma) having remained unchanged, instead of "an untainted mind, heaven's first gift," there was created the eternal vulture of ever unsatisfied desire, of regret and despair, coupled with "the dreamlike feebleness that fetters the blind race of mortals" (556), unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles.

Now Christians—Roman Catholics especially—have tried prophetically to connect this drama with the coming of Christ. No greater mistake could be made. The true Theosophist, the pursuer of Divine Wisdom and worshipper of Absolute Perfection—the Unknown Deity which is neither Zeus nor Jehovah—will demur to such an idea. Pointing to antiquity he will prove that there never has been an *original* sin, but only an abuse of physical intelligence—the Psychic being guided by the Animal, and both putting out the light of the Spiritual. He will say: All you who can read between the lines, study Ancient Wisdom in the old dramas, the Indian and the Greek; read carefully the "Prometheus Bound," enacted in the theatres of Athens 2,400 years ago! The myth belongs to neither Hesiod nor Æschylus; but, as Bunsen says, it "is older than the Hellenes themselves," for it belongs, in truth, to the dawn of human consciousness. The *Crucified* Titan is the personified symbol of the collective Logos, the "Host," and of the "Lords of Wisdom" or the HEAVENLY MAN, who incarnated in Humanity. Moreover, as his name (*Pro-metheus*, "he who sees before him" or futurity) shows[3]—in the arts he devised

[1] The animal world, having simple instinct to guide it, has its *seasons of procreation*, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life—before it dies.

[2] Introduction to "Prometheus Bound," p. 340.

[3] From προ-μῆτις, "forethought." "Professor Kuhn," we are told in the above-named volumes, *The Dramas of Æschylus*, "considers the name of the Titan to be derived from the Sanskrit word Pramantha, the instrument used for kindling fire. The root *mand* or *manth*, implies rotatory motion, and the word *manthāmi*, used to denote the process of fire kindling, acquired the secondary sense of snatching away; hence we find another word of the same stock, *pramatha*, signifying theft." This is very ingenious, but perhaps not altogether correct; besides, there is a very prosaic element in it. No doubt in physical nature, the higher forms may develop from the lower ones, but it is hardly so in the world of thought. And as we are told that the word *manthāmi* passed into the Greek language and became the word *manthanō*, to learn—that is to say, to appropriate knowledge, whence *prometheia*, fore-knowledge, fore-thought—we may find, in searching, a more poetical origin for the "fire-bringer" than that displayed in its Sanskrit origin. The Svastika, the sacred sign and the instrument for kindling *sacred* fire, may explain it better. "Prometheus, the fire-bringer, is the

and taught to humanity, psychological insight was not the least. For as he complains to the daughters of Oceanus:

> Of prophecies the various modes I fixed, (492)
> And among dreams did first discriminate
> The truthful vision . . . and mortals guided
> To a mysterious art . . . . . .
> All arts to mortals from Prometheus came. . .

Leaving for a few pages the main subject, let us pause and see what may be the hidden meaning of this, the most ancient as it is the most suggestive of traditional allegories. As it relates directly to the early Races, this will be no real digression.

The subject of Æschylus's trilogy, of which two plays are lost, is known to all cultured readers. The Demi-God robs the Gods (the Elohim) of their secret—the mystery of the *Creative Fire*. For this sacrilegious attempt he is struck down by Kronos[1] and delivered unto Zeus, the Father and Creator of a mankind which he would have wished to have blind intellectually, and animal-like; a *Personal* Deity, which will not see MAN "like one of us." Hence Prometheus, the "Fire and Light-giver," is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates (Karma), whose decrees, as the Titan says, even Zeus—

> E'en he the fore-ordained cannot escape . . .

—ordain that those sufferings will last only to that day when a son of Zeus—

> Ay, a son bearing stronger than his sire (787)
> . . . . . .
> One of thine [Io's] own descendants it must be (791)

—is born. This "Son" will deliver Prometheus (suffering Humanity) from his own fatal gift. His name is, "He who has to come."

On the authority, then, of these few lines, which, like any other allegorical sentence, may be twisted into almost any meaning—on the authority of the words pronounced by Prometheus and addressed to Io, the daughter of Inachus, persecuted by Zeus—a whole prophecy is constructed by some Catholic writers. Says the crucified Titan:

> And, portent past belief, the speaking oaks
> By which full clearly, in no riddling phrase,
> Wast hailed *as the illustrious spouse of Zeus*
> . . . . . (853)

Pramantha personified," continues the author, "and finds his prototype in the Âryan Mâtarishvan, a divine . . . personage, closely associated with Agni, the fire-god of the Vedas." Math, in Sanskrit, is "understanding," [intellect] and a synonym of MAHAT and MANAS, and must be of some account in the origin of the name; Pramatih [one who is intelligent] is the son of Fohat, and has his story also.

[1] Kronos is "Time," and thus the allegory becomes very suggestive.

. . . stroking thee
With *touch alone of unalarming hand*;
Then thou *dark Epaphos shalt* bear, whose name
Records his sacred gendering . . . (870).

This was construed by several fanatics –Des Mousseaux and De Mirville among others—into a clear prophecy. Io "is the mother of God," we are told, and "dark Epaphos"—Christ. But, the latter has not dethroned his Father, except metaphorically, if one has to regard Jehovah as that Father; nor has the Christian Saviour hurled *his* Father down into Hades. Prometheus says (in verse 930) that Zeus will be humbled yet:

. . . such marriage he prepares
Which from his throne of power to nothingness
Shall hurl him down; so shall be all fulfilled
His father Kronos' curse . . .
. . . Then let him sit
Confiding in his lofty thunder-peals,
And wielding with both hands the fiery bolt;
For *these shall not avail, but fall he shall*
A fall disgraceful, not to be endured . . (980).

"Dark Epaphos" was the Dionysus-Sabasius, the son of Zeus and of Demeter in the Sabasian Mysteries, during which the "Father of the Gods," assuming the shape of a *Serpent*, begot on Demeter Dionysus, or the Solar Bacchus. Io is the Moon, and at the same time the Eve of a *new race*, and so is Demeter—in the present case. The Promethean myth is a prophecy indeed; but it does not relate to any of the cyclic Saviours who have appeared periodically in various countries and among various nations, in their transitionary conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created, not begotten.*

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like "the light that never was on sea or land," and has to come to men through The Theosophical Society. That light will lead on and up to *true spiritual intuition.* Then, as expressed once in a letter to a Theosophist,

The world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children —or Demons. . . . When that knowledge comes, all dogmatic religions, and with these the Demons, will die out.

If we reflect upon the social development of the allegory, and the character of the heroes, the mystery may be unfolded. Kronos is of course "Time in its cyclic course. He swallows his children—the *personal* Gods of exoteric dogmas included. Instead of Zeus he has swallowed his stone idol, but the symbol has grown, and has only developed in human fancy as man-kind has been cycling down toward only its physical and intellectual—not spiritual—perfection. When it is as far advanced in its spiritual evolution Kronos will be no longer deceived. Instead of the stone image he will have swallowed the anthropomorphic fiction itself, because, the Serpent of Wisdom, represented in the Sabazian Mysteries by the anthropomorphized Logos, the unity of spiritual and physical Powers, will have begotten in Time (Kronos) a progeny—Dionysus Bacchus, or the "dark Epaphos," the "mighty one," the Race that will overthrow him. Where will he be born? Prometheus traces him to his origin and birthplace in his prophecy to Io. Io is the Moon-goddess of generation—for she is Isis and she is Eve, the Great Mother.[1] He traces the path of the (racial) wanderings as plainly as words can express it. She has to quit Europe and go to Asia's continent, reaching there the highest of the mountains of Caucasus (v. 737), the Titan telling her:

> When thou hast crossed the flood, limit betwixt
> Two continents, fronting the burning East . . . (810)

that she must travel Eastward, after passing the "Kimmerian Bosphorus," and cross what is evidently the Volga and now Astrakhān on the Caspian Sea. After this she will encounter "fierce northern blasts" and cross thither to the land of the "Arimaspian host" (East of Herodotus's Scythia) to—

> Pluto's gold-abounding flood . . . (825).

This is rightly conjectured by Professor Newman to have meant the Ural, the Arimaspi of Herodotus being "the recognized inhabitants of this golden region."

[1] It is complained by the author of the version and translator of "Prometheus Bound" that in this tracing of Io's wanderings, "no consistency with our own known geography is attainable" (p. 370). There may be good reason for it. First of all it is the journey and wandering from place to place of the *Race* from which the "tenth," or Kalki Avatāra, so called, is to issue. This he calls the "kingly race born in *Argos*" (888). But Argos has no reference here to Argos in Greece. It comes from *arg* or *arka*—the female generative power symbolized in the Moon—the navi-formed Argha of the Mysteries, meaning the Queen of Heaven. Eustathius shows that, in the dialect of the Argeans, Io signified the Moon; while Esotericism explains it as the divine Androgyne, or the mystic Ten (10), in Hebrew 10 is the perfect number, or Jehovah. Arghya in Sanskrit is the libation cup, the navi-form or boat-shaped vessel in which flower and fruit are offered to the Deities. Arghyanāth is a title of the Mahā Chohan, meaning the "Lord of Libations"; and Arghyavarsha, the "Land of Libations," is the mystery name of that region which extends from Kailāsa mountain nearly to the Shamo Desert—from within which the Kalki Avatāra is expected. The Airyāna-Varsedva [? Airyana Vaêjô] of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the Sea of Aral, Baltistān, and Little Tibet; but in olden times its area was far larger, as it was the birthplace of *physical* humanity, of which Io is the mother and symbol.

And here comes (between verses 825 and 835) a puzzle to all the European interpreters. Says the Titan:

> To these [Arimaspi and Grypes] approach not; a far border land
> Thou next shalt reach, where dwells a swarthy race
> Near the Sun's founts, whence is the Æthiop river;
> Along its banks proceed till thou attain
> The mighty rapids, where from Bybline heights
> Pure draughts of sacred water Neilos sends.

There Io was ordained to found a colony for herself and her sons. Now we must see how the passage is interpreted. Io is told that she has to travel Eastward till she comes to the river Ethiops, which she is to follow till it falls into the Nile—hence the perplexity. "According to the geographical theories of the earliest Greeks," we are informed by the author of the version of "Prometheus Bound":

> This condition was fulfilled by the river Indus. Arrian (vi, 1) mentions that Alexander the Great, when preparing to sail down the Indus [having seen crocodiles in the river Indus, and in no other river except the Nile . . .], seemed to himself to have discovered the sources of the Nile; as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called Nile by the Ethiopians of those parts and afterwards by the Egyptians. Virgil in the ivth Georgic echoes the obsolete error.[1]

Both Alexander and Virgil may have erred considerably in their geographical notions; but the prophecy of Prometheus has not in the least so sinned—not, at any rate, in its esoteric spirit. When a certain Race is symbolized, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the itinerary traced for its personification. Yet it so happens, that the river Ethiops is certainly the Indus, and it is also the Nīl or Nīlā. It is the river born on the Kailāsa Heaven mountain, the Mansion of the Gods—22,000 feet above the level of the sea. It was the Ethiops river, and was so called by the Greeks, long before the days of Alexander, because its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Ethiopians. India and Egypt were two kindred nations, and the Eastern Ethiopians—the mighty builders—have come from India, as is pretty well proved, it is hoped, in *Isis Unveiled*.[2]

Then why could not Alexander, and even the learned Virgil, have used the word Nile or Neilos when speaking of the Indus, since it is one of its names? To this day the Indus is called, in the regions around Kalabagh, Nil, "blue," and Nīlā, the "blue river." The water there is of such a dark blue colour that this name was given to it from time immemorial; a small town on

[1] Op. cit., p. 385, note.

[2] Vol. pp. 569, 570.

its banks being called by the same name, and existing to this day. Evidently, Arrian, who wrote far later than the days of Alexander, and who was ignorant of the old name of the Indus, has unconsciously slandered the Greek conqueror. Nor are our modern historians much wiser, in judging as they do, for they often make the most sweeping declarations on mere appearances, as much as their ancient colleagues ever did in days of old, when no Encyclopædias were yet ready for them.

The race of Io, the "cow-horned maid," is then simply the first pioneer race of the Æthiopians brought by her from the Indus to the Nile, which received its name in memory of the mother river of the colonists from India.[1] Therefore Prometheus says to Io[2] that the sacred Neilos—the God, not the river—shall guide her "to the land, *three-cornered*," namely, to the Delta, where her sons are foreordained to found "that far-off colony." (873 et seq.)

It is there that a new race (the Egyptians) will begin, and a "female race" (873) which, "fifth in descent" from dark Epaphos—

> Fifty in number shall return to Argos.

Then one of the fifty virgins will fail through love and shall—

> . . . A kingly race in Argos bear.
>
> . . . . . .
>
> But from this seed shall dauntless heroes spring,
> Bow-famous, who shall free me from these ills.

When these heroes shall arise, the Titan does not reveal; for as he remarks:

> This, to set forth at large needs lengthy speech.

But "Argos" is Arghyavarsha, the Land of Libations of the old Hierophants, whence the Deliverer of Humanity will appear, a name which became ages later that of its neighbour, India—the Aryāvarta of old.

[1] Alexander, who was better acquainted with Attock than with India—for he never entered India proper—could not have failed to hear the Indus, near its very sources, called Nil and Nilā. The mistake—if mistake it is—is thus easily accounted for.

[2] That Io is identical, allegorically, with Isis and the Moon is shown by her being "cow-horned." The allegory undeniably reached Greece from India, where Vāch—the "melodious Cow" of the *Rig Vedā*, "from whom mankind was produced" (*Bhāgavata Purana*) is shown in the *Aitareya Brāhmana* as pursued by her father Brahmā, who was moved by an illicit passion, and changed her into a Deer. Hence Io, refusing to yield to Jupiter's passion, becomes "horned." The Cow was in every country the symbol of the passive generative power of nature, Isis, Vāch, Venus—the mother of the pre God of Love, Cupid, but, at the same time, that of the Logos whose symbol, with the Egyptians and the Indians, became the Bull, as testified to by the Apis and the Hindu Bulls in the most ancient temples. In Esoteric Philsosophy the Cow is the symbol of Creative Nature, and the Bull her husband, the Spirit which vivifies her, or the "Holy Spirit," as Dr Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed on the altar horns of Shittim wood, by seizing which a criminal ensured his safety.

That the subject formed part of the Sabasian Mysteries is made known by several ancient writers; among others by Cicero[1] and by Clemens Alexandrinus.[2] The latter writers are the only ones who attribute the fact of Æschylus being charged by the Athenians with sacrilege and condemned to be stoned to death to its true cause. They say that being himself uninitiated, Æschylus had profaned the Mysteries by exposing them in his Trilogies on a public stage.[3] But he would have incurred the same condemnation had he been initiated; which must have been the case, as otherwise he must, like Socrates, have had a Daimon to reveal to him the secret and sacred allegorical Drama of Initiation. At all events, it is not the "father of the Greek tragedy" who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the Mysteria of the Sabasia.[4] The latter was one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras (the Sun, called Sabasius on some old monuments) with Jupiter and Bacchus. It was never, however, the property of the Greeks, but dates from days immemorial.

The translator of the drama wonders how Æschylus could become guilty of such

> discrepancy between the character of Zeus as portrayed in the "Prometheus Bound" and that depicted in the remaining dramas.[5]

This is just because Æschylus, like Shakespeare, was and will ever remain the intellectual "Sphinx" of the ages. Between Zeus, the Abstract Deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented in the Mysteries no higher a principle than the lower aspect of human physical intelligence—Manas wedded to Kāma; whereas Prometheus —the divine aspect of Manas merging into and aspiring to Buddhi—was the divine Soul. Zeus, whenever shown as yielding to his lower passions, is the Human Soul and nothing more—the *jealous* God, revengeful and cruel in its Egotism or "I-am-ness." Hence, Zeus is represented as a Serpent—the intellectual tempter of man—which, nevertheless, begets in the course of

[1] *Tusculan Disputations*, I, ii, 20.

[2] *Strom.*, I, ii, *Oper.*. i, 467, Ed. Potter's.

[3] Herodotus and Pausanias supposed that the cause of the condemnation was that Æschylus, adopting the theogony of the Egyptians, made Diana the daughter of Ceres, and not of Latona. (See Ælian, *Varia Historia*, I, v, xviii; tome i, p. 433, Edition Gronov.) But Æschylus *was* initiated.

[4] The Sabasia was a periodical festival with Mysteries enacted in honour of some Gods, a variant on the Mithraic Mysteries. The whole evolution of Races was performed in these Mysteries.

[5] Mrs. A. Swanwick, op. cit.

cyclic evolution the "Man-Saviour," the Solar Bacchus or Dionysus—*more than a man.*

Dionysus is one with Osiris, with Krishna, and with Buddha, the heavenly Wise One, and with the coming (tenth) Avatāra, the glorified Spiritual Christos, who will deliver the suffering Chrestos—mankind, or Prometheus, on its trial. This, say Brāhmanical and Buddhistic legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of the Kali Yuga. It is only after the appearance of Kalki Avatāra, or Soshios, that man will be born from woman without sin. Then will Brahmā, the Hindu deity, Ahura Mazda (Ormazd), the Zoroastrian, Zeus, the Greco-Olympian Don Juan, Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air. And along with these will vanish their shadows, the *dark aspects* of all these Deities, ever represented as their "twin brothers" and creatures, in exoteric legend—their own *reflection* on Earth, in Esoteric Philosophy. The Ahrimans and Typhons, the Samaels and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

There is one Eternal Law in Nature, one that always tends to adjust contraries, and to produce final harmony. It is owing to this Law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false Gods, and find itself finally—Self-redeemed.

In its final revelation, the old myth of Prometheus, of whom the proto- and anti-types are found in every ancient theogony, stands in each of them at the very origin of physical evil, because at the threshold of human physical life. Kronos is "Time," whose first law is that the order of the successive and harmonious phases, in the process of evolution during cyclic development, should be strictly preserved—under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development that man—higher animal though he may be—should become at once, intellectually, spiritually, and psychically, the demi-god he is on Earth, while his physical frame remains weaker, more helpless and ephemeral, than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling God. The gift of Prometheus thus became a Curse—though *foreknown* and *foreseen* by the Host personified in that personage, as his name well shows.[1] It is in this that rests, at one and the same time, its sin and its redemption. For the Host that

[1] See the footnote p. 411 concerning the etymology προ-μῆτις or *forethought*. Prometheus confesses it in the drama when saying:

incarnated in a portion of humanity, though led to it by Karma or Nemesis, preferred free will to passive slavery, intellectual self-conscious pain and even torture, " while myriad time shall flow," to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of Nature, the Heavenly Host, " Prometheus," still sacrificed itself to benefit thereby, at least, one portion of mankind.[1] But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility—the result of his free will—besides every ill to which mortal man and flesh are heir. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin, of Evil.[2] Highly philosophical is the allegory which shows Kronos cursing Zeus for dethroning him, in the primitive Golden Age of Saturn, when all men were demi-gods, and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus's) revenge the culprit, who despoiled the Gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually. In the case of Prometheus, Zeus represents the Host of the Primeval Progenitors, of the PITIRIS, the " Fathers " who created man senseless and without mind; while the Divine Titan stands for the Spiritual Creators, the *Devas* who " fell " into generation. The former are spiritually lower, but physically stronger, than the " Prometheans "; therefore, the latter are shown

> O holy ether, swiftly-wingéd gales . . . .
> Behold what I, a god, from gods endure.
>
> . . . . . .
>
> And yet what say I? *Clearly I foreknow*
> All that must happen. . . . .
> . . . . The Destined it behoves,
>
> As best I may, to bear, for well I wot
> How incontestable the strength of Fate. . . (105)

" Fate " stands here for KARMA, or NEMESIS.

[1] Mankind is obviously divided into God-informed men and lower human creatures. The intellectual difference between the Āryan and other civilized nations and such savages as the South Sea Islanders is inexplicable on any other grounds. No amount of culture, no generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Āryans, the Semites, and the Turanians so called. The " Sacred Spark " is missing in them, and it is they who are the only *inferior* races on the Globe, now happily—owing to the wise adjustment of Nature which ever works in that direction—fast dying out. Verily mankind is " of one blood," *but not of the same essence.* We are the hot-house, artificially quickened plants in Nature, having in us a spark, which in them is latent.

[2] The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the Unit into Plurality.

consequent. "The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus," was on this Earth in its own sphere and plane of action, whereas the superior Host was an exile from Heaven, who had got entangled in the meshes of Matter. The inferior Host were masters of all the Cosmic and lower Titanic Forces; the higher Titan possessed only the Intellectual and Spiritual Fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of Matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more—

> A god . . . in fetters, anguish fraught;
> The foe of Zeus, in hatred held of all—

a God, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice—

> For that to men he [I] bore too fond a mind—

as the divine Titan is moved by altruism, but the mortal man by selfishness and egoism in every instance.

The modern Prometheus has now become Epi-metheus, "he who sees only after the event"; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *two* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower Titanic Forces, invulnerable in his Personality, and immortal in his Individuality—but this cannot happen before every animal element is eliminated from his nature. When man understands that "*Deus non fecit mortem*" [God did not create death][1] but that man has created it himself, he will re-become the Prometheus before his Fall.

For the full symbolism of Prometheus and the origin of this mythos in Greece, the reader is referred to Part 2 of Volume 4, Section 6, "Prometheus, the Titan," etc. In the said Part—a kind of supplement to the present portion—every additional information is given upon those tenets that will be the most controverted and questioned. This work is so heterodox, when confronted with the acknowledged standards of theology and modern science, that no proof which tends to show that these standards often usurp an illegal authority should be neglected.

[1] *Sap.*, i, 13.

ADDITIONAL FRAGMENTS FROM A COMMENTARY ON THE VERSES OF STANZA 12

The MS. from which these additional explanations are taken belongs to the group called *Tongshaktchi Sangye Songa*, or the "Records of the Thirty-five Buddhas of Confession," as they are *exoterically* called. These personages, however, though called in the Northern Buddhist religion Buddhas, may just as well be called Rishis, Avatāras, etc., as they are "Buddhas who have preceded Shākyamuni" only for the Northern followers of the ethics preached by Gautama. These great Mahātmās, or Buddhas, are a universal and common property; they are *historical* Sages—at any rate for all the Occultists who believe in such a Hierarchy of Sages, and who have had its existence proved to them by the learned ones of the Fraternity. They are chosen from among some ninety-seven Buddhas in one group, and fifty-three in another,[1] mostly imaginary personages, who are really the personifications of the powers of the first-named.[2] These "Baskets" of the oldest writings on "palm leaves" are kept very secret. Each MS. has appended to it a short synopsis of the history of that sub-race to which the particular Buddha-Lha belonged. The one special MS. from which the fragments which follow have been extracted, and then rendered into more comprehensible language, is said to have been copied from stone tablets which belonged to a Buddha of the earliest days of the Fifth Race, who had witnessed the Deluge and the submersion of the chief continents of the Atlantean Race. The day when much, if not all, of that which is given here from the Archaic Records, will be found correct, is not far distant. Then the modern symbologists will acquire the certitude that even Odin, or the God Woden, the highest God in the German and Scandinavian mythology, is one of these thirty-five Buddhas; one of the earliest, indeed, for the continent to which he and his Race belonged is also one of the earliest—so early, in truth, that in those days tropical nature was to be found where now lie eternal unthawing snows, and one could cross almost by dry land from Norway *via* Iceland and Greenland to the lands that at present surround Hudson's Bay.[3] In similar fashion, in

[1] Gautama Buddha, named Shākya Thūb-pa, is the *twenty-seventh* of the last group, as most of these Buddhas belong to the Divine Dynasties which instructed mankind.

[2] Of these Buddhas, or the "Enlightened," the far distant predecessors of Gautama, the Buddha, who represent, we are taught, once living men, great Adepts and Saints, in whom the "Sons of Wisdom" had incarnated, and who were, therefore, so to speak, minor Avatāras of the Celestial Beings—eleven only belong to the Atlantean Race, and twenty-four to the Fifth Race, from its beginnings. They are identical with the Tirthankaras of the Jainas.

[3] This may account for the similarity of the artificial mounds in the United States of America and the tumuli in Norway. It is this identity that has led some American archæologists to suggest that Norwegian mariners had *discovered* America about one thousand years ago. (See Holmboe's *Traces*

the palmy days of the Atlantean Giants, the sons of the "Giants from the East," a pilgrim could perform a journey from what in our days is termed the Sahara Desert, to the lands which now rest in dreamless sleep at the bottom of the waters of the Gulf of Mexico and the Caribbean Sea. Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission "within the book volume of the brain," and through countless aeons, with more truth and accuracy than inside any written document or record. "That which is part of our souls is eternal," says Thackeray, and what can be nearer to our Souls than that which happens at the dawn of our lives? Those lives are countless, but the Soul or Spirit that animates us throughout these myriads of existences is the same: and though "the book volume" of the *Physical brain* may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the Divine Soul within us. Its whispers may be too soft, the sound of its words not for all the plane perceived by our physical senses; yet the shadow of events that are, just as much as the shadow of the events *that are to come*, is within its perceptive powers, and is ever present before its mind's eye.

It is this Soul-voice, perhaps, which tells those who believe in tradition more than in written history, that what is said below is all true, and relates to primeval facts.

This is what is written in one passage:

> THE KINGS OF LIGHT HAVE DEPARTED IN WRATH. THE SINS OF MEN HAVE BECOME SO BLACK THAT EARTH QUIVERS IN HER GREAT AGONY. . . . THE AZURE SEATS REMAIN EMPTY. WHO OF THE BROWN, WHO OF THE RED, OR YET AMONG THE BLACK [RACES], CAN SIT IN THE SEATS OF THE BLESSED, THE SEATS OF KNOWLEDGE AND MERCY? WHO CAN ASSUME THE FLOWER OF POWER, THE PLANT OF THE GOLDEN STEM AND THE AZURE BLOSSOM?

The "Kings of Light" is the name given in all old records to the Sovereigns of the Divine Dynasties. The "Azure Seats" are translated "Celestial Thrones" in certain documents. The "Flower of Power" is now the Lotus, what it may have been at that period, who can tell?

The writer proceeds, like the later Jeremiah, to bewail the fate of his people. They had become bereft of their "Azure" (Celestial) Kings, and

a *Shadowy or Mystic* [illegible] There is no doubt that America is that "far distant land into which [illegible] transferred the sacred Doctrine" as a Chinese writer expressed it [illegible] Nephites. But another Professor Holmboe, of Stockholm, says the Aztecs [illegible] the mythic age of the mammoth or the mastodon. The fact that Nephites [illegible] the land our ancestors (relations) believed to have perished in the primeval cataclysm, does not conflict with the other fact that the Secret Doctrine of the land which was the cradle of the first Man and of the Fifth Race, had found its way into the so-called Nephite [illegible] the "Sacred Doctrine" of Buddhism.

"they of the deva-hue," the moon-like complexion, and "they of the refulgent (golden) face" have gone "to the Land of Bliss, the Land of Fire and Metal" —or, agreeably with the rules of Symbolism, to the lands lying North and East, whence "the Great Waters have been swept away, sucked in by the Earth and dissipated in the Air." The wise races had perceived "the black Storm-dragons, called down by the Dragons of Wisdom" —and "had fled, led on by the shining Protectors of the most Excellent Land"—the great ancient Adepts, presumably; those the Hindus refer to as their Manus and Rishis. One of them was Vaivasvata Manu.

They "of the yellow hue" are the forefathers of those whom ethnology now classes as the Turanians, the Mongols, Chinese and other ancient nations; and the land they fled to was no other than Central Asia. There, entirely new races were born; there, they lived and died until the separation of the nations. But this "separation" did not take place either in the localities assigned for it by modern science, nor in the way the Āryans are shown to have divided and separated by Prof. Max Müller and other Āryanists. Nearly two-thirds of one million years have elapsed since that period. The yellow-faced giants of the Post-Atlantean day had ample time, through this forced confinement to one part of the world, with the same racial blood and without any fresh infusion or admixture in it, during a period of nearly 700,000 years, to branch off into the most heterogeneous and diversified types. The same is shown in Africa; nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; and this only because of their forced isolation. The Africans have not left their continent for several hundred thousands of years. If tomorrow the continent of Europe were to disappear and other lands to re-emerge instead, and if the African tribes were to separate and scatter on the face of the Earth, it is they who, about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy.

Such are the facts given in the Archaic Records. Collating and comparing them with some modern theories of evolution, *minus* Natural Selection,[1] these statements appear quite reasonable and logical. Thus, while the Āryans are the descendants of the *yellow* Adam, the gigantic and highly civilized Atlanto-Āryan race, the Semites—and the Jews along with them—are those

[1] See *Physiological Selection*, by G. J. Romanes, F.R.S.

of the *red* Adam and thus both De Quatrefages and the writers of the Mosaic *Genesis* are right. For, could Chapter v of the First Book of Moses be compared with the genealogies found in our Archaic Bible, the period from Adam unto Noah would be found noticed therein, though of course under different names, the respective years of the Patriarchs being turned into periods, and the whole being symbolical and allegorical. In the MS. under consideration many and frequent are the references to the great knowledge and civilization of the Atlantean nations, showing the polity of several of them and the nature of their arts and sciences. If the Third Root Race, the Lemuro-Atlanteans, are already spoken of as having been drowned "with their high civilizations and 'gods'," [1] how much more may the same be said of the Atlanteans!

It is from the Fourth Race that the early Āryans got their knowledge of "the bundle of wonderful things," [of] the Sabhā and Mayasabhā,[2] mentioned in the *Mahābhārata*, the gift of Mayasura [3] to the Pāndavas. It is from them that they learnt æronautics, Vimāna Vidyā, the "knowledge of flying in air-vehicles," and, therefore, their great arts of meteorography and meteorology. It is from them, again, that the Āryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather Alchemy, of mineralogy, geology, physics and astronomy.

Several times the writer has put to herself the question: Is the story of *Exodus*—in its details at least—as narrated in the *Old Testament*, original? Or is it, like the story of Moses himself and many others, simply another version of the legends told of the Atlanteans? For who, upon hearing the story told of the latter, will fail to perceive the great similarity of the fundamental features? Remember the anger of "God" at the obduracy of Pharaoh, his command to the "chosen" ones to spoil the Egyptians, before departing, of their "jewels of silver and jewels of gold," [4] and finally the Egyptians and their Pharaoh drowned in the Red Sea. Then read the following fragment of the earlier story from the Commentary:

And the "Great King of the Dazzling Face," the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced.

He sent his air-vehicles [*Vimānas*] *to all his brother-chiefs* [*chiefs of other nations and tribes*] *with pious men within, saying:*

"Prepare. Arise, ye men of the Good Law, and cross the land while [*yet*] *dry.*

[1] *Esoteric Buddhism*, p. 65 [eighth ed., p. 67].

[2] [Sabhā—assembly; Maya-Sabhā—the assembly of those learned in the science taught by Maya, the architect].

[3] [Or Asuramaya].

[4] *Exodus*, xi, 1, 2.

"The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face [the Sorcerers] live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires [the Gnomes and Fire Elements] are preparing their magic Agnyastra [fire-weapons worked by Magic]. But the Lords of the Dark Eye ["Evil Eye"] are stronger than they [the Elementals] and they are the slaves of the mighty ones. They are versed in Astra [Vidyā, the highest magical knowledge].[1] *Come and use yours [i.e., your magic powers, in order to counteract those of the Sorcerers]. Let every Lord of the Dazzling Face [an Adept of the White Magic] cause the Vimāna of every Lord of the Dark Face to come into his hands [or possession], lest any [of the Sorcerers] should by its means escape from the waters, avoid the Rod of the Four [kārmic Deities], and save his wicked [followers, or people].*

"May every Yellow Face send sleep from himself to [mesmerize?] every Black Face. May even they [the Sorcerers] avoid pain and suffering. May every man true to the Solar Gods bind [paralyze] every man under the Lunar Gods, lest he should suffer or escape his destiny.

"And may every Yellow Face offer of his life-water [blood] to the speaking animal of a Black Face, lest he awaken his master.[2]

"The hour has struck, the black night is ready.

. . . . . .

"Let their destiny be accomplished. We are the servants of the Great Four.[3] *May the Kings of Light return."*

The great King fell upon his Dazzling Face and wept . . .

When the Kings assembled, the waters had already moved . . .

[But] the nations had now crossed the dry lands. They were beyond the water-mark. Their Kings reached them in their Vimānas, and led them on to the lands of Fire and Metal [East and North].

Still, in another passage, it is said:

Stars [meteors] showered on the lands of the Black Faces; but they slept.

The speaking beasts [the magic watchers] kept quiet.

[1] Wrote the late Brahmachāri Bawa, a Yogi of great renown and holiness: "Extensive works on 'Ashtar Vidiā' and such other sciences were at different times compiled in the languages of the times from the Sanskrit originals. But they, together with the Sanskrit originals, were lost at the time of the partial deluge of our country." (*The Theosophist*, June 1880, "Some Things the Āryans Knew.") For Agnyastra, see Wilson's *Specimens of the Hindu Theatre*, i, p. 297.

[2] Some wonderful, artificially-made beast, similar in some way to Frankenstein's creation, which spoke and warned his master of every approaching danger. The master was a "Black Magician," the mechanical animal was informed by a Djin, an Elemental, according to the accounts. The blood of a pure man alone could destroy him. See Vol. 4, Part 3, "Science and the Secret Doctrine Contrasted."

[3] The four kārmic Gods, called the Four Mahārājahs in the STANZAS.

The nether Lords waited for orders, but they came not, for their masters slept.

The water arose, and covered the valleys from one end of the Earth to the other. High lands remained, the bottom of the Earth [the lands of the antipodes] remained dry. There dwelt those who escaped; the men of the Yellow Faces and of the straight eye [the frank and sincere people].

When the Lords of the Dark Faces awoke and bethought themselves of their Vimānas in order to escape from the rising waters, they found them gone.

Then a passage shows some of the more powerful Magicians of the "Dark Faces," who awoke earlier than the others, pursuing those who had "spoilt them" and who were in the rearguard, for—"the nations that were led away were as thick as the stars of the milky way," says a more modern Commentary, written in Sanskrit only.

Like as a dragon-snake uncoils slowly its body, so the Sons of Men, led on by the Sons of Wisdom, opened their folds, and spreading out, expanded like a running stream of sweet waters . . . many of the fainthearted among them perished on their way. But most were saved.

Yet the pursuers, "whose heads and chests soared high above the water," chased them "for three lunar terms" until, finally reached by the rising waves, they perished to the last man, the soil sinking under their feet and the Earth engulfing those who had desecrated her.

This sounds a good deal like the original material upon which the similar story in *Exodus* was built many hundred thousands of years later. The biography of Moses, the story of his birth, childhood and rescue from the Nile by Pharaoh's daughter, is now shown to have been adapted from the Chaldean narrative about Sargon. And if so, the Assyrian tiles in the British Museum being a good proof of it, why not that of the Jews robbing the Egyptians of jewels, the death of Pharaoh and his army, and so on? The gigantic Magicians of Ruta and Daitya, the "Lords of the Dark Face," may, in the later narrative, have become the Egyptian Magi, and the yellow-faced nations of the Fifth Race, the virtuous sons of Jacob, the "chosen people"! One more statement has to be made. There have been several Divine Dynasties—a series for every Root Race beginning with the Third, each series according and adapted to its Humanity. The last seven Dynasties referred to in the Egyptian and Chaldean records belonged to the Fifth Race, which, though generally called Āryan, was not entirely so, as it was ever largely mixed up with races to which ethnology gives other names. It would be impossible, in view of the limited space at our disposal, to go any further into the description of the Atlanteans, in whom the whole East believes as much as we believe in the

ancient Egyptians, but whose existence the majority of the Western scientists deny, as they have denied, before this, many a truth, from the existence of Homer down to that of the carrier pigeon. The civilization of the Atlanteans was greater than even that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, who built the first Pyramids in the country, and that certainly before the advent of the "Eastern Æthiopians," as Herodotus calls the Egyptians. This may be well inferred from the statement made by Ammianus Marcellinus, who says of the Pyramids that:

> There are also subterranean passages and winding retreats, which, it is said, men skilful in the ancient mysteries, by means of which they divined the coming of a flood, constructed in different places lest the memory of all their sacred ceremonies should be lost.

These men who "divined the coming of floods" were not Egyptians, who never had any, except the periodical rising of the Nile. Who were they? The last remnants of the Atlanteans, we maintain; those races which are dimly suspected by science, and thinking of which Mr. Charles Gould, the well-known geologist, says:

> Can we suppose that we have at all exhausted the great museum of nature? Have we, in fact, penetrated yet beyond its antechambers? Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldea and of China, shadowy mementoes of prehistoric man, handed down by tradition, and perhaps transported by a few survivors to existing lands from others, which, like the fabled (?) Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization.[1]

After this one can turn with more confidence to the words of a Master who wrote, several years before these words were penned by Mr. Gould:

The Fourth Race had its periods of the highest civilization. Greek and Roman and even Egyptian civilizations are nothing compared to the civilizations that began with the Third Race [*—after its separation*].[2]

But if this civilization and the mastery of arts and sciences are denied to the Third and Fourth Races, no one will deny that between the great civilizations of antiquity, such as those of Egypt and India, there stretched the dark ages of crass ignorance and barbarism ever since the beginning of the Christian era up to our modern civilization, during which period all recollection of the traditions was lost. As said in *Isis Unveiled*:

> Why should we forget that, ages before the prows of the adventurous Genoese clove the Western waters, the Phœnician vessels had circumnavigated the Globe, and spread civilization in regions now silent and deserted? What archæologist will dare

[1] *Mythical Monsters*, p. 19.

[2] [See *The Mahātmā Letters to A. P. Sinnett*, p. 152.]

assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Angkor-Vat of Cambodia; or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin; or those on the ruins of Palenque and Uxmal, of Central America? Do not the relics we treasure in our museums—last mementoes of the long "lost arts"—speak loudly in favour of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist, have revived, nor will—at least, in the present century.[1]

And the same question may be put now that was put then; it may be once more asked:

How does it happen that the most advanced standpoint that has been reached in our times, only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?

If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colours of Luxor—the Tyrian purple, the bright vermilion, and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application; the indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade, which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if chemistry is so little able to rival even the early mediæval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago. The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounderers in the deepest mire of superstition.[2]

Among other arts and sciences, the Ancients—ay, as an heirloom from the Atlanteans—had those of astronomy and symbolism, which included the knowledge of the Zodiac.

As already explained, the whole of Antiquity believed, with good reason, that humanity and its races are all intimately connected with the Planets, and these with the Zodiacal Signs. The whole world's history is recorded in the latter. In the ancient temples of Egypt there is an example in the Dendera *Zodiac*; but except in an Arabic work, the property of a Sūfī, the writer has *never* met with a correct copy of these marvellous records of the past—and also the *future* history of our Globe. Yet the original records exist, most undeniably.

As Europans are unacquainted with the real Zodiacs of India, and those they do happen to know of they fail to understand, as witness Bentley, the

[1] See Vol. I, p. 279.

[2] Ibid.

reader is advised, in order to verify the statement, to turn to the work of Denon[1] in which the two famous Egyptian Zodiacs can be found and examined. Having seen them personally, the writer has no longer need to trust to what other students who have examined and studied both very carefully have to say of them. The assertion of the Egyptian Priests to Herodotus, that the terrestrial Pole and the Pole of the Ecliptic had formerly coincided, has been corroborated by Mackey, who states that the Poles are represented on the Zodiacs in both positions.

And in that which shows the Poles [polar axes] at right angles, there are marks which prove that it was not the last time they were in that position; *but the first* [—after the Zodiacs had been traced]. Capricorn is represented at the North Pole; and Cancer is divided near its middle, at the South Pole; which is a confirmation that originally they had their winter when the Sun was in Cancer. But the Chief characteristics of its being a monument commemorating the *first time* that the Pole had been in that position [illegible] the Lion and the Virgin.[2]

Broadly calculated, it is believed by Egyptologists that the Great Pyramid was built 3,350 B.C.[3] and that Menes and his Dynasty existed 750 years before the appearance of the Fourth Dynasty—during which the Pyramids are *supposed* to have been built. Thus 4,100 years B.C. is the age assigned to Menes. Now Sir J. Gardner Wilkinson's declaration that all the facts lead to the conclusion that the Egyptians had already—

Made very great progress in the arts of civilization *before the age of Menes, and perhaps before they immigrated into the valley of the Nile*—[4]

is very suggestive, as destroying this hypothesis of the comparatively modern civilizing of Egypt. It points to a great civilization in *prehistoric* times, and a still greater antiquity. The Schesoo-Hor, the "servants of Horus," were the people who had settled in Egypt; and, as M. Maspero affirms, it is to this "prehistoric race" that—

Belongs the honour of having constituted Egypt, such as we know it, from the commencement of the historic period.

And Staniland Wake adds:

They founded the principal cities of Egypt, and established the most important sanctuaries.[5]

This was *before* the Great Pyramid epoch, and when Egypt had hardly arisen from the waters. Yet:

They possessed the hieroglyphic form of writing special to the Egyptians, and must have been already considerably advanced in civilization.

[1] *Travels in Egypt*, vol. ii, ch. 17.

[2] *The Mythological Astronomy*, p. 30, by a strangely intuitional symbologist and astronomer, a kind of a self-made Adept of Norwich, who lived in the first quarter of this century [nineteenth].

[3] See Proctor, *Knowledge*, vol. i, pp. 242, 400.

[4] Rawlinson's *Herodotus*, vol. ii, p. 345.

[5] *The Great Pyramid*, p. 37.

As says Lenormant:

> It was the country of the great prehistoric sanctuaries, seats of the sacerdotal dominion, which played the most important part in the origin of civilization.

What is the date assigned to this people? We hear of 4,000, at the utmost of 5,000, years B.C. (Maspero). Now it is claimed that it is by means of the Cycle of 25,868 years (the Sidereal Year) that the approximate year of the erection of the Great Pyramid can be ascertained.

> Assuming that the long narrow downward passage leading from the entrance was directed towards the pole star of the pyramid builders, astronomers have shown that in the year 2,170 B.C. the passage pointed to Alpha Draconis, the then pole star. . . . Mr. Richard A. Proctor, the astronomer, after stating that the pole star was in the required position about 3,350 B.C., as well as in 2,170 B.C., says: "either of these would correspond with the position of the descending passage in the Great Pyramid: but Egyptologists tell us there can absolutely be no doubt that the later epoch is far too late." [1]

But we are also told that:

> This relative position of Alpha Draconis and Alcyone being an extraordinary one . . . it could not occur again for a whole Sidereal Year.[2]

This demonstrates that, since the Dendera Zodiac shows the passage of three Sidereal Years, the Great Pyramid must have been built 78,000 years ago, or in any case that this possibility deserves to be accepted at least as readily as the later date of 3,350 B.C.

Now on the Zodiac of a certain temple in far Northern India, the same characteristics of the signs as on the Dendera Zodiac are found. Those who know the Hindu symbols and constellations well, will be able to find out from the description of the Egyptian, whether the indications of time are correct or not. On the Dendera Zodiac, as preserved by the modern Egyptian Coptic and Greek Adepts, and explained a little differently by Mackey, the Lion stands upon the Hydra and his tail is almost straight, pointing downwards at an angle of forty or fifty degrees, this position agreeing with the *original* confirmation of these constellations. But adds Mackey:

> In many places, we see the Lion [Sinha] with his tail turned up over his back, ending with a Serpent's head; shewing that the Lion had been *inverted*: which indeed, must have been the case with the whole zodiac, and every other Constellation, when the Pole had become inverted.

Speaking of the *circular* Zodiac, which is also given by Denon, he says:

> There . . . the Lion is standing *on* the Serpent, with his tail forming a curve downwards; from which we find that, though six or seven hundred thousand years must have passed between the two positions, yet they had made but little or no difference in the Constellations of Leo and the Hydra; while Virgo is represented very

[1] Staniland Wake, op. cit., pp. 6, 7.

[2] Ibid., p. 6.

differently in the two—in the circular zodiac, the *Virgin is nursing her Child*, but it seems that they had not had that idea when the Pole was first within the plane of the Ecliptic; for in *this zodiac*, as given by Denon, we see three Virgins between the Lion and the Scales; the last of which holds, in her hand, an ear of wheat. It is much to be lamented that in this Zodiac there is a breach of the figures in the latter part of Leo and the beginning of Virgo, which has taken away one *Decan* out of each sign.[1]

Nevertheless, the meaning is plain, as the three Zodiacs belong to three different epochs; namely, to the last three family races of the fourth sub-race of the Fifth Root Race, each of which must have lived approximately from 25,000 to 30,000 years. The first of these, the "Āryan-Asiatics," witnessed the doom of the last of the populations of the Giant Atlanteans[2] (the Ruta and Daitya Island-Continents) who perished some 850,000 years ago, toward the close of the Miocene Age.[3] The fourth sub-race witnessed the destruction of the last remnant of the Atlanteans—the Āryo-Atlanteans in the last island of Atlantis, namely, some 11,000 years ago. In order to understand this, the reader is asked to glance at the diagram of the Genealogical Tree of the Fifth Root Race—generally, though hardly correctly, called the Āryan Race—and the explanations appended to it.

Let the reader remember well that which is said of the divisions of Root Races and the evolution of Humanity in this work, and stated clearly and concisely in Mr. Sinnett's *Esoteric Buddhism*.

1. There are seven Rounds in every Manvantara; this Round is the Fourth, and we are in the Fifth Root Race, at present.

2. Each Root Race has seven sub-races.

3. Each sub-race has, in its turn, seven ramifications, which may be called "branch" or "family" races.

4. The little tribes, shoots, and offshoots of the last-named are countless, and depend on kārmic action.

Examine the Genealogical Tree hereto appended, and you will understand. The illustration is purely diagrammatic, and is only intended to

[1] *The Mythological Astronomy*, pp. 30-1.

[2] The term "Atlantean" must not mislead the reader to regard these as one race only, or even a nation. It is as though one said "Asiatics." Many, multityped, and various were the Atlanteans, who represented several "humanities," and almost a countless number of races and nations, more varied indeed than would be the "Europeans," were this name to be given indiscriminately to the five existing parts of the world, which, at the rate colonization is proceeding, will be the case, perhaps, in less than two or three hundred years. There were brown, red, yellow, white and black Atlanteans; giants and dwarfs, as some African tribes comparatively are, even now.

[3] Says a teacher in *Esoteric Buddhism* (p. 64; eighth ed., p. 67): "In the Eocene age, even in its very first part, the great cycle of the fourth-race men, the [Lemuro-] Atlanteans, had already reached its highest point [of civilization], and the great continent, the father of nearly all the present continents, showed the first symptoms of sinking." And on page 70 (eighth ed., p. 73), it is shown that Atlantis as a whole perished during the Miocene period. To show how the continents, races, nations and cycles overlap each other, one has but to think of Lemuria, the last of whose lands perished about 700,000 years before the beginning of the Tertiary period (p. 65; eighth ed., p. 67), and the last of "Atlantis" only 11,000 years ago; thus both overlapping—one the Atlantean period, and the other the Āryan.

assist the reader in obtaining a slight grasp of the subject, amid the confusion which exists between the terms which have been used at different times for the divisions of Humanity. It is also here attempted to express in figures but only within approximate limits, for the sake of comparison the duration of time through which it is possible definitely to distinguish one division from another. It would only lead to hopeless confusion if any attempt were made to give accurate dates to a few; for the Races, sub-races, etc., down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them.

GENEALOGICAL TREE OF THE FIFTH ROOT RACE

The Human Race has been compared to a tree, and this serves admirably as an illustration.

The main stem of a tree may be compared to the Root Race (A).

Its larger limbs to the various sub-races; seven in number (B^1, B^2, etc.).

On each of these limbs are seven "branches," or "family" races (C).

After this the cactus plant is a better illustration, for its fleshy "leaves" are covered with sharp spines, each of which may be compared to a nation or tribe of human beings.

Now our Fifth Root Race has already been in existence—as a Race *sui generis* and quite free from its parent stem—about 1,000,000 years; therefore it must be inferred that each of the four preceding sub-races has lived approximately 210,000 years; thus each family race has an average existence

of about 30,000 years, and thus the European "family race" has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding "season" of three or four thousand years. It is somewhat curious to mark the comparative approximation of duration between the lives of a "family race" and a Sidereal Year.

The knowledge of the foregoing, and the absolutely correct divisions of time, formed part and parcel of the Mysteries, where these sciences were taught to the Disciples, and where they were transmitted by one Hierophant to another. Everyone is aware that the European astronomers assign—arbitrarily enough—the date of the invention of the Egyptian Zodiac to the years 2,000 or 2,400 B.C. (Proctor); and insist that the date of this invention coincides with that of the erection of the Great Pyramid. This, to an Occultist and Eastern astronomer, must appear quite absurd. The Cycle of the Kali Yuga is said to have begun between the 17th and 18th of February in the year 3,102 B.C. Now the Hindus claim that in the year 20,400 before Kali Yuga, the origin of their Zodiac coincided with the Spring Equinox—there being at the time a conjunction of the Sun and Moon—and Bailly proved by a lengthy and careful computation of that date, that, even if fictitious, the epoch from which they had started to establish the beginning of their Kali Yuga was *very real*. That "epoch is the year 3,102 before our era," he writes.[1] The lunar eclipse arriving just a fortnight after the beginning of the Black Age—it took place in a point situated between the Wheat Ear of Virgo and the star θ of the same constellation. One of their most esoteric Cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades (Krittikā). Hence, as the Egyptians brought their Zodiac from Southern India and Lankā,[2] the esoteric meaning was evidently identical. The "three Virgins," or Virgo in three different positions, meant, with both, the record of the first three "Divine or Astronomical Dynasties," who taught the Third Root Race; and after having abandoned the Atlanteans to their doom, returned, or redescended rather, during the third sub-race of the Fifth, in order to reveal to saved humanity the mysteries of their birthplace—the Sidereal Heavens. The same symbolical record of the human Races and the three Dynasties (Gods, Manes—semi-divine Astrals of the Third and Fourth—and the Heroes of the Fifth Race) which preceded the purely human kings, was found in the distribution of the tiers and passages of the Egyptian Labyrinth. As the three inversions of the Poles of course changed the face of the Zodiac, a new one had to be constructed each time. In Mackey's

[1] See *Traité de l'Astronomie Indienne et Orientale*, part iii.

[2] Ceylon.

Sphinxiad[1] the speculations of the bold author must have horrified the orthodox portion of the population of Norwich, for he says, fantastically enough:

> But, after all, the greatest length of time recorded by those monuments [the Labyrinth, the Pyramids and the Zodiacs] does not exceed five millions of years,[2] which falls short of the records given us both by the [esoteric] Chinese and Hindoos; this latter nation having registered a knowledge of time for seven or eight millions of years;[3] which is to be seen upon a *Talisman* of porcelain.[4]

The Egyptian priests had the Zodiacs of the Atlantean Asura Maya, as the modern Hindus still have. As stated in *Esoteric Buddhism*, the Egyptians, as well as the Greeks and "Romans" some thousand years ago, were "remnants of the Atlanto-Āryans"—the former, of the older, or the Ruta Atlanteans; the last-named, the descendants of the last race of that island, whose sudden disappearance was narrated to Solon by the Egyptian Initiates. The *human* Dynasty of the older Egyptians, beginning with Menes, had all the *knowledge* of the Atlanteans, though there was no longer Atlantean blood in their veins. Nevertheless, they had preserved all their Archaic Records. All this has been shown long ago.[5] And it is just because the Egyptian Zodiac is between 75,000 and 80,000 years old that the Zodiac of the Greeks is later. Volney has correctly pointed out that it is only 16,984 years old, or up to the present date 17,082.[6]

CONCLUSION

Space forbids us to say anything more, and this part of *The Secret Doctrine* has to be closed. The forty-nine STANZAS and the few fragments from the Commentaries which have been given are all that can be published in these Volumes. These, with some still older Records—to which none but the highest Initiates have access—and a whole library of comments, glossaries, and explanations, form the synopsis of Man's genesis.

It is from these Commentaries that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the

[1] [A Zodiacal drawing in Mackey's *Mythological Astronomy*.]

[2] This is not so. The forefathers of the Āryan Brāhmans had their Zodiac and Zodiacal calculations from those born by Kriyāshakti power, the "Sons of Yoga"; the Egyptians from the Atlanteans of Ruta.

[3] The former, therefore, may have registered time for seven or eight millions of years, but the Egyptians *could not*.

[4] Op. cit., p. 30.

[5] This question was amply challenged, and as amply discussed and answered. See *Five Years of Theosophy*, Art., "Mr. Sinnett's *Esoteric Buddhism*," pp. 325-46.

[6] *Ruins of Empires*, p. 360. Volney says that, as Aries was in its 15th degree 1,447 B.C., it follows that the first degree of Libra could not have coincided with the Vernal Equinox more lately than 15,194 years B.C., to which if you add 1,790 since Christ, when Volney wrote this, it appears that 16,984 years have elapsed since the (Greek or rather Hellenic) origin of the Zodiac.

true views of Esoteric Antiquity upon geology, anthropology, and even ethnology. In Volume 4 Part 3 which follows we will endeavour to establish a still closer metaphysical connection between the earliest Races and their Creators. The *Divine* Men from other Worlds; accompanying the statements proffered with the most important demonstrations of the same in Esoteric Astronomy and Symbolism.[1]

The duration of the "periods" that separate, in space and time, the Fourth from the Fifth Race—in the historical[2] or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the post-diluvian Ages, which were marked at certain periodical epochs by the most terrible cataclysms, too many races and nations were born, and disappeared almost without leaving a trace, for anyone to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a full and consecutive history of our Race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he developed into a complete physical being, and became thereby the king of the animals and master on this Earth—is not for the writer to say. Most probably they have, and such is our own personal conviction. But if so, this knowledge is only for the highest Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more, and even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality.

This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilized, countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present Globe and its human Races must have been born, grown and developed in this, and in no other way.

[1] [In the 1888 edition appeared the following paragraph: "In Volume III [Volume 5 of the Adyar Edition] of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird's eye view of the Mysteries, their birth, growth, decay, and final death in Europe. This could not find room in the present work. Volume IV will be almost entirely devoted to Occult teachings." Readers are referred to "How *The Secret Doctrine* was written," Volume I of this Edition, p. 18 et. seq.]

[2] The word "historical" is used, because, although historians have almost absurdly dwarfed the dates that separate certain events from our modern day, nevertheless, once they are known and accepted, they belong to history. Thus, the Trojan War is a historical event, which, though even less than 1,000 years B.C., are assigned to it, really took place more nearly 6,000 than 5,000 years B.C.

But this is the personal view of the writer; and her orthodoxy cannot be expected to have any more weight than any other "dogy," in the eyes of those to whom every fresh theory is heterodox until otherwise proved. Moreover, are we Occultists fully prepared for such questions as these. How do we know that the writer has not invented the whole scheme? And supposing she has not, how can one tell that the whole of the foregoing, as given in the SECRET, is not the product of the imagination of the Ancients? How could they have preserved the records of such an immense, such an incredible antiquity?

The answer that the history of this world since its formation and to its end is "written in the stars," *i.e.*, is recorded in the Zodiac and Universal Symbolism, whose keys are in the keeping of the Initiates, will hardly satisfy the sceptics. The antiquity of the Zodiac in Egypt is much doubted, and it is denied point blank with regard to India. "Your conclusions are often excellent, but your premisses are always doubtful," the writer was once told by a profane friend. To this, the answer came that it was at least one point gained on scientific syllogisms, for, with the exception of a few problems from the domain of purely physical science, both the premisses and conclusions of men of science are as hypothetical as they are almost invariably erroneous. And if they do not so appear to the profane, the reason is simply this: the said profane are very little aware, taking as they do their scientific data on faith, that both premisses and conclusions are generally the product of the same brains, which, however learned, are not infallible—a truism demonstrated daily by the shifting and re-shifting of scientific theories and speculations.

However it may be, the records of the temples, zodiacal and traditional, as well as the ideographic records of the East, as read by the Adepts of the Sacred Science of Vidyā, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archæological discoveries, and the very problematical readings of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. Our data also are based upon the same "readings"—in addition to an almost inexhaustible number of secret works of which Europe knows nothing—*plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded. Some of these records belong to an immense antiquity. Every archæologist and palæontologist is acquainted with the ideographic productions of certain semi-savage tribes, who from time immemorial have aimed at rendering their thoughts symbolically. This is the earliest mode in recording events and ideas. And how old this knowledge is in the

human race may be inferred from signs, evidently ideographic, found on hatchets of the Palæolithic period. The Red Indian tribes of America, only a few years ago, comparatively speaking, petitioned the President of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of fabric, which was covered with barely a dozen representations of animals and birds. The American savages have a number of such different kinds of writing, but not one of our scientists is yet familiar with, or even knows of, the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the Senzar. Moreover, all those who have decided to regard such modes of writing, *e.g.*, the ideographs of the Red Indians, and even the Chinese characters—as "attempts of the early races of mankind to express their untutored thoughts," will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phœnicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face of the philologists who have decreed that writing was unknown in the days of Pānini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn. All denial and ridicule notwithstanding, the Occultists will maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have too long a period full of the most ludicrous mistakes made by science, to warrant our believing in modern scientific assumptions rather than in the statements of our Teachers. Writing, our scientists say, was unknown to Pānini; and this Sage nevertheless composed a grammar which contains 3,996 rules, and is the most perfect of all the grammars that were ever made! Pānini is made out to have lived barely a few centuries B.C., by the most liberal; and the rocks in Iran and Central Asia—whence the philologists and historians show us the ancestors of the same Pānini, the Brāhmans, coming into India—are *covered with writing*, two and three thousand years old, at least, and twelve thousand, according to some fearless palæontologists.

Writing was an *ars incognita* in the days of Hesiod and Homer, agreeably to Grote, and was unknown to the Greeks so late as 770 B.C.; and the Phœnicians who had *invented* it, and knew writing as far back as 1,500 B.C. at the earliest,[1] were living among the Greeks, and elbowing them, all the time! All these scientific and contradictory conclusions disappeared, however, into thin air, when Schliemann discovered (*a*) the site of ancient Troy, whose actual existence had been so long regarded as a fable, and (*b*) excavated from that

[1] It is a historical fact that Sanchuniathon compiled the full record of the Phœnician religion from annals and state documents in the archives of the *older* Phœnician cities, and wrote it in Phœnician characters in 1,250 B.C.

site earthenware vessels with inscription *in characters unknown* to Palæontologists and the all-denying Sanskritists. Who will now deny Troy, or these archaic inscriptions? As Professor Virchow witnesses:

> I was myself an eyewitness of two such discoveries, and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture.[1]

Nor were truthful women spared any more than truthful men. Du Chaillu, Gordon Cumming, Madame Merian,[2] Bruce, and a host of others were charged with lying.

Says the author of *Mythical Monsters*, who gives this information in the Introduction:[3]

> Madame Merian was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But nowadays . . . reliable observers have confirmed it in regard to South America, India, and elsewhere.
>
> Audubon was similarly accused by botanists of having invented the yellow water lily, which he figured in his *Birds of the South* under the name of Nymphæa lutea, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower in Florida . . . in . . . 1876.[4]

And, as Audubon was called a liar for this, and for his Haliætus Washingtonii,[5] so Victor Hugo was ridiculed for his marvellous word-painting of the devil-fish, and his description of a man becoming its helpless victim.

> The thing was derided as a monstrous impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle-fishes with arms extending to thirty feet in length, and capable of dragging a good-sized boat beneath the surface; and their action has been reproduced for centuries past . . . by Japanese artists.[6]

And if Troy was denied, and regarded as a myth; the existence of Herculaneum and Pompeii declared a fiction; the travels of Marco Polo laughed at and called as absurd a fable as one of Baron Münchausen's tales, why should the writer of *Isis Unveiled* and of *The Secret Doctrine* be any better treated? Mr. Charles Gould, the author of the above-cited volume quotes, in his excellent work, a few lines from *Macmillan* (1860), which are as true as life, and too much to the point not to be reproduced:

> When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of inventing his game. . . . As soon as the creature is found to sin against preconception, the great (mis?) guiding spirit, *a priori* by name, who furnishes philosophers with

[1] Prof. Virchow, in Appendix I, to Schliemann's *Ilios*, 1880.

[2] Gosse writes of the latter: "She is set down a thorough heretic, not at all to be believed, a manufacturer of unsound natural history, an inventor of false facts in science." (*Romance of Natural History*, 2nd Series, p. 227.)

[3] Pp. 9, 10. [4] *Popular Science Monthly*, No. 60, April 1807.

[5] Dr. Cover writes: "That famous bird of Washington was a myth, either Audubon was mistaken or else, as some do not hesitate to affirm, he *lied* about it." *Mythical Monsters*, p. 10.

[6] Ibid., pp. 10, 11.

their omniscience *pro re nata*, whispers that no such thing *can* be, and forthwith there is a charge of hoax. The heavens themselves have been charged with hoaxes. When Leverrier and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the neighbourhood of the true body. The disposition to suspect hoax is stronger than the disposition to hoax. Who was it that first announced that the classical writings of Greece and Rome were one huge hoax perpetrated by the monks in what the announcer would be as little or less inclined than Dr. Matthand to call the dark ages?[1]

Thus let it be. No disbeliever who takes *The Secret Doctrine* for a "hoax" is forced, or even asked, to credit our statements, which have already been proclaimed to be such by certain very clever American journalists even before the work went to press.[2]

Nor, after all, is it necessary that any one should believe in the Occult Sciences and the Old Teachings, before he knows anything of or even believes in his own Soul. No great truth has ever been accepted *a priori*, and generally a century or two has passed before it has begun to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of today are the falsehoods and errors of yesterday, and *vice versa*. It is only in the twentieth century that portions, if not the whole, of the present work will be vindicated.

It is not destructive of our statements, therefore, even if Sir John Evans does affirm that writing was unknown in the Stone Age. For it may have been unknown during that period in the Fifth Aryan Race, and yet have been perfectly known to the Atlanteans of the Fourth, in the palmy days of the highest civilization. The cycles of the rise and fall of nations and races are there to account for it.

If told that there have been cases before now of forged pseudographs being palmed off on the credulous, and that our work may be classed with Jacolliot's *Bible in India*—although, by the way, there are more truths mixed up with its errors than are found in the works of orthodox and recognized Orientalists—the charge and comparison will dismay us very little. We bide

[1] *Mythical Monsters*, p. 13, note.

[2] So far back as July, 1888, at a time when the MS. of this work had not yet left my writing table, and *The Secret Doctrine* was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the *Evening Telegraph* (of America) referred to this still unpublished work in its issue of June 30, 1888: "*Among the fascinating books for July reading* is Mme. Blavatsky's new book on Theosophy . . . "*The Secret Doctrine*. . . . But because she can soar back into the Brāhmin ignorance . . . (!?) *is no proof that everything she says is true.*" And once the prejudiced verdict has been given on the mistaken notion that my book was out, and that the reviewer had read it—neither of which was or could be the case—now that it is really out, the critic will have to support his first statement, whether correct or otherwise, and will get out of it, probably by a more slashing criticism than ever.

[illegible] Even the famous *Ezour Veda* of the last century, considered by Voltaire "the most precious gift from the East to the West," and by Max Müller "about the silliest book that can be read," is not altogether without sense and truth in it. The cases when the *a priori* negations of specialists have become vanished by subsequent corroborations form but an insignificant percentage of those that have been fully vindicated by subsequent discoveries and confirmed, to the great dismay of the learned objectors. *Ezour Veda* was a very small bone of contention compared with the triumph of Sir William Jones, Anquetil du Perron, and others in the matter of Sanskrit and its literature. Such facts are recorded by Professor Max Müller himself, who, speaking of the discomfiture of Dugald Stewart and Co. in connection with the Sanskrit, says that:

> If the facts about Sanskrit were true, Dugald Stewart was too wise not to see that the conclusions drawn from them were inevitable. He therefore denied the reality of such a language as Sanskrit altogether, and wrote his famous essay to prove that Sanskrit was never put together, after the model of Greek and Latin, by those [illegible] and liars, the Brâhmans, and that the whole of Sanskrit literature was an impostor!

The writer is quite willing and feels proud to keep company with these Brâhmans and other numerous "liars," in the opinion of our modern Dugald Stewarts. She has lived too long, and her experience has been too varied and personal, for her not to know at least something of human nature. "When you doubt, abstain," says the wise Zoroaster, whose prudent aphorism is found corroborated in every case by daily life and experience. Yet, like St. John the Baptist, this Sage of the past ages is found preaching in the desert, in company with a more modern philosopher, namely Bacon, who offers the same priceless bit of practical wisdom, when saying:

> In a controversy [in any question of Knowledge, we add], if a man begin with doubts, he shall end in doubts: but *if he will be content to begin with doubts, he shall end in certainties.*

With this piece of advice from the father of English philosophy to the representatives of British scepticism we ought to close the debate, but our Theosophical readers are entitled to a final piece of Occult information.

Enough has been said to show that evolution in general, events, man-kind and everything else in Nature proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root Race, with its subraces and innumerable family branches and tribes, was entirely distinct from its preceding and succeeding Race. This will be objected to, on the authority of uniform experience, in

History of Language, p. 18.

the question of anthropology and ethnology. Man—save in colour and type, and perhaps a difference in facial peculiarities and cranial capacity—has been ever the same under every climate and in every part of the world, say the naturalists; ay, even in stature—this, while maintaining that man descends from the same unknown ancestor as the ape; a claim that is logically impossible without an infinite variation of stature and form from his first evolution into a biped. The very logical persons who maintain both propositions are welcome to their paradoxical views. Once more we address only those who, doubting the general derivation of myths from "the contemplation of the visible workings of external nature," think it

> less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions.

It is only such "transformations" in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of modern science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums, which Europeans call their "history," the Old Science says to us: Listen, now, to my version of the memoirs of Humanity.

The Human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman. On the other hand, it is formally denied by most naturalists that *mixed* human races, *i.e.*, the seeds for entirely new races, are any longer formed in our days, although indeed the latter is maintained on good grounds by De Quatrefages and some others.

Nevertheless our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long prehistoric past there are no more changes for him—save certain variations, as at present—in the future. Hence that our Sixth and Seventh Root Races are fictions.

To this it is again answered: How do you know? Your experience is limited to a few thousand years, to less than a day in the whole age of Humanity and to the present types of the actual continents and isles of our

Fifth Race. How can we tell what will or will not be? Meanwhile, such is the prophecy of the Secret Books and their not uncertain statements.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans still mixed up with the Aryan [illegible] years ago. This shows the enormous overlapping of one Race over the Race which succeeds it, though in characters and external type the [illegible] loses its characteristics, and assumes the new features of the younger Race. This is proved in all the formations of mixed human races. Now, Occult Philosophy teaches that even now, under our very eyes, the new Race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

From Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and intermarriage, almost a race *sui generis*, not only mentally, but also physically. To quote from De Quatrefages:

> [illegible] when uniform and settled, has been able to play the part of a primary race in great crossings. Mankind, in its present state, has thus been [illegible] for the greatest part, by the successive crossing of a number of [illegible][1]

Thus the Americans have become in only three centuries a "primary race" temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will [illegible] their preparations for the seventh sub-race; until, in consequence of [illegible]—the first series of those which must one day destroy Europe, and sink over the whole Aryan Race and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and [illegible] the Sixth Root Race will have appeared on the stage of our Round. Where shall this be? Who knows save the great Masters of Wisdom, perhaps and they are as silent upon the subject as the snow-capped peaks that tower above them? All we know is, that it will silently come into existence, so silently, indeed, that for long millenniums will its pioneers—the [illegible] children who will grow into peculiar men and women—be regarded as [illegible] *nature*, abnormal oddities physically and mentally. Then, as [illegible] increase, and their numbers become with every age greater, one day [illegible] will awake to find themselves in a majority. Then the present men will

[1] *The Human Species*, p. 274.

begin to be regarded as exceptional mongrels, until they die out in their turn in civilized lands, surviving only in small groups on islands—the mountain peaks of today—where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Mūla Kūrumba of the Nilgiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it more slowly than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Āryan Race, and the Third have overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races.[1] But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race; when another and *new* dwelling, the Sixth Continent, will have appeared above the *new* waters on the face of the Globe, so as to receive the new stranger. To it also will emigrate and there will settle all those who will be fortunate enough to escape the general disaster. When this shall be—as just said—it is not for the writer to know. Only, as Nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a *new Race, and many new nations.* Yet the Fifth will not die, but will survive for a while; overlapping the new Race for many hundred thousands of years to come, it will, as we have just said, become transformed with it more slowly than its new successor—still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth Race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the New World, the senior by far of our Old one—a fact men had also forgotten—of Pātāla (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any

[1] See page 432 Genealogical Tree of the Fifth Race.

of those we know at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with Nature. Thus will Mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to, change, each Tropical Year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of Nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of kārmic Law; of Ever-present and Ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:

THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, BEGOTTEN OF THE PRESENT, AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF! BEFORE THOU HAST EVEN BEGUN TO SAY "I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST," THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST THE PRESENT, AND THE FUTURE THE EVER-LIVING TRINITY IN ONE—THE MAHĀMĀYĀ OF THE ABSOLUTE "IS."

ADDITIONAL NOTES

Zohar, Idra Suta, p. 16.

There are various forms of this name: page 2 gives Zohar, *Idra Suta*; *Idra Zootah* and the Brody Ed. gives *Idrah Zootah* (p. 93); in other of these Volumes it is given as *Idra Suta*.

References to the *Zohar* in this Volume are taken in almost every instance from *Qabbalah*, by Isaac Myer, LL.B. Only 350 copies were published by the author.

Ardhanāri, p. 43.

In Moor's *Hindu Pantheon* this male-female figure is given, Plates 7 and 24, but without the Svastika.

Asuramaya or Asura Maya, p. 62.

In *The History of Indian Literature*, p. 253, Albrecht Weber says: "The epic tradition, again, gives as the earliest astronomer the Asura Maya, and asserts that to him the sun-god himself imparted the knowledge of the stars. I have already elsewhere . . . expressed the conjecture that this " Asura Maya " is identical with the ' Ptolemaios ' of the Greeks; since this latter name, as we see from the inscriptions, Pujadāsi became an Indian ' Turamaya,' out of which the name ' Asura Maya ' might very easily grow; and since by the later tradition, . . . this Maya is distinctly assigned to Romaka-pura in the West."

The terminal word Maya is not to be confused with Māyā. As tradition asserts that Asura Maya was an Atlantean (see Volume 3, Commentaries on STANZA 11), therefore the word Maya is to be identified with the Maya, the name of a tribe race or people of ancient Atlantis.

Asura Maya's works are not available but exist to some extent in quotation in Varāhamihira's Brihajjataka, where he is called ' Maya.' He is thought of as a famous Dānava artist, and wonderful works of art were attributed to him, both in the *Rāmāyana* and *Mahābhārata*. He was the reputed father of Mandodān, Rāvana's Queen, and presented with her to Rāvana a magic weapon, the Shakti shela, which he hurled at Rāma's brother Lakshmana. The *Mahābhārata* relates that it was this Maya Dānava who built Yudhishthira's wonderful palace, which excited the jealousy of Duryodhana and led to the game of dice, the outcome of which was the Mahābhāratan war.

Polyhistor says: p. 65.

In the " new and enlarged edition of Cory's *Ancient Fragments* " this quotation reads as follows: " Belus came, and cut the woman asunder: and out of one half of

has he covered the earth, and of the other half the heavens, and at the same time, he destroyed the animals in the abyss."

Nidāna, p. 83, footnote.

The three are Ribhu, Vibhvan and Vāja, sons of Sudhanva and named after the elders. They were great artists and were the disciples of Tvashṭṛi, another name for Vishvakarman, the architect of the Gods. The Ribhus obtained elevation by great *tapas*, austerities. They created creatures and endowed them with life.

The Four Bodies of Brahmā, p. 68.

These four bodies were successively assumed by Brahmā at the beginning of this Kalpa to create the four kinds of beings: Asuras, Suras (Devas), Pitris (Fathers) and Men. The three qualities which invested these four bodies were—Satva, Rajas and Tamas. Tamas predominated in the first Body, Satva in the second, Satva-Rajas in the third, and Rajas only in the fourth. Satva—harmony; Rajas—mobility; Tamas—inertia through extreme tension.

360 days of mortals make a year, p. 79.

There are many Hindu ways of reckoning a year, *e.g.*, 1. *Bārhaspatya*—the time taken by Jupiter (Brihaspati) to make a round of the ecliptic; 2. *Nākshatra*—Sidereal, each month being nearly 27·6 days; 3. *Saura*—Solar, a solar month comprises thirty risings and settings of the sun; 4. *Chandra*—Lunar year; 5. *Sāvana*—a month of 30 Solar days, *i.e.*, from sunrise to sunrise; this one is used in fixing Hindu religious ceremonies. 12 such months make the 360 days mentioned above.

Other Seven Mind-born Sons, p. 88.

The seven (sometimes ten) Mind-born Sons of Brahmā are named differently in each Manvantara, and are often different personages. Four lists are given here:

The Secret Doctrine 1	*The Secret Doctrine* 2	*Shatapatha-Brāhmana* 3	*Mahābhārata* 4
Ambā	Marīchi	Gautama	Marīchi
Dulā	Atri	Atri	Atri
Nitatui	Angiras	Vishvāmitra	Angiras
Abrayanti	Pulastya	Jamadagni	Pulastya
Maghāyanti	Pulaha	Bharadvāja	Pulaha
Varshayanti	Kratu	Kashyapa	Kratu
Chupunikā	Vasishtha	Vasishtha	Vasishtha

A Hindu student thinks that No. 1 refers to astronomical nomenclature (see Volume 4, under the heading "Cross and Circle)," and indicates the stars of the Great Bear—the feminine Krittikās who nursed the Great Kumāra. He thinks lists 3 and 4 refer to the Seven Rishis who are the adhikarapurushas (office-bearers in the Inner Government of the world), of different manvantaras. No. 2 (p. 88) is probably of the first manvantara, and No. 3 of the present, the Vaivasvata.

Dirghotamas, p. 106.

So far as is known there is no such book. Dirghatamas (long-darkness) was the name of a Vedic sage to whom a few of the *Rig Veda* Hymns are attributed. He was born blind and the *Mahābhārata* relates (Adiparva, 1st Section) that at the request of King Bali (the next Indra) he raised progeny for him by his wife Sudesnā. In the *Vedas* dirghatamas, long-darkness, is often described, and B. G. Tilak thought it referred to the Arctic as the home of the Āryans, because of the long night of six months. See his *The Orion*, or *Researches into the Antiquity of the Vedas*.

On the Elements, p. 116, and Index.

For a dissertation on the Elements see *A Compendium of the Rāja Yoga Philosophy*, which includes a translation of Shri Shankarāchārya's *Ātmābodha*. This deals with the method of Panchīkaranam or the mixing together of the five great elements so that their intermixture results in the five lesser elements, the five senses, and the five organs of sense, etc. (see Bibliography)

The "descending Scale" of causes, p. 117.

This list is taken from the *Vishnu Purāna*, Wilson, Fitzedward Hall's rendering, Vol. I, pp. 2-3. One student thinks that the fourth term is missing and should be Pradhānātman or Vishabhāvana, *i.e.*, beginningless Root-Nature. Another student thinks that the fifth, Kshetrajna (or Jivātmā) should come third in the list, not fifth. He points out that Pratyagātman (supreme Self) is omitted, and that the last, Bhrāntidarshanatah, can scarcely be regarded as a Mahāpurusha, unless the spirit pervading the universe is being referred to, in which case it will be identical with the second on the list.

Chhāyas, p. 181.

Another form of the story is that Sūrya (the Sun) had a wife named Sanjnā (consciousness, knowledge) who bore him Yama and Yamī. On one occasion Sanjnā asked Sūrya's permission to visit her father Vishvakarman, which he refused. Resolved to go, she created by her superhuman power a woman exactly like herself, her own "shadow" or Chhāyā, and left this in her place. Chhāyā bore to the Sun three children—Sāvarni (of the same colour or tribe), a matronymic of the eighth Manu (see p. 309); Shani (the planet Saturn); and Tapani. Sūrya at last discovered what had happened, and perceived that in the form of a mare Sanjnā was engaged in austerities. Metamorphosing himself into a horse he had by her three more children, two of whom were the twin Ashvins (possessed of horses), the physicians of the gods. (See Vol. 4, Section C. "The Septenary Element in the *Vedas*.")

Tibetan Names, pp. 185-6.

Chenresi—Tibetan: Spyan.ras.gzigs=Sanskrit: Avalokiteshvara—a name of God; Powerful and All-Seeing.

Chenrezi Vanchug—Tibetan: spyan.ras.gzigs byan.chub.sems.dpah=Sanskrit: Bodhisattva Avalokiteshvara, *i.e.*, Bodhisattva Powerful and All-Seeing.

Jigtengonpo—Tibetan: hjig.rten.mgon.po=Sanskrit: loka-nātha, Lord of the Universe.

Chakna-padma-karpo, Tibetan: phyag.na.padma.dkar.po=Sanskrit: pundarīkapāni, *i.e.*, one who holds a white lotus in his hand.

Birthdays of these Dhyānis, p. 186.

In *Chinese Buddhism*, p. 208, Edkins gives the birthdays mentioned by Madame Blavatsky as follows: "*Birthday of O-mi-to-Fo* or '*Amida*' (Amitābha) *Buddha, 11th month, 17th day* . . ."

"*Birthday of Kwan-shi-yin p'u-sa* (Avalokiteshvara), *2nd month, 19th day.*"

"Birthday of the female Buddha, Chun-ti, 3rd month, 6th day [not 7th as in both the 1888 and 1893 editions].

Edkins gives yet other "birthdays," among them that of "*Mi-li-Fo* (Maitreya Buddha), *1st month 1st day*,—the Buddha who is to succeed Shākyamuni in the government of the world."

Virabhadra, p. 189.

Accounts vary as to Virabhadra's emanation from Shiva-Rudra. Another than the one given in this Volume says he was created by Shiva from his matted hair; but it is generally agreed that he was born from the wrath, fire, of Rudra.

Sadīk, p. 390.

This word is also spelt Sydyk, Sydic, Sadic, Zedek, and means "a just man."

Des Esprits quoted from.

Madame Blavatsky quotes freely from this work, and cites quotations embodied in its pages. All references to *Des Esprits*, De Mirville, *Pneumatologie*, or *Mémoires*, mean the same work. It consists of six Volumes (in French) and its full title is *Pneumatologie. Des Esprits et de leur Manifestations Diverses. Mémoires Adressés aux Académies.*

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